New Orleans
CHRISTIAN
ADVOCATE

LIVING THOUGHTS OF JOHN WESLEY

My great business is to use my Lord's property in doing good. Not a little good, either, but all I can possibly get done, of every sort and at every time, to all sorts and conditions of men.

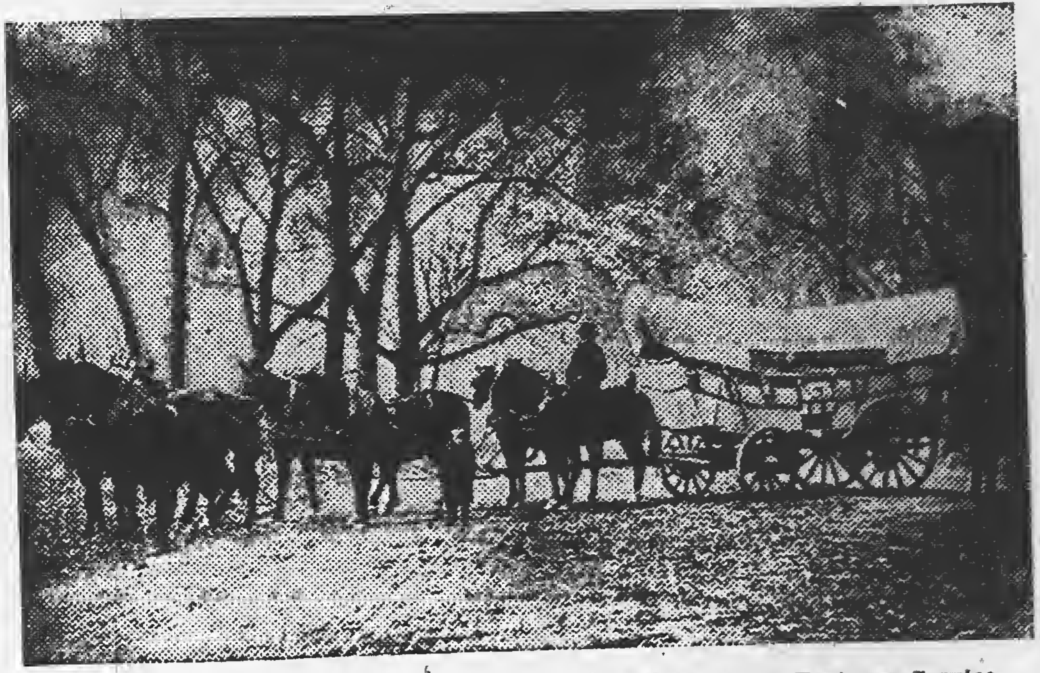
A PRAYER OF JOHN WESLEY

Father, we pray thee, increase every good desire which we feel already in our hearts; let us always live as becomes thy creatures, as becomes the disciples of Jesus Christ.

Vol. 85. No. 27.

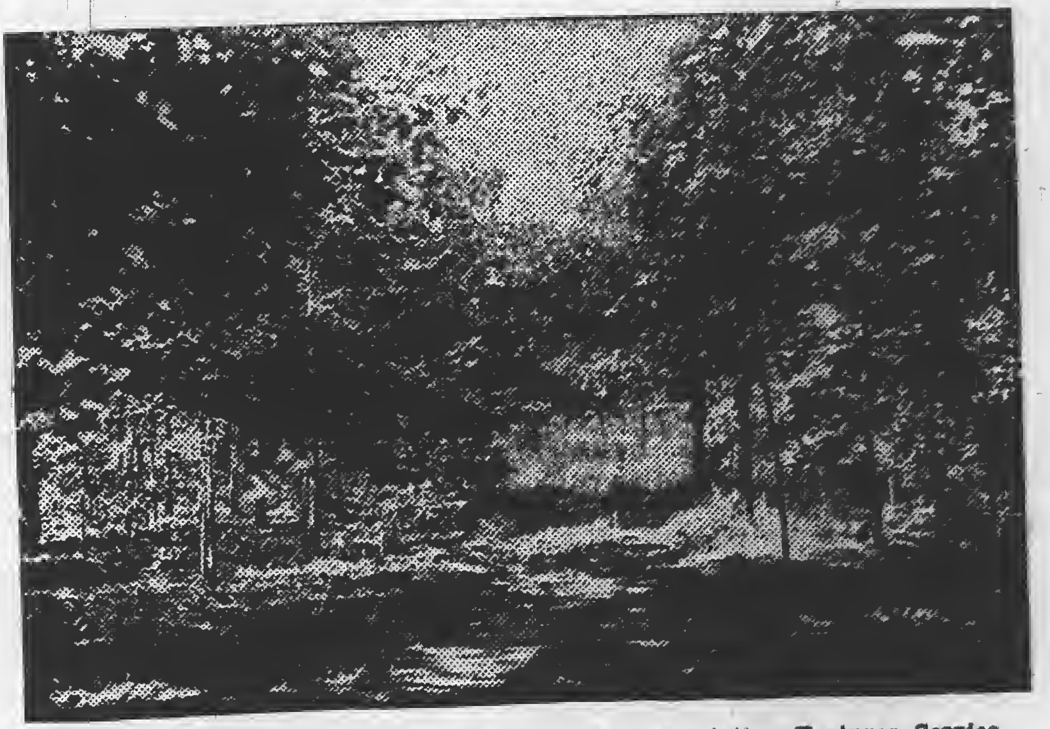
NEW ORLEANS, LA.
THURSDAY, JULY 7, 1938.

CONESTOGA WAGON ON LANCASTER PIKE



—Courtesy American Road Builders Association Features Service.

THE ORIGINAL NATCHEZ TRACE



—Courtesy American Road Builders Association Features Service.

Wallet of the Week

PREHISTORIC INDIAN RUINS are beginning to attract wide archaeological attention. From the Aztec and Mayan ruins, the interest begins to shift to the arid lands of the far West. During the summer of 1937, scientists reported the discovery of more than fifty Indian ruins on the north rim of the Grand Canyon, and twenty-five on the south rim were located and surveyed. Other evidence of prehistoric Indian life in the far Southwest are being reported from time to time.

* * *

THE WESLEYAN METHODIST publishes the 1937 statistical report of the denomination showing twenty-five conferences; three hundred and nineteen Conference preachers; six hundred and ninety-six churches; and twenty-five thousand nine hundred and sixty-seven members. The Church has 630 church buildings valued at $1,771,397 with $208,941 indebtedness on same. The Sunday school enrolled 58,613 scholars. The report shows approximately one dollar per member raised for education, two dollars per member for missions, and $857,620 raised for all purposes.

* * *

A SCOURGE OF CHOLERA, one of the worst epidemics in modern history, is reported to be sweeping the Far East. In the United Provinces of the extreme north of India, two thousand deaths were reported in a single week, and a total of twelve thousand deaths were reported in a period of seven weeks. British and Indian medical authorities have mobilized hundreds of physicians in their effort to stamp out the plague. In the city of Shanghai, one hundred and twenty-three cases are in hospitals, and seventy-three of these cases are said to have originated in foreign administered sections.

* * *

PROSPECTS FOR A LITERATE WORLD received a rude shock in some recent statements bearing upon that subject. According to an article carried in the January issue of the Journal of the Royal African Society, ninety per cent of the people of India are illiterate, at the present rate it will require nine hundred and twenty years to make India as literate as Japan, and, "Unless the process of education can be speeded up, it will take more than a thousand years to make literate African peoples in British colonies." Dr. Frank C. Lauback, a Congregationalist minister in the Philippines, extends the dismal prospect by the statement that sixty-two per cent of the people of this world can not read and write.

THE MOHAMMEDANS OF LIBERIA are said to be cooperating with the Christians whole-heartedly in the work of leprosy control in that part of Africa. Sections which have been completely closed are now wide open to the missionary physician, and the entrance of the Christian doctor has the open support of Mohemmedan rulers. The Emir of Gwandu offered any site in his province, and the Sultan of Sokoto, the religious head of the Moslems in North Africa, gave six hundred acres of land for the establishment of a leper colony.

* * *

AN OUTBREAK OF PIRACY, a phenomenon of disturbed times such as now prevail, is a somewhat alarming development of the war in the Far East. Not long ago, a band of one hundred pirates disguised as passengers seized twelve thousand dollars from an American vessel. No crime is more disturbing to ocean commerce and travel than piracy. No matter how great vigilance may be exercised in the embarkation of passengers, nor what precautions are taken to isolate the steerage passengers from other parts of the ship, the pirate finds a way to terrorize and capture a vast deal of treasure.

* * *

THE INDEPENDENT RELIGIOUS PRESS received generous and just commendation at the hands of the recent session of the Presbyterian General Assembly in Philadelphia. After commending particularly **The Presbyterian and The Presbyterian Tribune**, successor to **The Presbyterian Advance**, it said:

"The General Assembly believes that weekly Church journals are indispensable aids in furthering the work and worship of the Church, and would therefore, urge the general and generous support for these papers in their endeavors to advance the moral and spiritual life of our people."

* * *

THE JEWISH SABBATH has varied in its meaning and emphasis with the passing of the centuries. It was first a day of rest, then of rejoicing, of spiritual humiliation, and later a holiday, a feast day, and a day for the cultivation of the social and the aesthetic virtues. From the early years of Hebrew history, its observance was proclaimed by the blowing of a ram's horn on Friday evening. The ancient and wholesome custom of keeping the Sabbath is being revived in Tel-Aviv, Palestine. As soon as it grows dark, the message, "Remember the Sabbath day to keep it holy," is blazoned forth by a great electric sign.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

DIVIDED OPINION

The World War added untold thousands to the list of insane people, but the force of the scourge did not end with its effects upon those whose nerves were shattered by the struggle, or whose health was undermined by the evils which are inseparable from armed conflict. Even today war is a topic upon which good people do not seem to be able to think coherently. There is, of course, an irreconcilable difference between the militarists and the pacifists, and no one expects them to be agreed on anything relating to war. We are not thinking of those who hold antagonistic views, but those who are presumed to hold common views and to travel parallel courses in their thinking. Inside the circle of those who insist upon outlawing war, we meet a hopeless inconsistency of attitude and action. Among those who claim to be Christian and who are supposed to hold ideals in common, we find group arrayed against group. One group declares that another faction is made up of disciples of Russia, and in turn is itself labeled as a band of "Black Shirts," until Communism and Fascism have come to be little more than badges of opposition. Behind this smokescreen the iniquitous political philosophies themselves escape serious investigation while they dig in and become established facts in the attitudes of people who have no conception of what they involve. This irrational prejudice appears in everything from a brutal pugilistic contest to the covert and intricate processes of international diplomacy. A few days ago we received a copy of **Peace Action**, the official organ of the National Council for the Prevention of War, in which appeared an insistent plea that the embargo on arms to Spain be **not** lifted. In the very same mail came **News of Spain**, and on its front cover appeared the cut of a great church leader who had part in a "Lift the Embargo" rally held in New York. We cite this as an instance of the division which indicates our own uncertainty and lack of coordination in great matters affecting faith and morality. The effectiveness of the Christian attack in every moral reform and social effort is hurt by these cross-currents. It is not necessary that we be agreed as to details, but we should be a unit on the main features.

FOMENTING RACIAL STRIFE

On the front cover of **The American Hebrew** for June 24, is a reproduction of the text of a mail attack upon the Jews. The leaflet carried the imprint of the "German American Vocational League, Inc., 21 East 75th St., New York," but that organization has denied responsibility for it. There are many possible explanations of the origin and purpose of the attack and one scarcely knows how to appraise such a piece of propaganda. Regardless of the authorship or the purpose, we can see no justification for a deliberate attempt to arouse a feeling of race hatred and to array one class of citizens against another. We believe in free speech, but we are no less convinced that such has also a legitimate use, and when it ventures to go beyond its proper function it becomes the instrument of social and political anarchy. We certainly deny the right of any person or class of persons to resort to the use of a national means of communication in order to make an attack such as this. It seems to us that its inflammatory character and the fact that its authorship has been denied by the organization to which it was credited, places both the League and the postal authorities under serious obligation to locate responsibility for this assault upon our national peace. We believe in a square deal for everybody and we are uncompromisingly opposed to the spirit of race hatred which is today the curse of Central Europe. Justice before the law and equality of opportunity for all are essential factors in maintaining the standards and the ideals of democracy. Whoever seeks to outlaw any class of citizens on racial grounds, covertly or otherwise, is no friend of social order and good government. If one has a real grievance he can stand before the world and proclaim it. Character, good or bad, is personal and the blanket condemnation of a race is not just. A criminal should be brought to judgment regardless of whether he be Jew or Gentile, white or black, but prejudice is no competent tribunal for the trial of any issue.

DR. J. GRADY TIMMONS

The news of the death of Dr. J. Grady Timmons of a heart attack on June 26, will be the occasion of genuine sorrow throughout the entire Church. Dr. Timmons was in the third year of his pastorate at Travis Park Church, San Antonio, and he was but forty-five years of age. He was in the very prime of his usefulness and power, but neither age nor usefulness are regarded by the Grim Reaper. The dreams of his many devoted friends are in ruins, a worthy citizen has been called from the service of his fellowmen, and a splendid Christian minister has entered the courts eternal. The funeral services were in charge of Dr. F. M. Freeman, the presiding elder, and Bishop A. Frank Smith. We join with many friends throughout the Southland in sympathy for his bereaved companion and two sons.

VII. UNION—THE FIRST TASK

In the discussion thus far, we have indicated the bearings of Union without speaking of the problems which may be raised by the process of combining and harmonizing the administration of the activities to which we have referred. It would be foolish to imagine that the combination of such well established ecclesiastical bodies, with so many cross-currents of denominational history and interest, could be effected without many heart-wrenchings and even the loss of many good people who are devotedly attached to one or another of the groups involved. Such an assumption is not justified by the experience of British Methodism. It is now coming to the end of the sixth year since union was consummated, and we have noted the reports from year to year with profound interest. Every year since union was effected there has been an alarming loss in "full memberships," and in Sunday school enrollment. In 1937, the membership loss was 8,531, and the Sunday school loss was approximately seventy thousand. Of the thirteen hundred circuits, four hundred did not report a single addition through the Sunday school. The long and unbroken succession of losses caused much anxiety on the part of those who failed to anticipate the first problem of union. Perhaps if they had been more far-seeing, it might not have been necessary to raise commissions to analyze the situation and stop the leaks. Today, as the end of the sixth year of union approaches, the indications point to a more hopeful report. It now seems that the membership loss, if any, will be very small.

American Methodism will be wise if it may profit by the experience of our English brethren and shall realize that every group is faced with a real problem—a problem not to be solved by the ruthless elimination of malcontents. The romance of union as the triumph of a Christian ideal cannot be achieved by a mere ecclesiastical merger. The task of healing the wounds of those who feel sincere distress at the going of a church to which they have given their very lives, will put to a supreme test the Christian spirit of the new Methodism. It is true enough that in origin and doctrine we are one, but ecclesiastically it is a radical change. We must win our wounded and distressed friends by that graciousness of spirit that was in Christ Jesus. We must not permit them to be unchurched or crushed. Let us remember that character is more severely tried by success than by defeat.

THE UNION STATION

By Dr. H. T. Carley

One of the most interesting places in a city is the union station—if it has one. Some cities still cling to the old delusion that the more stations it has, the bigger railroad center it is, and continue to deprive themselves of a great convenience, not only to their own citizens, but also to the traveling public in general. It is a great comfort to be able to go to the place where all the trains are, look them over, pick out the one you like best, and start on your journey!

The union station is the meeting place of all kinds of people—rich, poor, young, old, sick, well, learned, illiterate, good, bad, cultured, uncouth, energetic, lazy, ambitious, shiftless. It furnishes a cross-section of the population of the nation. If you are interested in people, you can spend a day in the waiting room, watching the crowd go by, without becoming weary. If you have the gift of seeing beneath the surface, you will find plenty of humor, pathos, tragedy. When a man travels he carries his heart with him.

The graveyard is the union station of life. I went to one the other day to see a friend off on his journey. He didn't tell me where he was going; but I bade him farewell and wished him Godspeed. It was evident that many others had started on trips from the same place. I glanced over some of the records of the station and discovered that both infants and the aged had begun journeys here over a long period of time.

So the procession from the graveyard is unending. But a strange quiet prevails. There is no roar of traffic; nor is there the hum of myriad voices. Schedules are not posted, and there is no announcement of destinations.

Strangest of all, there are no incoming passengers—all traffic is outward-bound.

The wisdom of the ages suggests that it is best to arrange for a ticket in advance.

TESTED BY TIME

Time is a great diplomat. Time is also a careful chemist. To the testing of time both men and institutions must submit. Much could be written concerning the chemistry of history. Time has an exacting way of extracting the essential and discarding the non-essential. Its verdict is impartial and final.

Centenary College has succeeded in meeting the test of time and the changing conditions of more than one hundred years. The fact itself is worthy of note, but that which the fact signifies is even more noteworthy.

SCENE AT FIRST NATIONAL BANK, SHREVEPORT—CONFERENCE BONDS BEING EXCHANGED FOR A CHECK

Age is not, necessarily, the badge of distinction. However, when age, fidelity and vitality, are found combined in a man or in an institution, we are justified in the conclusion that something distinctive and meritorious must not be overlooked.

The recent announcement that Centenary College had been successful in paying off its indebtedness, and that the Conference bond issue had been liquidated, has been commented upon by the Editor of the New Orleans Christian Advocate, the Editor of the Shreveport Journal, and the Editor of the Times-Picayune.

The Editor of the Advocate has stated more than once, in wise and constructive words, the significance of this achievement.

The Editor of the Shreveport Journal has the following statement in a recent issue: "Centenary College, oldest educational institution west of the Mississippi, has a clean slate. This is an ideal situation, and Centenary deserves the congratulations it is receiving. Every dollar invested in Christian Education yields dividends that are beyond material value. Centenary by its record has shown its great worth to community, state and nation, and has justified the interest of friends as reflected in the liquidation of the Methodist bonds issued for aid of the college."

The Editor of the Times-Picayune has this to say: "Citizens all over Louisiana, we think, will rejoice with Centenary College, the State Conference of the Methodist Church, and the citizens of Shreveport, over the complete liquidation of the $300,000.00 bonded debt of the College and the Conference. That is cheerful news in these times of heavy demands upon the facilities of educational institutions and the disposition to borrow in order to meet them. The nearly 100 degrees awarded to young people this year serves as the evidence of this institution's notable contribution to education in Louisiana, accomplished without the support of state funds."

These editors of both the religious and the secular press have spoken impartially and with full knowledge of all the facts. They know public opinion, and they also have the power to influence public opinion. Their unanimity in appraising the value of the small college is not surprising. There is a distinct place for and a real need of institutions of this character. Wise and discerning men and women are more and more coming to hold this view for reasons recognized by educators and other leaders of thought throughout the country.

Mass education is at the present time both a fact and a necessity. During the past twenty-five years the number of students in our institutions of higher learning has increased from two hundred and fifty thousand to one million two hundred and fifty thousand. The buildings alone of these institutions are valued at two billion dollars. During the past ten years the state and federal appropriations for tax-supported schools have increased eight hundred per cent. These figures speak for themselves. Whatever may be the merits and demerits of mass education, the method and the process have been adopted as one of the necessary phases in the life of a democracy like ours.

It is imperative that education guard itself against certain tendencies which might or could prove harmful under conditions which have been mentioned. Thus far the state and federal support has not carried with it any demands for control of opinion or regimentation of thought and conduct. It is to be greatly hoped that such tendencies may not appear in American education.

In our dual system of education there is a very definite place for the small college. Its direct and indirect influence upon national life and character has been and still is one of the most potent factors in creating a citizenship in a democracy.

The future will very probably make these facts more outstanding than they are today. Already some of our largest schools are planning to sub-divide their vast student bodies into smaller units in order to do for them that which the

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Carl Lueg, Hammond, refreshes a business note with some words of cordial interest which the editor appreciates.

Mrs. D. C. Metcalf, Advocate representative for West Monroe, has our thanks for renewed evidence of her interest and contining work for the paper.

Rev. J. D. Huff reports a Daily Vacation Bible School with good attendance at St. Francisville. He is also making plans for the revival season to begin at an early date.

Rev. J. L. Lay, Sicily Island, is out for his quota and more, according to information reaching the office recently. We thank Brother Lay for his work and determination.

the Trail of the Circuit Rider has gone to him for his loyalty and faithful work.

Rev. J. A. McCormack, our good friend at Mer Rouge, has our thanks for a list of five subscriptions for the credit of his charge. This does not complete his quota, neither does it exhaust his interest or loyalty to the paper.

From Oak Grove Rev. Earl B. Emmerich sends a list of twenty renewal and one new subscription and we have evidenced our own sincere appreciation by sending the Trail of the Circuit Rider for his completed quota.

Rev. R. V. Fulton had the assistance of Rev. C. B. Powell in a meeting at Port Barre on the Lottie charge last week. We have not heard the results, but prospects in the early services appeared to indicate success.

SCENES AT THE DEDICATION OF WYNN MEMORIAL CHURCH, SHREVEPORT, JUNE 19 BY BISHOP HOYT M. DOBBS, REV. E. B. CHANEY, PASTOR

Rev. G. A. LaGrange, Marksville, is continuing his faithful work for the paper as he has done in the past. We sincerely appreciate his loyal support.

Brother S. D. Moak, Route 3, Mansfield, writes for the mailing list of Mansfield subscribers as a preliminary step to the immediate putting on of the campaign.

Dr. R. E. Applewhite, Director of Franklin Parish Health Unit, Winnsboro, is changing from Crowley to Winnsboro, after July 1, according to notice reaching the office.

Rev. R. S. Walton sends a list of four renewal and three new subscriptions which completes the quota for Kentwood charge. We thank Brother Walton for this fine piece of work.

Rev. Ira W. Flowers has our thanks and a copy of the Trail of the Circuit Rider for thirteen renewal and three new subscriptions. This more than completes his quota on the regular basis.

Rev. J. E. Hearn sends a list of ten renewal and eight new subscriptions from Zachary and Slaughter. A copy of

Rev. A. S. Lutz reports that Rev. B. H. Andrews, the presiding elder, brought a helpful message on his visit to DeRidder on June 25. Reports to the quarterly conference showed gratifying progress in the work of the charge.

Rev. and Mrs. Henry A. Rickey, Second Church and Chalmette, left New Or-

ONLY TWO MORE WEEKS BEFORE CAMPAIGN CLOSES

leans last Sunday for a vacation in Florida, Cuba and Georgia. After visiting Miami, St. Augustine, Jacksonville and other Florida cities, they will spend some time in Atlanta.

Rev. G. H. Corry always does good work for the Advocate, and this is but a part of the good work which he does all along the line. On a quota of twenty-two for the Baker charge, he has sent in nineteen. We thank Brother Corry and his people for their fine work.

Rev. David Tarver, Covington, has our thanks for his full quota of subscriptions and an invitation to the editor and his wife to go fishing with him. We hope to avail ourselves of the privilege sometime, and the Trail of the Circuit Rider will be his reminder of our appreciation.

Bishop Dobbs planned to leave Shreveport for Jackson, Miss., on last Wednesday, July 6. He will make his home for the immediate future in Jackson. We understand that he expects to stay at the Robert E. Lee Hotel, though we are not authorized to give that as his address.

Rev. and Mrs. J. L. Williams, of the Louisiana Childrens' Home Finding Society, are spending some weeks in and around New York. We appreciate the greetings and remembrances sent us from time to time, and wish for them a very happy and profitable trip and safe return.

Rev. H. L. Johns, presiding elder of Monroe District, left for New York on last Thursday to be gone for some weeks. We appreciate the detailed care which he manifested for the Advocate campaign before he went away. We sincerely hope that he may have a very delightful stay in the great metropolis.

Rev. Benjamin F. Rogers, Haynesville, sends a list of thirteen new subscriptions, the result of a collection taken and the effective plea of Brother Rogers at the Ruston District Conference. We are grateful to him for his good work and for the assurance that his quota will be forthcoming at Haynesville as it always was on the Lake Charles District.

Rev. P. W. Sibley, of Walker charge, and Rev. J. W. Gibson, evangelist of the North Mississippi Conference, were welcome callers at the Advocate office on last Friday. Brother Gibson, who had been with Brother Sibley in a gracious revival at Walker, will assist Rev. R. L. Clayton, of the Denham Springs charge, in an eight day meeting at Live Oak church. Brother Gibson makes his home at Millport, Ala.

MELVILLE, LOUISIANA

Dear Dr. Duren: Just a few lines concerning my work—the Melville charge. I am glad to state that the Aldersgate's program was carried out at both churches. On the twenty-fourth of May, we had a joint program and a very fine attendance. I have been having some very fine children's services and the results have been good. Several children united with the church. We also had Layman's Day, carrying out the program. This also was a joint service, a great many of the laymen taking part.

I expect to be in a meeting at Port Barre with Bro. Fulton this coming week. I ask all the brethren to pray for the meeting.

My Advocate campaign I will consider at an early date.

C. B. POWELL.

LOUISIANA METHODIST ORPHANAGE

I wish to take this opportunity of thanking everyone for the splendid response to the Orphanage Easter Sunday. The total amount contributed was $17,400.00. This represents sacrificial giving on the part of many, and is an increase over the offering of last year.

We have nearly 200 children at present, and quite a number on the waiting list that we wish we could take. We are crowded, but even if we had more room we could not care for more unless our income was larger. It is hard to say "no" to some of the appeals we receive. There are so many orphan and homeless children who need help.

We have just concluded a very successful school year, with six graduating from high school and seventeen from the grammar school. We have two who are graduating from Tech this summer; we had eight in Tech during the year, and have two more to enter in the fall. We have our own school through the sixth grade; the seventh grade and the high school pupils attend in town.

The outlook on our farm for a splendid crop year is very encouraging. We have 120 acres under cultivation; also have a large pasture for our herd of 60 jersey cows—we have plenty of milk and butter. The garden is producing an abundance at present.

We are looking forward to a splendid offering this fall at Harvest Day, and I trust that many places will be able to send us contributions by way of groceries and farm produce, such as potatoes, syrup, corn, hay, canned goods, etc.

C. B. WHITE, Supt.

NEW ORLEANS DISTRICT, GROUP CONFERENCES

THIRD ROUND—1938

The third Quarterly Conferences of the New Orleans District for this year will be held in three groups as has been the custom since 1936.

The group meeting first this year will be that of all charges west of the river, and these will meet at Golden Meadow Church, Sunday, July 10, at eleven o'clock, a. m. There will be preaching by the presiding elder, special music by the Franklin choir, dinner on the ground, and a business session of the conference which will begin at 1:30 p. m.

The second group meeting this year will be that of the churches of the city of New Orleans including Port Sulphur and Reserve charges. These will meet at Second Church, New Orleans, Friday evening, July 22, at 7:30 p. m. There will be a short devotional service followed by the business session of the conference, and after the program is completed the ministers will give the officials and visitors a **watermelon party in the church school rooms of the church.** Matters of great importance to the Methodism of New Orleans will be discussed, and it is expected that a large crowd will attend. Special guests of this occasion will be the ministers and official boards of the M. E. churches of New Orleans and Lutcher.

The third group to meet will be that of the churches north of the lake in the New Orleans District. These will meet at Pearl River Church, Thursday evening, July 28, at 7:30 p. m.

After the devotional service the business of the conference will be transacted, and following this refreshments will be served by the Pearl River charge on the lawn of the church.

Rev. G. W. Dameron and Dr. W. L. Duren are expected to be present at all these conferences, and the interests they represent will be duly considered.

Let's be ready with all reports on time.

ELMER C. GUNN, P. E.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Dr. Joseph A. Smith sends another list, three new and three renewal subscriptions, which brings his total to forty-two.

Rev. J. D. Slay sends two subscriptions which complete the quota for Ellisville charge. Our personal present has gone to him for his good work.

Rev. R. A. Allums adds two subscriptions to the credit of Kingston, Laurel, charge. This brings his campaign to sixteen, lacking only two of completion.

Rev. J. Early Gray reports that the church at Port Gibson is making steady progress and that he expects to finish the Conference year with all obligations met.

Mrs. C. O. Backstrom sends three subscriptions from Leaf which we appreciate and for which we will give charge credit as soon as we receive the information.

Rev. J. B. King sends three renewals from the Bonhomie charge and says that others will follow. We thank Bro. King for his effort for the circulation of the paper.

Dr. Joseph A. Smith sends another list of subscriptions—seven, which brings the total for Central, Meridian, to thirty-five. We truly appreciate this splendid work.

Rev. J. L. Carter reports that his committee for Fifth Street, Meridian, is at work and expects to reach his quota. The office has sent him the information for which he asked.

Rev. L. T. Nelson, pastor of Homewood charge, adds three subscriptions to the list already sent in and reports that he expects to send others before the close of the campaign.

Rev. M. M. Black, Treasurer of the Methodist Historical Society, sends a subscription for that organization, which we credit to the Heidelberg charge since it originates there.

Rev. Sherrall Coleman has our thanks for a list of eight subscriptions for the credit of Seminary charge. This is one-half of his quota which we doubt not will be secured in full.

Miss Clyde Coker, who has been at Crystal Springs for some time, has returned to 413 Mississippi St., Jackson, according to instructions for the change of address on her paper.

Rev. S. C. Moody, pastor at Scooba, sends two subscriptions from his charge and expresses the hope that he may be able to add others. We truly appreciate his loyal interest to the Advocate cause.

Rev. Frank E. Dement, Jr., sends two new and two renewal subscriptions from Gallman charge. He says that he expects to bend his efforts toward securing a good number of subscriptions among his people.

Rev. W. H. Lewis remits for a list of subscriptions and reports a Daily Vacation Bible School with good attendance and much interest at Lucedale. Refreshments were served by the Missionary Society.

Mrs. W. O. Whitaker, Bentonia, Route 2, remits for her Advocate subscription and generously adds that the paper seems to grow better with each issue, and her good wishes for the staff and for a larger circulation.

Rev. G. A. Broadus adds a renewal subscription for the Advocate campaign in Rose Hill charge. We remember Rose Hill as a lovely country church where we attended a very enjoyable District Conference not long ago.

Rev. T. C. Cooper completes the quota for Carthage charge by a list of two renewal and eight new subscriptions. We thank both Brother Cooper and Miss Louise Sharp, chairman of the Christian Literature Committee.

Rev. H. A. Wood remembers us with a good list from Petal charge, Hattiesburg—seven renewal and six new subscriptions. Our gift has gone to him for a completed quota, but he hopes to add still others to the total.

Rev. Thomas A. Carruth sends thirteen new and five renewal subscriptions from Hattiesburg circuit. This list was on a quota of ten, and a copy of the Trail of the Circuit Rider will be his reminder of our personal appreciation.

Brother C. R. Edmonson, Box 353 Gulfport, sends his renewal subscription and asks that it be credited to First Church, Gulfport, of which Brother Van Landrum is pastor. We appreciate the renewal and we are glad to give the credit as requested.

Rev. C. C. Clark, recently appointed to Columbia charge, sends five subscriptions as a beginninng of his Advocate campaign in his new charge, and he adds a sentence which fits into his record in the past, "We will be sending other subscriptions soon."

Rev. Hugh C. Castles, Poplarville, has been sent a copy of the Trail of the Circuit Rider for a finished quota. His last list included eight renewal and five new subscriptions. He wrote that he was leaving to accompany his father to the reunion at Gettysburg.

Rev. J. T. Weems sends six subscriptions, half new and half renewal, which complete his quota for the Waynesboro charge. A copy of the Trail of the Circuit Rider has gone to him.

Our staunch friend, Mrs. Mabelle B. Martin of East End, Meridian, sends fourteen more subscriptions and some very pleasing testimonials from new friends of the paper. She says that Rev. T. O. Prewitt, the new pastor, is winning the hearts of the people and that everything goes well with the work.

Rev. W. L. Blackwell sends us a good list for the credit of Montrose charge—six renewal and three and one-half new subscriptions. He expects to complete his quota. He observed Layman's Day one hundred per cent and his revival campaign began July 3. There is a good outlook for the work of the charge.

Rev. A. M. O'Neil, New Augusta, sends six renewal and three new subscriptions which we appreciate. We note that he seems to have the idea that a subscription in force counts, but it counts only if renewed since the Annual Conference. This particular subscription in question has been renewed, and will be counted in the campaign.

EAST END—CRADLE ROLL

The Children's Division of East End Methodist Church School rendered a program Sunday morning under the direction of Mrs. S. D. McWilliams, superintendent of the Division. The Nursery Department, of which Mrs. C. M. Martin is superintendent, presented two of its newest members, little Robert Earl Shields, four months old, son of Mr. and Mrs. R. M. Shields, and Robert Bailey Price, III, six weeks old, son of Mr. and Mrs. R. P. Price. As baby Robert was held in the arms of Mrs. Martin, a prayer was offered for the Cradle Roll babies.

This is the only grandchild of Rev. D. E. Vickers, a faithful minister in the Mississippi Conference. Little Mary Frances Durkham sang "Jesus loves me."

The latest contribution of this department was made to the mid-year collection of the church finances. It had asked for $15.00 and $48.70 was cheerfully given by members and friends.

COUNCIL ON A CHRISTIAN SOCIAL ORDER

The fourth annual program and open discussion of The Council of a Christian Social Order is announced for July 17-21 at Lake Junaluska. Bishop Paul B. Kern will preach morning and evening of the first day; Bishop W. T. Watkins will speak on the evening of the second day; Dr. Broadus Mitchell, of Johns Hopkins University, the evening of the third day; and Mr. Donald Comer and Mr. Robert West, representing the cotton manufacturing industry, will speak on the eve-

ONLY TWO MORE WEEKS BEFORE CAMPAIGN CLOSES

ning of the fourth day. The mornings from Monday through Thursday will be devoted to open Discussion Conferences.

WILLIAM H. BLACK

In the death of Mr. William H. Black, cashier of the New Orleans Branch of the Federal Reserve Bank, Methodism has lost a faithful and loyal leader. His death occurred on last Saturday morning following a long illness. Brother Black had been the teacher of the Men's Bible Class of Carrollton Avenue Church for a number of years and he had scores of friends who paid mournful tribute to him by their presence at the funeral services on Sunday afternoon. He was a member of the Masonic fraternity and his social and religious interests were city-wide. His widow and three children survive him.

MRS. W. H. SUDDUTH PASSES

Dear Dr. Duren: I was surprised when my Advocate came this week to see no mention of the passing of our mutual friend, Mrs. W. H. Sudduth, which sad event occurred on Thursday morning, June 23. Her illness was sudden, severe and of short duration. Needless to tell you that she was ready. She was a fine Christian character, sweet and lovable and active in her church. Not her family alone, but all who knew her will miss her. Methinks I can hear her saying:

"Why thus so sadly weeping, beloved ones of my heart?
The Lord is good and gracious though now He bids us part.
Oft have we met in gladness, and we shall meet again,
His kingdom to inherit—good-night 'till then."

HELEN PORTER WOODWARD.

GOLDEN CROSS REPORT

To the Presiding Elders, Pastors and Golden Cross Directors of the Mississippi Conference:

To July 2nd there had been received on Golden Cross by the Treasurer of the Conference, F. Y. Whitfield, the following amounts, listed by districts:

Brookhaven District—Foxworth charge.

Hattiesburg District—Ellisville, Mount Olive, Taylorsville, Bucatunna and Waynesboro Circuit.

Jackson District—Clinton charge.

Meridian District—Daleville, Lauderdale & Electric Mills, Hawkins Memorial, Wesley, Philadelphia.

Seashore District—Coalville, Epworth-Wesley, Picayune, Poplarville.

Vicksburg District—No charge reporting.

I appeal to each and all of you to give each congregation an opportunity to do something for the Golden Cross, for you will remember two thing about the Golden Cross, and one is that it is a General Conference action and we should be loyal to this, and at least give every church the opportunity, and again this money, with the exception of five per cent, goes to our Hospital at Hattiesburg.

In sending your money to the Conference Treasurer, be certain to indicate that it is for the Golden Cross, and give the charge as well as the church from which it came.

W. D. HAWKINS,
Golden Cross Director.

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MEETING OF ENTERTAINMENT COMMISSION, UNITING CONFERENCE

On June 30 the Commission on Entertainment of the Uniting Conference held its first meeting at Evanston, Illinois. It was primarily a meeting for organization and for the study of principles that will guide in the selection of the proper location for the Uniting Conference.

The Commission consists of fifteen members, five from each of the participating churches in Methodist union. The five members from the Methodist Episcopal Church, South, are: Dr. S. S. McKenney, St. Paul's Methodist Church, Houston, Texas; Rev. C. W. Tadlock, Security Building, St. Louis, Missouri; Dr. H. P. Myers, Doctors' Building, Nashville, Tenn; Mr. E. C. Watson, Clarksburg, West Virginia; and Mr. Miller S. Bell, Milledgeville, Georgia. All five members were present for this meeting. Out of the entire group of fifteen members only one person was absent.

The permanent organization resulted in the selection of the following: President, Dr. Isaac E. Miller, 3436 St. John's, Cincinnati, Ohio; Vice President, Dr. F. W. Lineberry, 139 Division Street, Elkhart, Indiana; Sec.-Treas., Dr. H. P. Myers, Doctors' Building, Nashville, Tenn.

The Executive Committee is composed of the officers and three additional members: Mr. E. C. Watson, Clarksburg, West Virginia; Judge L. J. Lyons, National Fidelity Life Building, Kansas City, Mo.; and Juudge Harry Shaw, Fairmont, West Virginia. A committee was appointed to visit the various cities that shall be given serious consideration as a possible location; this Visitation Committee is composed of Mr. E. C. Watson, Chairman; Dr. Aubrey S. Moore, 77 W Washington Street, Chicago, Illinois; Dr. F. W. Lineberry, 139 Division Street, Elkhart, Indiana, and Dr. Issac E. Miller, 3436 St. John's, Cincinnati, Ohio.

The Commission will hold its next meeting August 30th in Cincinnati, Ohio.

TESTED BY TIME

(Continued from page 5)

small college has been doing from the beginning. The Editor of the Advocate, and these other Editors have done the commonwealth a real service in lifting up the cause of Christian Education in our day, and they have spoken with clearness and with fairness to all.

It must be obvious to even the casual observer that Louisiana Methodism was never more dependent upon Centenary College than it is today. In its early history, the institution pioneered in the elementary task of creating an intelligent Christian citizenship. Today it has the added responsibility of helping to combat the rising tide of secularism in education and of making the Church secure against the divided loyalties of mass education essentially divorced from religion. Finally, our Centenary is once more the only Methodist beacon on the educational horizon in Louisiana.

Hoyt M. Dobbs

We have come to a time when it seems that half the world is sitting on the fence with a "chip" on its shoulder talking peace.

—"To be concerned about human rights is not politics; it is the very foundation of religion." Let that be written into the mind of every Christian today. When it is, we shall rise to stop that spirit of totalitarianism in America which would demolish the Bill of Rights—and the Christian church.—The Churchman.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. D. R. McDougal sends three subscriptions for the credit of Hickory Flat charge, and with it the cheering assurance that the end is not yet. Thank you, Brother Mc.

Rev. W. M. Langley sends another list of subscriptions for the credit of Acona charge. We appreciate his steady progress toward securing his quota for the campaign.

Rev. W. T. Phillis, pastor of Lula and Dundee charge, remits for four renewals in his Advocate campaign. We thank him for his work and the progress which his campaign is making.

Rev. E. C. Driskell sends five renewal and three new subscriptions, thus completing his quota for Vaiden and West charge A copy of the Trail of the Circuit Rider has gone to him in acknowledgment of his effort.

Rev. W. M. Wright who has been receiving his paper at Route 1, Columbus, instructs us to send his Advocate to Weaverville, N. C., until further notice. He says that he does not want to be without it.

Rev. E. S. Lewis having more than completed the quota for Durant charge, is the recipient of our "thank-you" gift—the Trail of the Circuit Rider. He hopes to secure still others, even though his quota is in hand.

Mrs. D. R. Powers is registered among the Aldersgate Enrollment for Tyro charge, where Rev. H. E. Carter is the pastor. We appreciate the subscription and we hope that she and the Advocate may become fast friends.

LAKE JUNALUSKA

Dear Dr. Duren: We have a wonderful program this year, copy of which has been sent you earlier, and we desire that you attend as much of the season's program as you possibly can. We also hope that you will cooperate with us in advertising the splendid features through your columns that those who are in need of such inspiration and recreation that we can offer here may avail themselves of the privileges.

The several boards and conferences conducting schools will give large advertisements to their respective phases of the program. I am especially interested in seeking your aid to draw a large crowd for Preaching Week. And it should not be difficult to do when once the people throughout the south know that Bishop A. J. Moore and Dr. Merton S. Rice are to have the platform during the eight days from August 21 to 28. We want that to be the climax of our season from the standpoint of attendance as well as inspirational and spiritual power.

Yours faithfully,
J. M. ORMOND.

THE METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

The Southern Methodist Church has decided to make a determined effort to turn the tide in church school enrollment and attendance. Reinforced by the Bishops of the Church who named this as one of their objectives for the Conference year, the General Board of Christion Education, through the Department of the Local Church, is leading in a vigorous campaign to increase church school enrollment and attendance.

The guiding procedure in this effort is to encourage the church school superintendent and his teachers in each local church to study their own situation carefully and prayerfully and to decide themselves how many they should increase their enrollment this Conference year. When this number is decided upon it is to be reported to the Conference Executive Secretary by the superintendent.

In those Annual Conferences where this plan has been enthusiastically pushed by the Conference Executive Secretary it has gone over in a big way. The reports from superintendents in local churches up to June 28 showed a goal of 31,444 for increase this year. We have from three to five more months to work before the date for Annual Conference meetings. **These reports are from only seventeen Annual Conferences.** If the other nineteen Conferences will only do as well we should easily reach 50,000 new members this year. If we do, it will be the best record any large denomination has made in ten years.

The slogan which is suggested to the superintendent and his teachers for adoption in the local church is **We Will Send Our Pastor to Conference with a Better Report this Year.**

Brother Pastor, if your superintendents have not enlisted in this campaign, will you not write for the following free materials and put them in the hands of your superintendents at once, and drop your word of sincere encouragement to them to get into this movement?

1. **Reaching Others.** A leaflet for distribution to all church school officers and teachers.

2. **The General Superintendent: Getting, Keeping, Reporting New Members.** A leaflet for the general superintendent only.

3. **Reporting the Church School to Annual Conference.** A one page sheet for the pastor and general superintendent.

Order these materials from the Department of the Local Church, J. Q. Schisler, Secretary, 810 Broadway, Nashville, Tenn.

Attractive posters in connection with this campaign have been mailed to all general superintendents. If any superintendent failed to receive his poster write to the above address and a free copy will be sent.

BOOKS

Quiet Thoughts, by Patience Strong, with five decorations by Betty Soars. E. P. Dutton & Co., Inc., New York. Sixty-four pages, paper covers. Price 50 cents.

This little booklet, a companion to "Quiet Corner" and "The House of Dreams," by the same author, is made up of forty-four brief essays, moods, expressed in charming style and with refreshing literary appeal. The paragraphs deal with some commonplace fact or experience which the author effectively relates to life. It is such a book as one might give to a friend depressed on account of illness, sorrow, or other misfortune. Its message of hope and encouragement is bracing and sound.

A Child's Grace, pictured in photographs, by Harold Burdekin, with preface and verse by Ernest Claxton. E. P. Dutton & Co., Inc., New York. Small quarto 66 pages, art boards, price $1.50.

This is one of the most pleasing and wholesome books of a child's devotions that we have seen. The text is an expansion of Mrs. E. Rutter Leatham's lines:

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."

Each line of the text appears on a separate page and opposite is a photographic reproduction of a child and a scene appropriate to the thought of that line. We commend this little volume to those who would give a natural atmosphere to the devotions of their children.

SUNDAY LABOR

An infidel farmer wrote a letter to Horace Greeley when he was editor of the Tribune:

"Sir: I have been trying an experiment. I have a field of corn which I plowed, planted, and cultivated on Sunday. I harvested the crop on Sunday and hauled it to my barn, and I find I have more than my neighbors, who would not work on that day because of conscientious scruples."

To which the editor replied in one sentence: "N. B.—God does not always settle His accounts in October."

No, nor in the spring or summer.

ONLY TWO MORE WEEKS BEFORE GAMPAIGN CLOSES

Thoughtless people sometimes run up a big debt against God and imagine that after the account has stood for a long time it will be outlawed or forgotten. But it never is. In the end every account has to be paid, usually with accrued interest.—U. B. Herald.

NORTH MISSISSIPPI CONFERENCE

(Carried forward from page 14)

You have made a splendid beginning this year. You have had well planned and well attended District and Zone meetings. We are expecting a very fine report this quarter. Please send in all reports promptly this month so that our records may be in order throughout the Conference.

With every good wish for a happy, profitable summer with continued interest in our missionary work, I am,

Most sincerely,
MRS. H. L. TALBERT.

Sherard, Mississippi,
June 20, 1938.

Dear Superintendent of Baby Specials:

Are you there and are you working? We are anxious to accomplish more this year than in former years. If you have not gotten your literature, order it right away from Literature Headquarters, Doctors' Building, Nashville, Tenn., (this is furnished free), after you have cultivated your Mothers and Babies, work toward getting Baby Life members.

If at any time I can serve you do not hesitate to write me. I am praying that God will bless us and help us to do great work in the Conference.

Yours truly,
MRS. LESLIE FISHER,
Conference Superintendent of Baby Specials.

ALABAMA CHURCH HOMECOMING

(Louisiana)

Please announce in the Advocate that the Homecoming at Alabama Church, on the Bernice charge, will be the fourth Sunday in July of this year. Everybody invited. Always glad to have former pastors and superannuates present.

X X X

CARROLLTON VICTORIOUS

I have my quota of 25 in hand and five more I feel sure I will secure. Will mail list and check for the five I owe for and others not later than the 4th of July. You may count on 25.

Yours truly,
L. C. LAWHON.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request, we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

For $1.00 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This includes a Tithing Account Book, two playlets, and "The Scriptural Basis for the Tithe." It contains everything we publish, making over 560 pages on the subject of Tithing.

The Layman Company, 730 Rush Street, Chicago, Ill.

Dr. J. C. Hawk: "Desolation is the only word to describe conditions in China, yet there doesn't seem to be any hatred. Chinese Christians always pray for the Japanese. Every prayer is marked by the Christian spirit."

EDITOR'S RESPONSIBILITY

The nature and purpose of editorial comments should be restated from time to time. The editors are responsible for what goes into the paper. Signed articles are published because they are felt to be worth reading in themselves or because they are useful contributions to the discussion of a question that is worth discussing. There is no inherent reason why the editors should approve of them, or agree with their conclusions. The editors' only responsibility is for their appropriateness as matter for consideration; the authors are responsible for their contents and conclusions. The unsigned editorial articles represent the opinions of the editors on matters of current interest. They do not necessarily represent the views of the owners of the paper, who may disagree with an editor on many points and still feel that on the whole his services are sufficiently valuable to be retained. With this division of responsibility in mind, we hope that The Friend will be read with interest and profit, rather than with complete agreement.—The Friend, Philadelphia, Pa.

Miss Marjorie Beaird: "There is great opportunity in rural districts of Korea, where the people are turning to Christianity."

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Christian Education

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CHURCH SCHOOL LESSON
JULY 10

By Dr. J. R. Countiss

CALEB: LIFETIME DEVOTION

Golden Text.—Let us go up at once, and possess it; for we are well able to overcome it.—Num. 13:30.

Joshua 14:6-15 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now, therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakim. And the land had rest from war.

Like his companion, Joshua, Caleb might have been called "Old Faithful." He was worthful in his old age because he had developed worthwhile character in his youth—had dared to stand on his own feet and contend for the right, to be an integer, not a mere cipher. The basis of his manly character was his abiding faith in God. His religion clarified his vision and rendered sound his judgment. Whereas, the other spies saw only the size of the giants, Caleb and Joshua discovered also their weakness. Mere size is always a liability, never an asset. A Rolls-Royce with a ten horse-power motor will climb no hills and carry no passengers. Avoidupois is not manhood. Giants need to have both brains and character. The Anakim had not bothered to cultivate either, and so fell easy victims to the hardy Hebrews, filled with stern determination and a stalwart faith in their mission. The wise youth concentrates his attention on the desirability of things to be done, not on the difficulties that stand in the way of their accomplishment.

Noble courage overcomes giant obstacles. Those who think of themselves as grass-hoppers are defeated before the conflict begins. Proper self-esteem is both a shield and a sword, useful alike for defense and offense. Caleb had more than self-esteem. He had faith in the goodness and wisdom of Jehovah who had delivered his people from Egypt. That faith was more than a memory. It regarded the past as but a watch-tower from which to survey the wider horizons and greater glories of the future. He believed God would finish the work he had begun, that he would not leave to perish in the wilderness the people he had rescued from the bondage of Egypt. No good man would have been so short-sighted as to do that, and he knew that God is better and wiser than men. His purposes are never broken arcs, but unending cycles of accomplishment.

Whole generations of men are today dying in the wilderness of idleness and doubt, in sight of a Land of Promise which they lack the courage and enterprise to possess. Freedom is not a proclamation but an achievement. Moses could strike off Egyptian shackles, but the Israelites had to carve out their own place as a nation of freemen. It takes more than quail and manna to make a great people. God can no more make a nation without the help of man than man can make a city without the help of God. Americans sorely need a Caleb to rally them with enthusiasm and courage to help themselves.

Caleb was too wise to measure life by the calendar. When most men are ready to lie down and die, he was keen to embark on new enterprise. He yearned to "see the last of life for which the first was made." Four-score years but as a second of eternity. God is a perpetual Creator and those who walk with him never grow old. Any rest ascribed to him must be reckoned as a pause before the doing of greater things. He appointed man to be the husbandman of an unfinished world whose gardens of Eden cannot be cleared nor their fruits enjoyed till ores are mined, tools invented, jungles cleared, and nature's forces harnessed to work God's will through nature's laws and man's ingenuity. No man is too old till the eye of his soul is too blind to discover anything to be done, or his heart too dull to burn with aspiration to have part in its doing. The enduring devotion of Caleb made him a hero and destined him to become a maker of history.

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The Christian Fireside

MARCH

In ancient times, March was the first month of the year and as late as the middle of the eighteenth century it was still so considered in England and in many European countries. And this in spite of the fact that almost seven hundred years before the birth of Christ, King Numa had added January and February to the original ten-month calendar. However, it did not always bear the name "March." The ancient Saxons called it Lenct, which means spring. Later the Romans renamed it in honor of Mars, their god of war. From the old Saxon name Lenct we got our word "Lent," designating the season preceding Easter Sunday, which is the first Sunday after the first full moon after the 21st of March and may fall in either March or April.

THE STORY OF THE CHIPMUNKS

Far down in a cozy nest at the end of a little tunnel five or six of these tiny fellows first make their appearance. Many days elapse before their little eyes open and many more pass before they first poke their noses out into the bright sunshine. But soon the sunshine puts strength in their bodies and they grow very rapidly. By mid-summer they are nearly as large as the parents. They live on grass roots and other succulent green food and grain and by fall are exceedingly fat. When the first biting cold nights come they go deep down into the ground, and at the end of the burrows which they have dug during the summer they roll up into a little ball, and fall into the deep sleep of hibernation, which lasts until the spring sun warms the ground and Nature calls them back to life and activity.

—Our Dumb Animals.

DANIEL WEBSTER'S LAST WORDS

"My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see Him in all His wondrous works. Himself how wondrous! What would be the condition of any one of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of immortality among the Jews. There were intimations, crepuscular, twilight. But, but, but, thank God! The gospel of Jesus Christ brought life and immortality to light, rescued it, brought it to life!"

These words are quoted by M. J. MacLeon in "When the Morning Wakens." They were pronounced on the deathbed of America's great statesman on the evening of Saturday, Oct. 23, 1852, and were taken down by his biographer, Mr. Curtis. Following these words the great reasoner recited the Lord's prayer in the same, dramatic eloquent voice which had thundered for so many years in the judicial corridors of New England.—Baptist Witness (La.).

POOR GIRL

The Brooklyn Eagle says less pomp at wedding ceremonies and more pork and potatoes afterwards would be better.

We commend this hint to our young friends who think of getting married. A Georgia girl last year, as we are told, was called on to choose for herself as to the use of $600. She could waste it all on a grand wedding, or spend it for the requisites of housekeeping. She chose the better way and had no wedding to speak of. If more girls were like her more of them would be married. We have known foolish boys borrow money for a grand wedding. When it was over they looked like a boy the day after Christmas—money gone and nothing to "show for it" but the rocket sticks and red wrappers of fire-crackers lying about, and a smell of "villianous gunpowder."—Exchange.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

The Missionary Bulletin published by the Board of Missions has the following to say concerning summer Missionary Conferences:

"The Missionary Conferences to be held at Mt. Sequoyah, Ark., July 25-31, and at Lake Junaluska, N. C., August 1-7, offer exceptional opportunities for a wider view of missions and a study of the world program of Christianity. The Conferences will appeal to all who wish to learn of the work of the Church and to hear addresses by missionary leaders of wide reputation.

"Three Bishops of the Church will deliver addresses—Bishop Ivan Lee Holt at Mt. Sequoyah, and Bishop W. W. Peele and Bishop W. T. Watkins at Lake Junaluska. Bishop Holt has charge of the Central Texas, North Texas, Northwest Texas and New Mexico Conferences; Bishop Peele of Baltimore and Virginia Conferences; and Bishop Watkins of the Missouri, Southwest Missouri, and St. Louis Conferences and of Mexico.

"Missionaries, deaconesses, and national Christians who will take part on the programs are: At Mt. Sequoyah—Miss Anne Parker, Africa; Rev. G. B. Workman, China; Miss Siu Lin Chao, China; Deaconess Elizabeth Russell, Wesley House, Louisville, Ky.; and Deaconess Margaret Young. At Lake Junaluska—Rev. C. B. Dawsey, Brazil; Rev. H. P. Anker, Africa; Miss Evelyn Dacus, Korea; Deaconess Mozelle Eubanks, Wesley House, Columbus, Ga.; Miss Siu Lin Chao, China; and Mrs. Iracema de Franco Campos, Brazil.

"Dr. E. DeWitt Jones, president of the Federal Council of Churches, and Dr. W. G. Cram, General Secretary of the Board of Missions, will deliver addresses on the opening night of the Lake Junaluska Conference.

"In addition to Dr. Cram, the administrative secretaries of the Board will also take part in the programs, including Dr. A. W. Wasson and Miss Sallie Lou MacKinnon, foreign secretaries; Dr. Grover C. Emmons and Mrs. J. W. Downs, home mission secretaries; Dr. H. P. Myers and Mrs. Helen B. Bourne, secretaries of education and promotion.

"At Mt. Sequoyah special Conferences for district secretaries—both men and women—will be held each morning by Dr. Myers and Mrs. J. W. Mills, vice president of the Woman's Missionary Council. At Lake Junaluska similar Conferences will be conducted by Dr. Myers, Mrs. Bourne, and Mrs. W. A. Newell, member at large of the Woman's Missionary Council.

"Other outstanding leaders of the Church and from beyond connectional borders will deliver addresses, lead forums or teach classes."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Leadership class, taught by Mrs. W. M. Alexander of Nashville, during the Pastors' School in Biloxi, June 20-25, was outstanding. The members of the class learned how the fall mission study, "The American City and Its Church," by Kincheloe, may be applied to the very smallest community. The study leaders who did not attend this class should make a special effort to be present at their district Coaching Day in September.

On Friday afternoon, Mrs. Alexander was guest of honor at an informal tea and the women had an opportunity to visit with her.

Among the visitors to the class were: Mrs. Paul Arrington, Petal; Mrs. C. C. McDonald, Bay St. Louis; Mrs. J. V. Bennett, Jackson; Misses Sallie Ellis, Sophie Kuntz, Mattie Cunningham, of Biloxi, and Miss Mae Sells of Sue Bennett College.

The class enrollment was 43 with 34 credits:

Brookhaven District

Mrs. W. R. Murray, Harrisville, Cr.; Mrs. E. P. Jones, McComb, Adt.; Mrs. Otto Porter, McComb, Cr.

Hattiesburg District

Mrs. R. E. Rollings, Hattiesburg, Cr.; Miss Ina Lee Pope, Collins, Cr.; Mrs. E. E. Deen, Hattiesburg, Cr.; Mrs. J. W. Sells, Hattiesburg, Cr.; Mrs. E. S. Herrington, Laurel, Cr.; Mrs. A. M. O'Neil, New Augusta, Cr.

Jackson District

Mrs. Maye Wood, Beriton, Cr.; Mrs. Van Sanders, Canton, Cr.; Mrs. C. W. Wesley, Canton, Adt.; Mrs. R. E. Jordan, Jackson, Cr.; Mrs. F. M. Casey, Vaughan, Cr.; Mrs. G. P. Brown, Weathersby, Cr.

Meridian District

Mrs. C. M. Brent, Enterprise, Adt.; Mrs. Stanley Wilson, Meridian, Cr.; Mrs. V. G. Clifford, Quitman, Cr.; Mrs. L. M. Sharp, Union, Adt.

Seashore District

Mrs. L. J. Power, Gulfport, Cr.; Mrs. A. J. Boyles, Bay St. Louis, Cr.; Mrs. W. W. Moore, Biloxi, Cr.; Mrs. B. M. Lawrence, Biloxi, Cr.; Mrs. J. F. Campbell, Gulfport, Cr.; Mrs. Robert G. Jack, Gulfport, Cr.; Mrs. E. E. Price, Logtown, Adt.; Mrs. H. C. Castle, Poplarville, Adt.; Mrs. R. I. Moore, Perkinston, Cr.; Mrs. D. E. Vickers, Saucier, Cr.; Mrs. D. T. Ridgeway, Wiggins, Cr.

Vicksburg District

Mrs. L. P. Anders, Anguilla, Adt.; Mrs. J. P. Stafford, Cary, Cr.; Mrs. J. F. Sylvester, Catchings, Cr.; Mrs. J. M. Corley, Fayette, Cr.; Mrs. R. P. Langley, Fayette, Cr.; Mrs. S. C. Newman, Germania, Cr.; Mrs. Margaret McLain, Gloster, Cr.; Mrs. E. V. Berry, Rolling Fork, Cr.; Mrs. C. D. Crawford, Rolling Fork, Cr.; Mrs. Paul Grice, Rolling Fork, Cr.; Mrs. H. O. Scott, Vicksburg, Adt.

Louisiana Conference

Mrs. J. T. Harris, Franklin, Cr.; Mrs. S. E. Castle, New Orleans, Adt.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

To Auxiliary Members

Dear Friends:

As the second quarter of our year's work comes to a close it will be profitable to check the Program of Work (page 70 of Conference Minutes), to see if you have finished the plans which are suggested. Study the new Efficiency Aim which you will find within the reach of every society (page 73 of Conference Minutes).

One of the very important things for this quarter is the enlistment of new members, including the young women of your church. Have you had some special event, a Birthday Party, or similar effort to interest the church women? We have had some splendid reports made of this campaign. Please report to Mrs. Clyde Maxwell, Pickens, the number of young women enrolled.

With the increase of enrollment should come an increase in Missionary giving. You will recall that we are undertaking $1000 increase in our Council Pledge which means an increase of five per cent in your Conference funds for 1938. Do your best to pay half your pledge at the close of this quarter.

Secure the Fall study book "The Church in the City," read it in preparation for Coaching Day in the Third Quarter. Order the application blank for Council Class from Mrs. E. M. Sharp, Olive Branch, and be ready to begin study for credit in September or October.

The enclosed letter from the new Superintendent of Bay Specials, Mrs. Leslie Fisher of Sherard, will remind you again of your opportunity for Missionary Cultivation of young mothers and friends of little children. Send the funds from the Gift boxes with your Treasurer's report each quarter, designating it as "Baby Specials."

(Carried forward to page 11)

In Memoriam

DEATH OF W. S. McBAY

In the death of W. S. McBay the Lucedale Methodist Church has sustained a great loss. For six years he was superintendent of the Church School, faithful in the discharge of duty and highly esteemed by all who knew him. At the time of his death he was commander of the Howell-Grantham post of the American Legion and Worshipful Master in the Masonic Lodge.

He was born in Bay Springs, Miss., July 29, 1894; married Miss Hattie Lura Byrd, April 26, 1919, and died in the early morning of June 17, 1938. He is survived by his mother, Mrs. J. R. McBay; his wife and four daughters, Syble, Pansy, Jimmie, and Joan; two sisters, Mrs. Henry Reid and Miss Eula McBay.

His was a life of service. His going is a challenge to others to come forward and take their places of leadership and service, and those who answer the challenge shall be permitted some day to join him in the place of Eternal Reward.

W. H. LEWIS.

REV. L. F. ALFORD—MY FATHER

There are times when one wishes with all his heart that he could put into words that which he feels most deeply, and yet when he tries he knows that he cannot. So it is when I attempt to pay tribute to my father.

Since before the days when I climbed into the front seat of our old Ford to go on his visits with him and he helped me to guide the steering wheel, I have known he was my friend. Since he taught me how to hold little newly hatched chicks without hurting them, since I tried to spend the night away from home and he came for me because I cried, I have never doubted his goodness and his love.

How can I tell you what I mean? Many of you who will read this knew him, and you will remember his infinite kindness, his patience, his willingness to sacrifice himself, his firm belief in the Church, his unwavering trust in God, his own Christ-like spirit.

There is a little verse, perhaps you would not call it a great poem, which one of my sisters sent him years ago, that expresses so well the kind of a father he really was that I want to give it to you:

"Steady, strong, sincere, helpful all the
while,
Meeting every task with a ready smile,
Asking no reward, willing day by day—
My long debt to you I can never pay."

My father had those qualities; he had countless other qualities which I have not even mentioned, but I am thinking of him now mainly as a father, not as the consecrated minister that he was.

We who are his children will ever lift our hearts to God in thankfulness for a father such as we had, and it will be our prayer throughout the years that we may live up to the high heritage that he left for us. God grant that we may never fail him.

IDA LOUISE ALFORD.

MRS. JOSEPHINE WESLEY ROGILLIO McMURCHY

Mrs. Josephine Wesley Rogillio McMurchy was born in Jefferson county, Miss., December 15, 1863. She was married to Alex Watkins McMurchy,, February 15, 1886. Of this union there was born only one child, a daughter, Mattie Lee, who in early young womanhood was married to Eugene V. Rogillio, who for many years has been a trusted employe of the Y. and M. V. Railroad Co. With this daughter, Mrs. McMurchy made her home for many years, and it was from this home she took her departure to join the ransomed throng.

She was a patient sufferer and a faithful servant of her Lord.

All that skilled physicians and loving hands could do failed to stay the final coming of the grim reaper.

She died in great peace, and gave comforting assurance that the weather was fair at her earthly sun-set and her happy destiny assured.

Her faith was as simple as that of a little child. We will find her in the company of the redeemed.

Her pastor,
J. E. GRAY.

SUBSCRIPTION CAMPAIGN

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—Presiding Elder

	Quota	1938
Adams—J. H. Grice	25	2
Barlow—W. S. Cameron	14	1
Brookhaven—J. L. Neill	44	4
Crystal Springs—J. W. Leggett	26	1
Gallman—F. E. Dement	19	5
Georgetown—Percy Vaughan	17	2
Harrisville—W. R. Murray	22	2
Hazlehurst—J. B. Cain	22	6
Magnolia—J. H. Jolly	11	5
McComb, Cent.—Otto Porter	43	4
Meadville—E. E. McKeithen	21	8
Monticello—J. M. Lewis	42	4
Osyka—J. B. Shearer	12	4
Prentiss—L. L. Roberts	25	5
Silver Creek—J. H. Moore	12	3
Summit—J. B. Holyfield	15	4
Tylertown—I. E. Williams	15	1
Union Church—D. P. Yeager	..	2
Utica—E. L. Ledbetter	23	3
Wesson—H. L. Daniels	15	3

Hattiesburg District

W. B. Alsworth—Presiding Elder

	Quota	1938
Bay Springs—E. A. King	22	15
Bucatunna—W. M. Tabb	12	1
Bonhomie—J. B. King	6	3
Collins—J. S. Noblin	10	11
Ellisville—J. D. Slay	12	12
Court Street—J. W. Sells	35	13
Main Street—J. T. Leggett	35	24
Hattiesburg Circuit—T. A. Carruth	10	18
Heidelberg—M. M. Black	21	12
Laurel, First Church	37	12
Laurel—R. A. Allums	18	16
Magee—G. P. McKeown	14	1
Matherville—A. M. Ellison	15	1
Mt. Olive—E. W. Ulmer	15	2
Moselle—G. H. McBryde	17	5
Petal—H. A. Wood	13	13
Montrose—W. L. Blackwell	16	9½
New Augusta—A. W. O'Neil	12	10
Richton—L. D. Haughton	15	11
Seminary—V. S. Coleman	18	1
Shubuta—E. A. Kelly	10	11
Summrall—L. M. Reeves	10	2
Taylorsville—A. F. Gallman	22	10
Waynesboro—J. T. Weems	17	11

Jackson District

T. M. Brownlee—Presiding Elder

	Quota	1938
Benton—Roy L. Lane	14	..
Bolton—A. M. Broadfoot	10	3
Brandon—J. E. Williams	26	17
Canton—C. W. Wesley	25	15
Carthage—T. C. Cooper	11	2
Carthage Cir.—J. H. Cameron	16	3
Clinton—C. E. Downer	17	5
Flora—H. E. Raley	20	1
Florence—J. E. J. Ferguson	12	3
Homewood—L. T. Nelson	32	7
Jackson—B. M. Hunt	107	22
Jackson—Galloway Mem.	109	5
Jackson—Glendale	16	1
Millsaps Mem.—G. H. Jones	14	8
Lena—D. M. Ulmer	15	3
Madison—J. H. Morrow	8	2
Mendenhall—B. H. Williams	31	2
Morton—C. H. Gunn	22	2
Shiloh—C. Y. Higginbotham	31	2
Vaughan—F. M. Casey	13	1
Walnut Grove—H. S. Westbrook	22	3

Meridian District

W. B. Jones—Presiding Elder

	Quota	1938
Chunky—G. G. Yeager	21	3
Daleville—J. C. Jackson	14	1
DeKalb—Murray Cox	22	2
DeSoto—T. R. Holt	26	2
Lauderdale—E. D. Simpson	9	10
Meridian—Central Church	71	28
Meridian—East End	33	10
Meridian—Hawkins Mem.	22	1
Meridian—Poplar Springs	13	5
Newton—M. K. Miller	20	5
Pachuta—W. J. Walters	19	1
Philadelphia—O. S. Lewis	26	14
Phil. Circuit—W. C. M. Baggett	43	4
Quitman—V. G. Clifford	9	15

Hot Weather is Here—
Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.

Scooba—S. C. Moody	16	3
Rose Hill—G. A. Broadus	23	7
Vimville—W. H. Lane	17	2

Seashore District

J. F. Campbell—Presiding Elder

Bay St. Louis—A. J. Boyles	11	17
Biloxi—R. E. Alsworth	17	5
Brooklyn—E. M. Lane	12	15
Columbia—C. C. Clark	29	6
Coalville—B. M. Lawrence	25	4
Escatawpa—A. S. Byrd	20	2
Gulfport—Van R. Landrum	56	7
Kreole—H. Mellard	8	5
Long Beach—H. J. Moore	9	4
Lucedale—W. H. Lewis	18	16
Lumberton—H. W. F. Vaughan	11	11
Mentorum—R. I. Moore	15	3
Moss Point—L. E. Alford	10	1
Poplarville—H. C. Castle	15	15
Purvis—G. E. Allen	13	3
Saucier—D. E. Vickers	20	1
Vancleave—P. Olia Nix	23	6
Wiggins—D. T. Ridgeway	13	1

Vicksburg District

H. A. Gatlin—Presiding Elder

Anguilla—L. P. Anders	10	1
Centerville—S. F. Harkey	24	2
Fayette—J. M. Corley	13	14
Gloster—C. H. Strait	18	10
Hermanville—S. B. Watkins	21	2
Lorman—A. W. Wilson	10	2
Natchez—C. A. Schultz	30	3
Port Gibson—J. E. Gray	13	2
Rolling Fork—P. H. Grice	17	2
Roxie—	15	1
Satartia—F. J. Jones	18	2
Vicksburg—Gibson Memorial	18	9
Washington—J. A. McRaney	14	8
Woodville—W. O. Sadler	18	1
Yazoo City—C. W. Crisler	24	1

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman—Presiding Elder

Aberdeen—V. C. Curtis	22	5
Amory—J. A. George	35	1
Bellefontaine—R. C Mayo	16	2
Calhoun City—T. W. Lewis	11	1
Coffeeville—C. L. Oakes	17	2
Derma—Milton Peden	18	1
Eupora—J. M. Guinn	18	2
Fulton—W. W. Hartsfield	21	5
Greenwood Springs—T. F. Sartain	33	1
Houlka—E. M. Shaw	16	1
Houston—W. J. Dawson	14	15
Nettleton—W. W. Bruner	41	1
Okolona—W. L. Storment	13	2
Paris—Luther Nabors	10	1
Pittsboro and Bruce—K. E. Clark	13	7
Prairie—W. D. Smith	11	4
Shannon—H. D. Suydam	16	2
Smithville—W. C. Mattox	23	1
Tupelo—H. F. Brooks	56	4
Verona—C. A. Northington	16	20
Water Valley—T. H. Dorsey	23	1
Water Valley—W. M. Jones	11	9
Woodland—W. M. Hester	23	1

Columbus District

L. P. Wasson—Presiding Elder

Ackerman—A. Y. Brown	9	1
Artesia—W. R. Crouch	10	5
Brooksville—R. P. Nebblett	6	1
Caledonia—S. B. Potts	26	3
Columbus—E. N. Broyles	49	2
Crawford—N. N. Maxey	9	4
Durant—E. S. Lewis	14	15
Ethel—T. W. Smallwood	29	3
Kosciusko—T. E. Gregory	27	4
Longview—J. L. Nabors	31	1
Louisville—E. R. Smoot	26	1
Louisville—W. R. McAlilly	25	1
Macon—J. M. Bradley	17	1
Macon Circuit—E. Sharp	20	2
Pickens—G. C. Gregory	15	2
Sallis—E. F. Tucker	21	2
Shuqualak—M. E. Armstrong	8	2
Starkville—M. Johnson	38	1
Weir & McCool—J. N. Humphrey	22	2
West Point—J. H. Holder	31	2

Corinth District

J. D. Wroten—Presiding Elder

Baldwyn—W. C. McCay	21	3
Belmont—J. N. Hinson	19	1
Blue Mountain—J. B. Burns	21	4
Booneville—W. L. Robinson	18	6
Chalybeate—W. R. Liming	28	1
Corinth—E. H. Cunningham	45	14
Dumas—	19	3
Hickory Flat—D. R. McDougall	12	7
Holly Springs—T. M. Bradley	21	1
Iuka Station—S. E. Ashmore	13	2
Mooreville—R. E. Wasson	22	3
Mrytle—L. M. James	32	1
New Albany—N. J. Golding	27	9
Oxford—W. R. Lott	22	14
Potts Camp—L. A. Bennett	10	1
Rienzi—H. C. Lewis	17	1
Ripley—W. J. Cunningham	11	2
Wheeler—N. L. Threet	24	2

Greenwood District

A. T. McIlwain—Presiding Elder

Acona—W. M. Langley	11	4
Belzoni—W. B. Baker	16	16
Black Hawk—M. A. Burns	18	5
Carrollton—L. C. Lawhon	25	26
Drew—T. B. Thrower	19	1
Greenwood—S. H. Caffey	51	3
Inverness—S. A. Brown	12	4
Ittabena—G. H. Boyles	13	2
Kilmichael—W. O. Hunt	11	12
Lexington—J. T. McCafferty	18	3
Minter City—W. L. Pearson	6	12
Moorhead—J. C. Wasson	11	9
Poplar Creek—A. S. Brisco	17	2
Schlater—W. D. Bennett	12	1
Tchula—A. R. Beasley	8	25
Tutwiler—R. T. Hollingsworth	12	17
Vaiden-West—E. C. Driskell	15	20
Webb-Summer—J. W. York	16	3
Winona—W. H. Mounger	20	3
Winona Circuit—S. W. Hemphill	20	2

Greenville District

J. R. Countiss—Presiding Elder

Clarksdale—J. E. Stephens	44	11
Cleveland—J. J. Baird	24	1
Duncan—W. W. Milligan	5	9
Greenville—J. W. Ward	37	6
Hollandale—W. C. Galceran, Jr.	9	10
Indianola—W. C. Newman	17	2
Leland—R. G. Moore	14	4
Lula—W. T. Phillips	10	5
Merigold—E. G. Mohler	13	2
Rosedale—W. W. Woollard	12	6
Shaw-Lytton—C. L. Rogers	10	1
Tunica—R. G. Lord	12	1

Sardis-Grenada District

C. T. Floyd—Presiding Elder

Byhalia—W. C. Beasley	18	6
Batesville—P. F. Luter	10	1
Charleston—A. C. McCorkle	17	3
Coldwater—G. R. Williams	11	2
Como—Seamon Rhea	7	11
Hernando—H. P. Lewis	9	13
Holcomb—F. H. McGee	20	1
Lake Cormorant—J. S. Maxey	6	4
Lambert—M. H. McCormack, Jr.	13	1
Marks-Belen—J. E. Lawhon	12	3
Red Banks—W. S. Selman	13	2
Sardis—M. E. Scott	10	3
Sardis Circuit—R. L. Ellis	21	2
Tyro—H. E. Carter	16	5

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—Presiding Elder

Alexandria—M. S. Monk	60	4
Boyce—C. W. Lahey	7	1
Bunkie—R. M. Bentley	13	9
Campti—L. Shumaker	9	1
Glenmora—T. T. Howes	17	1
Jena-Olla—B. D. Watson	17	1
Jonesville—J. C. Sensintaffar	8	1
Marksville—G. A. LaGrange	16	8
Natchitoches—R. R. Branton	17	21
Pineville—H. N. Brown	15	1
Opelousas—C. D. Atkinson	17	4
Rochelle-Tullos—E W. Day	8	10
Sicily Island—J. L. Lay	15	1
Trout-Goodpine—Jerome Cain	11	1
Winnfield—G. A. Morgan	16	9

Baton Rouge District

J. H. Bowdon—Presiding Elder

Amite—A. A. McKnight	12	2
Angie—D. T. Williams	13	1
Baker—G. H. Corry	22	19
Baton Rouge—J. R. Spann	99	33
Istrouma—W. H. Royal	19	12
Clinton—S. J. McLean	13	1
Franklinton—W. T. Gray	14	19
Greensburg—A. D. St. Amant	25	4
Hammond—Carl Lueg	16	1
Jackson—J. P. Bonnecarre	12	15
Kentwood—R. S. Walton	9	10
Lottie—R. V. Fulton	10	4
Pine Grove—R. H. Bamburg	16	1
Plaquemine—Wm. Schuhle	3	5
Ponchatoula—A. T. Law	15	17
Springfield—A. M. Martin	18	3
Zachary—J. E. Hearn	16	[illegible]
Natalbany—J. D. Nesom	10	3
St. Francisville—J. D. Huff	12	1
Walker—P. W. Sibley	13	1

Lake Charles District

B. H. Andrews—Presiding Elder

Abbeville—Ellis Smith	14	17
Crowley—G. W. Pomeroy	18	5
DeRidder—A. S. Lutz	15	6
Elizabeth—A. M. Shaw	7	1
Gueydan—K. W. Dodson	7	6
Indian Bayou—J. A. Knight	21	1
Lafayette—A. L. Gilmore	20	1
Lake Charles—Wm. L. Doss, Jr.	47	11
Rayne—J. D. Fomby	14	2
New Iberia—O. L. Tucker	13	12
Vinton—A. Early	9	2

Monroe District

H. L. Johns—Presiding Elder

Mangham—W. W. Perry	25	32
Mer Rouge—J. A. McCormack	13	7
Monroe—W. C. Scott	100	4
Newellton—M. D. Fulkerson	10	1
Gilbert—I. W. Flowers	14	16
Oak Grove—E. B. Emerich	21	21
Oak Ridge—J. H. Midyett	20	3
Rayville—W. J. Reid	12	7
Sterlington—J. F. Dring	10	3
Tallulah—D. W. Poole	25	2
Waterproof—J. M. Boykin	15	5
West Monroe—C. K. Smith	15	20
Winnsboro—P. B. McCullin	12	6
Wisner—F. J. McCoy	15	12

New Orleans District

E. C. Gunn—Preseiding Elder

Covington—D. T. Tarver	13	14½
Bogalusa—J. B. Grambling	24	5
Franklin—J. T. Harris	16	2
New Orleans—		
Algiers—J. W. Booth	19	1
Carrollton—D. B. Raulins	32	9
Metairie—Karl Tooke	..	2
Epworth—W. D. Kleinschmidt	18	12
Felicity—J. G. Snelling	9	2
First Church—Wm. H. Wallace, Jr.	40	6
McDonoghville—J. E. Selfe	7	7
Rayne Memorial—W. W. Holmes	34	40
Parker Memorial—H. B. Hysell	15	3
Chalmette, Second Church—H. A. Rickey	13	13
Pearl River—Fred S. Flurry	8	1
Slidell—L. E. Douglas	12	3

Ruston District

Louis Hoffpauir—Presiding Elder

Arcadia—H. M. Johnson	20	1
Bienville	19	1
Calhoun—E. M. Mouser	12	1
Cotton Valley—A. A. Collins	10	1
Dubach—W. B. Hollingsworth	24	3
Farmerville—Thurmon Spinks	11	5
Gibsland—H. W. Rickey	16	1
Haughton—W. C. Mason	24	2
Haynesville—B. F. Rogers	20	16
Heflin—L. R. Nease, Jr.	10	1
Hodge—D. B. Boodie	9	2
Homer—B. C. Taylor	25	2
Jonesboro—W. F. Roberts	14	7
Lisbon—O. W. Spinks	10	1
Minden—N. E. Joyner	31	8
Ringgold—J. F. Wilson	21	2
Ruston—Guy M. Hicks	42	12
Sibley—W. E. Akin	27	1
Simsboro—R. T. Pickett	21	1

Shreveport District

A. M. Serex—Presiding Elder

Belcher-Gilliam—L. W. Smart	7	1
Coushatta—R. H. Staples	14	23
Converse Circuit—A. H. Baggett	20	2
Grand Cane—A. R. Hoffpauir	13	3
Ida-Hosston—T. F. King	10	1
Logansport—J. C. Whittaker	16	6½
Mansfield—J. J. Rasmussen	25	1
Plain Dealing—J. W. Faulk	24	3
Shreveport—Dana Dawson	169	67
Shreveport, Cedar Grove	22	2
Shreveport, Park Avenue	22	20
Vivian—C. E. McLean	17	1
Zwolle—T. J. Holladay	6	12
Bossier City—F. A. Matthews	13	6
Mooringsport—D. F. Anders	16	8

It is good to battle, to suffer, to be thrown overboard and left to save ourselves. What we lose in comfort we gain in energy, and energy is the most precious of man's weapons.—Charles Wagner.

New Orleans
CHRISTIAN
ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

No, it is not dog races, or gambling, or the liquor traffic that is my chief anxiety. My concern is rather the awful littleness of modern life which has no faith in God, no place for prayer, no interest in worship, no time for the exploration of the depths. Do you wonder that when God came into the world small men crucified Him? And shall we then just protest the cross? No, let us rather protest our whole human littleness, and falling again upon our knees, believe! worship! pray! aspire!

—Christian Advocate, N. Y.

THE PRAYER-ROOM TODAY

Lord Jesus, implant in me a faith tested by the ages that have been, and a faith in every way sufficient for the needs of today and the hopes of tomorrow. Amen!

Vol. 85. No. 28.

NEW ORLEANS, LA.
THURSDAY, JULY 14, 1938.

Virtue of Forgetting

By Anna L. Derschel

It's good to be honest and strong,
To feel all life's duties well met;
It's good to deal square with the world,
But some things are good to forget.

It's good to be loyal and true,
Nor feel the sharp pangs of regret;
It's good to be kind to the world,
But some things are good to forget.

It's good to be joyous and gay,
To laugh at the things that would fret;
It's good to think well of the world,
But some things are good to forget.

It's good to be sunny and sweet,
To sing when our lashes are wet;
It's good to smile back at the world,
But sometimes it's good to forget.

It's good to have courage to fight,
All the sins with which life is beset;
It's good to strike back at the world,
But sometimes it's good to forget.

And so as we journey along
In seeking the right to abet,
It's good to show forth to the world
There are some things it's best to forget.

—From Michigan Christian Advocate.

Wallet of the Week

DEMOCRACY AND RELIGION are two ideals of American life which may be used to imperil the very values to which they refer. They have come to be such sacrosanct talismen that a designing person may find it easy to arouse the public on any issue which may seem to threaten either of these doctrines. Organizations for safeguarding democracy and religion are not always as wholesome as they may be made to appear. They may exalt a sentiment into a dangerous prejudice and destroy all that is valuable in both ideals.

* * *

THE AIR CASUALITIES of the Spanish Rebels furnish evidence of outside interference which will be difficult to justify if the reports be true. According to **News of Spain** for June 8, one hundred and twenty-five Rebel planes were shot down from March 1 to May 25. Of these, thirty-three were German and ninety-two Italian planes. Of the one hundred and forty-four Rebel aviators taken by the Spanish government since the beginning of the war, fifty-four are said to have been Italian, forty-six German, and only forty-four Spanish.

* * *

CATHOLIC AMERICA, according to **The Commonweal**, has been chiefly confined to urban areas and has, with few notable exceptions, played no important part in the affairs of rural sections. In the last twenty years, however, there has been a distinct drift of the Catholic people toward the farm. It is said that farm people of distinctly Protestant descent are being replaced by Polish, Slovak, Italian, and other national groups of Catholic origin. The rural occupation by Catholics is not general, but it is sufficient to indicate a change on the part of both Protestants and Catholics.

* * *

THE CRIME WAVE, about which we have heard much in recent years, showed a decided upturn in 1937, according to the report of J. Edgar Hoover. In the report, it is claimed that there were two hundred and thirty-five more major crimes per day than in 1936. Aggravated assault showed a decrease of four per cent, murder about held to the record of the previous year, but manslaughter, rape, robbery, burglary, larceny and auto theft all showed a decided increase. A moral millennium is not yet at hand, to say the least.

THE JAINAS OF INDIA claim to be disciples of Maha-vira who was a contemporary of Gautama, the founder of the Hindu religion. The two founders belong to the early part of the fifth century B. C., and kindness to animals was a practical virtue which the two held in common. The devoted Jaina will carry food and place it beside an ant-hill and the devout Hindu revolts at the shooting of a rabid dog and will not catch fish with a line and baited hook.

* * *

NATHAN STRAUS, Federal Housing Administrator, took serious exception to a statement of Hon. Robert Luce, of Massachusetts, that God had limited the earning capacity of slum dwellers. He denounced it as being the philosophy of the laissez faire days of the eighteenth century which was used to justify child labor and long hour days of work, and as having been used to justify the miserable condition prevailing in Central Europe before the French Revolution.

* * *

OLD ST. JOHN'S CHURCH, Richmond, where on March 20, 1775, the Virginia Convention heard the immortal words of Patrick Henry, "Give me liberty or give me death," was built one hundred and ninety-seven years ago. It has been one of the patriotic shrines of America for more than a century and a half. For a long time it was amply supported by its local constituency, but today Christian men and women and citizens of every class are being asked to raise fifty thousand dollars in order to preserve and maintain this shrine of religious and patriotic pilgrimage.

* * *

AMERICAN RAILROADS appear to be in a bad way financially. The roads have declared the necessity for a fifteen per cent cut in operating expenses, and the Interstate Commerce Commission reports that forty-two of the forty-seven leading lines show a deficit for the first quarter of 1938 as against twenty-three for the corresponding period a year ago. The Association of American Railways declares that thirty per cent of the carriers, big and little, are now in receiverships, and that three-fourths are heading for that condition by December unless aid may be had. Many nostrums are being proposed, but little is being done toward easing the situation.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH

The church, as a living and progressive expression of the will of God in a ministry to men, is being emphasized in religious thinking today as never before. A recent denominational gathering focused its entire program upon the church as the effective organ of a world religion. The all-inclusive responsibility of the Christian church for giving an active and constructive leadership in everything that affects the moral life of the race was discussed from many angles. It is easy enough to find points of disagreement with an interpretation of the church in terms of a broad and vital relationship to a living world, but it is more difficult to justify the impotence or to explain the indifference of an institution which makes lordly claims to spiritual leadership.

The convention to which we refer made an insistent plea for a church constantly alive and vitally related to all the issues of its day—not just a reflection of glorious theological yesterdays, nor more the trumpeter of immortal tomorrows. Many times reference was made to a general and spontaneous protest, revolt, against a church out of contact with its problem and responsibility, and clinging desperately to the doctrine of its divine appointment and its divine destiny as a means of commanding the hearts of men. No one was so foolish as to suggest the abandonment of the organization as the means of implementing the divine purpose, but neither was any so unwise as to advocate its right as a divinely appointed autocrat before whose altars a suppliant race must plead for every manifestation of divine favor.

As we read this united appeal for a constant redefinition of the church and a re-emphasis of the Christian motive to adapt its ministry to the changing problems of life, we could not escape the thought that our own Communion is drifting toward a fixed and arbitrary attitude and procedure. Instead of a period of probation, our members now continue their delicate and awful responsibilities without being subject to even moral review. We indulge in pep-talks to increase attendance upon services arranged by arbitrary custom and without any reference to meeting the convenience of the worshippers. We sometimes fear that we have lost the evangelistic passion which distinguished us in the beginning, and that we have become so conventionally grooved in practice as to have destroyed our spiritual horizon.

VIII. UNION—ITS ULTIMATE MEANING

We have said somewhat gloatingly, perhaps, that the union of our three bodies of American Methodists is the greatest uniting of churches in the whole history of Protestantism. That is true so far as mere numbers are concerned, but the important matter is not size—it is **union.** When this becomes a reality the new Methodism will have taken a stride in Christion leadership which has no parallel in denominational organization. Our step may not result in other denominational mergers, as many believe it will, but it will pave the way for a Christian comity and understanding never before possible. In these days of religious indifference and of hostility to the church and its program, this will mean a distinct gain for organized religion and will greatly enhance the prestige of the Protestant Church.

First of all, Methodist union preserves, as far as organization can, the historic faith and forms of the Methodist movement. The whole scheme has been wrought out with a view to preserving what is basic in Methodism. No incidental consideration has been permitted to overturn the established doctrines and practices of the Church. This fact will in a measure be the answer to the questions and the antidote for the discomfort of those who have been made unhappy by the change which it may effect in their own denominational organization.

Finally, Methodist union contemplates the ultimate organic unity of American Methodism, and the establishment of an ecumenical Methodism through which the "World Parish" dream of the founder shall become a reality. Surely the dream of Mr. Wesley cannot be realized until the whole of Methodism shall be reduced to a common mintage, in spirit, in evangelism, in the unity of an undivided front—in its organic solidarity.

ADVOCATE AFFAIRS

Elsewhere in this issue we are publishing a district summary of the campaign instead of the charge report of previous issues. Of course the final report will be by charges. The Advocate campaign, like many interests of the Church, has had to contest the field with other pressing appeals which naturally distracted interest and made difficult its progress. A number of letters have come to us with whose statements we thoroughly sympathize and we have done all we could to meet the situation which those men have had to face. Naturally the campaign was slow in getting under way, and last Friday was the first "field day" of the campaign. We sincerely hope, however, that the lateness of the enthusiasm may not defeat the opportunity for any district to get into the "Four Hundred" class. It is not our desire that such shall be the case, and we purpose to meet our friends half way if possible.

The most surprising and gratifying aspect of the campaign has been the unusual volume of new subscribers which have come in. There have probably been three times as many as in any previous campaign. To what extent this enlistment of new readers has been due to the Aldersgate issue, we do not know, but we are very grateful for the fact whatever may be its explanation.

In this connection, we may say that another Special Issue is in the offing. It will not be so extensive as was the Aldersgate issue, but it will be printed on enamel book paper and it will feature an interest of our section in a manner to give it wide appeal.

In certain industrial sections where conditions have been extremely hard, many good people, some of whom we know personally, have felt that they must make financial retrenchments by the discontinuance of their Advocate. In such cases we will gladly do all we can to help them continue the paper, if our pastors will get their consent to such an arrangement. The Advocate needs the money, but it is our purpose to serve and we do not know a better place to show that desire than among people whose personal problems threaten the spiritual life of their homes.

Since the foregoing was written we have decided to make a ten-day extension of the campaign. We do this for the double reason that we do not wish to let the Advocate finances recede and we wish to be absolutely fair to those who might otherwise be deprived of the opportunity to make such a report as they feel to be creditable. We hope that every pastor may make full use of every day of this extension, and the office will gladly render every assistance possible in order to bring the Advocate campaign to a successful conclusion in every district and charge in our three Conferences.

Editorial Miscellany

By Dr. H. T. Carley

THE PHILOSOPHY OF THE INSIGNIFICANT

The philosophy of the insignificant is expressed in the proverbs that are handed down from generation to generation: "Many a mickle makes a muckle;" "Mighty oaks from little acorns grow;" "Take care of the dimes and the dollars will take care of themselves;" "A stitch in time saves nine." And there's the dramatic episode we learned in childhood:

"For want of a nail, the shoe was lost;
For want of the shoe, the horse was lost;
For want of the horse, the rider was lost;
For want of the rider, the message was lost;
For want of the message, the battle was lost;
For want of the battle, the kingdom was lost—
All for the want of a horseshoe nail."

These aphorisms have to do mostly with material prosperity. But the philosophy involved applies to intellectual and moral processes as well. Most of us have a very limited vocabulary—perhaps a few hundred words suffice to express our daily thoughts and feelings—which means that we don't do very much thinking, and that our feelings are largely elemental. We could learn a new word a day—and in a year our mental horizons would be considerably extended. Perhaps we could say a big word now and then, and thus acquire the reputation of erudition. A single word is not very much—but a vocabulary is a precious possession.

A good moral character is the sum total of a lot of virtues and the absence of a lot of vices. Growth in grace results from acquiring the one and eradicating the other. If we can't do it all at once, we might do it a little at a time. If I am accustomed to tell ten lies a day, by reducing the number one a day for ten days I should soon be telling nothing but the truth. The Boy Scout who does "a good turn daily" has a pretty good record at the end of a year.

After all, it is the insignificant things that give significance to life.

ANOTHER ACHIEVEMENT UNUSUAL

The institutions of Society are the projections of ideas and also ideals. They are the homes of principles and of people. They house the thought emotion, and purpose, of secular and religious life.

The institutions of Methodism are no exception to this. A study of institutional Methodism would reveal many of the distinctive features of the Church's life from its beginning on up to the present time. They are so numerous and so varied in their functions as to call attention to the sources from which they have originated.

Merely to enumerate and locate them would require space beyond the boundaries of this article. All this does but indicate the tendencies of men in both church and state to house their thoughts in suitable forms.

I lift up the Orphanage in these paragraphs for the purpose of emphasizing the worth and the service of our homes for homeless children. We draw very high unto God Himself when we relieve the sufferings of our fellowmen. In ministering unto these little ones we have the privilege of "ministering unto Him."

Whatever ways and means the church and society may devise for the care and training of underprivileged children in the years ahead, there will probably be found need for these institutions, by whatever name they be designated, for a long time to come.

The sorrows of an aged man are pitiful. The sorrows of a woman are pathetic. For this reason men and women are easily and quickly minded to respond when such needs are brought within the range of their vision.

The consummation of the campaign for the Orphanage at Jackson, Mississippi, on June 15, 1938, is another real achievement. In 1934 the institution rested under a debt of $190,000.00, and it appeared for a time that foreclosure would be the result.

The Trustees authorized a state-wide effort to remove this indebtedness, and secured the services of Judge H. V. Watkins to lead in the matter. This he did in a manner which was both original and successful.

The citizens of the whole state became interested, and the cause was carried to every county by the trustees, the presiding elders, the pastors, and the Missionary Societies, under the leadership of Judge Watkins. The response was immediate and generous. The press, the pulpit, the people, and the officers of the Orphanage gave most willing and helpful cooperation.

We are glad according to the measure of the difficulties which have been surmounted, and we realize that it has all come about through the united and determined effort of the good people of the great State of Mississippi.

Jews and Gentiles, Catholics and Protestants, white people and colored people, preachers and laymen, men and women, and even little children, pooled their unselfishness in practical expressions which resulted in the removal of the burden which had impeded the progress of this worthy work.

There is a certain sense of satisfaction in the consciousness of work well done. There is also a certain sense of humiliation in the realization that work has been shirked, slighted, or half-heartedly performed. Happily in this important matter the service and the sacrifice have been worthy of all our people, and all who have had part in it may enjoy a pardonable degree of pride in an unusual achievement.

The past few years have revealed the fact that the church is one of a number of the institutions of society which do not repudiate their operations. Religion is good for business. Business is good for religion. The payment of a just debt is a moral and a religious duty. This is applicable to individuals as well as to institutions.

Men and women in "these times" are proving, as their forefathers did, that there are certain values which should be conserved and preserved, and that life itself is ennobled and enriched when these values have been made a structural part of the institutions which we have organized and perpetuated. If we continue to institutionalize the "humanities" and to "humanize" our institutions, we shall travel far on the road to success in things both temporal and spiritual.

Hoyt M. Dobbs

BAPTISMAL HYMN

By Rev. Arthur Madison Shaw

(Sung by the author in his service in Elizabeth, La., 11 a. m., Sunday, July 3, 1938.)

(Tune, HARWELL: New Methodist Hymnal, 167.)

Blessed Church of God's Anointed,
Body of our King adored;
For salvation's work appointed,
Thou dost bear the healing Word.
Fully consecrated, we
Find our glorious work in thee;
And our praises—highest praises—
Reach through thee our reigning Lord.

O, how fair the New Creation
When, new-born, in thee we stand;
Through one blest initiation
One in heart—a joyous band:
Past the bright baptismal door,
Pledged to follow sin no more,
We are marching, fighting, pressing
To our home—the Promised Land.

One in God the Holy Spirit,
Blessed fellowship of grace:
One in Christ, we now inherit
Radiance from our Father's face!—
Union in God's Church revealed,—
Holy compact, Spirit-sealed:
Heaven is here in growing splendor;
All its joys our hearts embrace!
—AMEN.

BAPTISMAL HYMN THESIS

Baptism is not a mere physical act, however performed; nor an isolated, individual transaction between the subject and an authorized administrator. It is "an outward sign of an inward grace;" but it is much more.

It is first spiritual: the response of a soul to Divine Truth, mediated by the Church. It is also a moral and social act, by which an applicant is inducted into the Church of Jesus Christ. Water, having been used from earliest times for ceremonial cleansing and initiation into religious bodies, is properly used, but is itself only incidental; the method of its application, unimportant. Baptism really does something to and for the souls of men. Being the sacred initiation into the family of God, it includes conviction, repentance, faith, surrender—self-denial; taking up the cross; becoming a follower of Christ,—being received into, and incorporated with, the Body of Christ.

In Christian families, this comprehensive process, which is the real baptism, should begin with the "Christening" of the child in infancy; but it is not consummated until it is sealed by his voluntary acceptance of the covenant and reception into the Church.—A. M. S.

Jesus brought God to earth and ever since there have been theologians who have tried to push him back again. But the experience of God belongs in human experience and if Christianity is to save our threatened cizilization, its representatives must deflect their interest from theological discussion and denominational rivalries to a practical dealing with those basic infirmities of human nature which are the tap-root of all human ills; and must do so in a way which, whether consciously psychological or not, is likely to be psychologically effective.

—B. H. Streeter.

It is neither possible nor desirable to please everybody, and there are persons whose approval would be a disgrace and whose enmity is an honor.—William Winter.

Louisiana Conference

ADVOCATE CAMPAIGN EXTENDED

In view of the distractions incident to the bond payment campaigns in all three of our Conferences and after consultation, it has been decided to extend the time for closing our campaign to August 8. We had hoped that we might not have to do so, but in justice to all it seems best. Final report will be published in our issue of August 11 and that will mean that all campaign reports must reach us on August 8.

PERSONAL AND OTHERWISE

Mrs. W. M. Brown and Mrs. T. D. Chapman have our thanks for a list of subscriptions from Bunkie where Rev. R. M. Bentley is pastor.

Rev. G. H. Corry completes the quota from the Baker charge and says that he may be able to get more yet. Our acknowledgment will go to him at once.

Rev. P. B. McCullin is doing a good piece of work at Winnsboro as he has done in other places. The Advocate is grateful to be a sharer in his loyalties.

Rev. J. D. Huff sends a list of Advocate subscriptions from St. Francisville, one renewal and five new subscriptions. It is that kind of list that really increases the circulation of the paper.

We appreciate a fine note from that great-hearted and noble soldier, Dr. A. M. Shaw of Elizabeth. We are willing to accede to almost any demand that he might make of us. O. K., Doctor.

Rev. T. J. Holladay, pastor at Zwolle, comes through with his quota. He has never once disappointed us either in his toils or his absolute faithfulness. He is a friend whom one really enjoys.

Rev. D. F. Anders reports that things are moving forward in every department at Mooringsport and Oil City, and the fact was evidenced by a list of three new and five renewal subscriptions.

Rev. R. V. Fulton sends a list of subscriptions for the credit of Lottie charge, and reports the beginning of his meeting at that place on July 6. Rev. A. A. McKnight of Amite, did the preaching.

Rev. T. F. King, pastor at Ida and Hosston, is to hold a meeting at Munnerlyn Chapel beginning July 25. He will have the assistance of Rev. R. A. Bozeman of Spring Hill, a former pastor of the charge.

Mrs. C. M. Brown takes generous credit for Bossier City charge with a list of six subscriptions, two of them new, and she says that they hope to send in their full quota in a few days. Rev. F. A. Matthews is the pastor.

Rev. B. F. Rogers is living up to a splendid Advocate record by adding another list which brings him almost to his goal. He says with characteristic assurance that the others will follow, and we accept it at one hundred per cent.

Mrs. J. A. Norris, Advocate representative for Trinity Church, Ruston, sends a good list of subscribers and says that she hopes to send a large list within a few days. We appreciate her interest and work for the paper.

Rev. R. S. Walton writes a business note from Kentwood and says that he held a Vacation Bible School with an enrollment of seventy-five and an average attendance of fifty-three. He adds a new subscriber above his completed quota.

Rev. W. H. Giles turns in the completed quota for his charge and as a token of our gratitude, we are sending him a book which we hope that he may enjoy in proportion to our appreciation of his faithful work for the Advocate.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. Elmer C. Gunn, accompanied Rev. and Mrs. Henry A. Rickey on their vacation trip to Florida and Cuba. The Advocate wishes for them all the thrills anticipated and no mishaps.

Rev. H. L. Johns, presiding elder of the Monroe District, remembers the Advocate with a card from Union Theological Seminary, New York, where he is taking some work during the summer semester. He wrote enthusiastically of the work in prospect.

Rev. Ellis Smith writes in the breezy style native to him that he has sent his full quota with three to spare, and if he will send us a cut of himself with his recent catch of a sixty pounder, we will start him on the road to fame as a fisherman.

Dr. W. L. Doss, Jr., Lake Charles, sends ten subscriptions for the Advocate and reports gratifying congregations despite the hot weather. His church has paid part of the benevolences and is carrying on in a heroic way meeting payments on the church debt.

A card from Mrs. Roger Lahey indicates that while her husband is still in the hospital he is improving from the recent illness and operation which we reported in these columns some weeks ago. We sincerely hope that he may soon be well on the way to complete recovery.

Rev. Claude P. Zenor, presiding elder of New Orleans District of the Methodist Episcopal Church, sends his subscription for the New Orleans Christian Advocate. He adds the brotherly word that he sends the subscription with great pleasure, as "this is now my Christian Advocate also."

On account of ill health, Rev. W. V. Walthall has found it necessary to get released from Aldersgate Chapel, and Rev. Ben Petty has been placed in charge by Rev. E. C. Gunn, the presiding elder. Bro. Petty was licensed to preach at the recent session of the District Conference.

Rev. David Tarver sends three additional subscriptions for the Covington charge making a total of 17½—four and a half more than his quota. Delayed mails and early making up of the paper on account of the Fourth are responsible for the failure to give credit for these in our last issue. No man is doing a finer work in carrying forward the entire program of the Church than is Bro. Tarver.

Our good friend, Rev. Walter C. Scott, of Monroe, makes a report which sounds as refreshing as a breeze from the mountains. Listen: "We have just paid a balance of $3,800 on our parsonage, $1,712 on the Gordon Ave. property, and our quota of $650 on the new District Parsonage. Now we can think of an Educational Building." This report was incidental to his report on the Advocate campaign.

An Associated Press dispatch from Evanston, Ill., carries the statement that Dr. Franklin N. Parker, Bishop Hoyt M. Dobbs, Dr. W. W. Holmes, Bishop A. Frank Smith, Dr. A. T. McIlwain, and Nate S. Williamson, of the Methodist Protestant Church, will represent the territory of this paper on the preliminary committees which will work out the details of organizing the new Methodist Church for the Uniting Conference next April.

The death of Dr. R. E. Blackwell, in an Atlanta, Ga., hospital on last Friday, removes from active service one of the most respected, beloved and sturdy educators of the South. Although in his eighty-fourth year, he was still the active President of Randolph-Macon College at Ashland, Va. With the exception of a brief period at the University of Leipsig, he had been associated with the college since 1868. He will be greatly missed by many friends in every walk of life.

We were gladdened by a visit from Rev. Robert A. Cross of Memphis, one day last week. Bro. Cross and his wife were returning from Camp McLellan where Bro. Cross was in the annual encampment as Reserve Army Chaplain. After a visit to Bro. Cross' family in New Orleans, they will return to Memphis where he has a place in the mail service. We enjoyed the brief visit of Bro. Cross and especially his report of his church affiliation and ministerial service in Memphis.

GROUP CONFERENCE AT GOLDEN MEADOWS

The first of a series of group quarterly conferences for the New Orleans District was held at Golden Meadows on July 10. The charges included were, Donaldsonville, Franklin, Houma, Lockport, Morgan City, and Golden Meadows. Rev. C. Fenwick Reed, Rev. J. T. Harris, Rev. A. D. George, Rev. C. J. Thibodeaux, Rev. C. M. Morris, and Rev. W. A. Cross, the pastors, were all present. Despite a downpour of rain at eleven o'clock, there was a large attendance. Rev. Elmer C. Gunn, the presiding elder, preached, after which one of the most beautiful cafeteria lunches we ever saw was served. Following lunch, the Conference was organized and the reports of the pastors showed remarkable progress in the charges of that side of the District. The choir from Franklin church rendered a number of special selections to the delight of those present. Rev. H. M. Wolfe represented the missionary interests, Mrs. J. H. Thatcher, the Woman's Missionary Society; Mrs. R. E. Brumby, the lay work of the District; and the editor presented the cause of the Advocate. Rev. W. A. Cross, the pastor-host, made a very gratifying report of his work. In addition to an unusually large membership increase, he has added facilities which increase the efficiency of the Church School..

CHRISTIAN ADVENTURE CAMP

On June 24 the Christian Adventure Camp for the Baton Rouge District of the Louisiana Conference closed after a very successful session. Thirty-nine intermediates from various churches in the District attended, and the total number on the campus, including staff members and kitchen crew, was 51. Mrs. R. L. Clayton, of Denham Springs, was director of the camp and Rev. A. A. McKnight was business manager. Other staff members included Mrs. McKnight, Miss Hattie Scivicque, Rev. Ralph Cain, Rev. R. L. Clayton, Miss Aralynn Hastings, Miss Nannette Dutsch, and Miss E. D. Leftwich.

A well-rounded program was provided for the young people which included morning watch and vesper services; classes daily for instruction, a daily assembly program for guidance in leadership, and frequent recreational activities. The young people voluntarily donated funds to buy a cot pad and three water buckets, all of which were needed in camp. The most interesting events for the young people seemed to be the ceremony in which the history of the camp was buried for future campers; the arrow hunt, the combined camp-fire-communion-candle-light service; and the vesper service, led by Rev. J. H. Bowdon, who served in an advisory capacity. Plans have been made already for a bigger and better camp next year.

REPORTER.

FROM COTTON VALLEY

The Methodist folks of Cotton Valley, Ruston District, together with their friends of other denominations, are enjoying new and deep experiences in their religious life.

The pastor, Rev. Albert A. Collins, a fine young minister, consecrated, intellectual, and willing to work at the task, together with his young wife, who is a talented musician, have just been on the field seven months and already many things evident of their fine leadership are seen.

The Aldersgate Commemoration was a fitting climax to the pastors teaching period for the church. This was followed by a fine Vacation Church School in which 70 children were reached.

A week of attendance at the Pastors' School by the pastor, Mrs. Collins and Miss Mary Marton intervened.

The week of June 19 to 22 was given over to cultivation, visitation, cottage prayer meetings and personal preparation for the revival.

The days of June 26 to July 6 will stand out in the memory of every person in Cotton Valley as ones of spiritual importance. With the pastor, Rev. Collins, leading the services, Mrs. Collins, Mr. Lester Spinks, choirs of all churches and special soloists and quartets furnishing dynamic for the fine congregational singing from the New Methodist Hymnal, prayer groups of men and women meeting preceding the evening services, a real revival was inevitable.

The evangelist was Rev. Guy M. Hicks, of Trinity Methodist Church, Ruston, who preached at 10 a. m. and 8 p. m. Rev. Hicks is a great spiritual preacher, religious, cultured and intellectual, who needs no introduction to Louisiana Methodism or the Ruston District, having led in this Conference in many forward moves of the church.

His messages were masterpieces, full of helpful, inspiring, evangelistic power. Large crowds attended every service except a few when a funeral and a holiday intervened. The congregations were enthusiastic, worshipful and responsive.

Visible results were fifteen additions to the church, seven on profession of faith and eight by certificate. Many pledged themselves in a closing consecration service to loyalty to God, the church, and the pastor in his leadership.

The lovely homes of the little city, surrounding community and oil field camps were thrown open in gracious hospitality to the ministerial party.

Business men closed their places of business during the services and people of every occupation were given opportunity to attend all services.

The Holy Spirit was with us in every way. Our hearts were "warmed," our lives enriched, and a feeling of Christian fellowship felt.

"It was good to have been there."

ONE WHO ATTENDED.

LOUISIANA YOUNG PEOPLE

A new Conference year for the Louisiana Young People is well under way. At their Assembly June 6-11, the following officers were elected: Rev. Bill O. Byrd, President; Mr. Sammy Kohara, Vice-President; Miss Dorothy Franks, Secretary; Mr. Colin Urban, Treasurer; Miss Frances Smith, Publicity Superintendent.

The Assembly this year was one of the most successful ever held in this Conference. There were over two hundred delegates, and one hundred and eighty-two credits were issued. Courses were taught on "Enriching the Spiritual Life," by Rev. G. W. Dameron; "Christian Use of Leisure," by Rev. Carl Leug; "Administering the Union," by Rev. Henry A. Rickey; "Administering the Senior-Young People's Department Program," by Rev. E. O. Harbin; "Worship in the Young People's Division," by Rev. Joe Brown Love; "Africa—Land of Promise," by Rev. J. C. Sensintaffar; "Leadership Training the Young People's Division,"

(Continued on page 16)

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

ADVOCATE CAMPAIGN EXTENDED

In view of the distractions incident to the bond payment campaigns in all three of our Conferences and after consultation, it has been decided to extend the time for closing our campaign to August 8. We had hoped that we might not have to do so, but in justice to all it seems best. Final report will be published in our issue of August 11 and that will mean that all campaign reports must reach us on August 8.

PERSONAL AND OTHERWISE

Rev. J. B. Shearer sends another list of subscriptions for the Advocate and says that he expects to continue his appeal for the paper in his charge.

Rev. James W. Sells sends a list of subscriptions and boosts the total for Court Street from thirteen to nineteen. Three out of the nine are new subscriptions.

Rev. J. H. Grice sends four new and three renewal subscriptions from Adams charge and reports progress and the beginning of his round of meetings on last Sunday.

We appreciate a very kind word of appreciation of the Advocate from Miss Virgie Fore, who sends a list of subscriptions for the credit of Jefferson Street Church, Natchez.

Rev. J. W. Moore sends a list of renewals for ten subscribers at Pascagoula which we sincerely appreciate. The enchanted spot still retains the echoes of the Indian song.

Miss Claudine Hunt, office secretary of Capitol Street Church, Jackson, sends three additional subscriptions for the credit of that church of which Rev. B. M. Hunt is pastor.

Rev. Morelle H. Wells, Edwards, has been away from home for a month, but he expects to end a whirlwind campaign with victory. We have made every effort to faciliate his work.

Rev. B. H. Williams sends a list of subscriptions from Mendenhall and reports that he is expecting to secure his full quota. We thank him for his interest and his fine spirit.

Rev. J. C. Jackson comes through with another list from Daleville and says that he expects to complete his quota in the next few days. We appreciate this fine piece of work on his part.

We thank Mrs. Hurlbert for the renewal of her subscrition to the Advocate for another year, and we will endeavor to make its visits to Estabuchie a source of pleasure and profit for her.

Rev. C. C. Clark sends another list from Columbia where he has been located but a few weeks. He says with the assurance of his own devotion to the paper, "We expect to at least get our quota."

Mrs. Ella Myers writing from Washington, D. C., instructs us to change her paper to 710 Poplar Boulevard, Jackson. We are always glad for those whose interest prompts the immediate change of address.

Rev. Ira E. Williams, whose letter regarding his campaign appears elsewhere, sends twenty-five subscriptions and eleven of them are new friends of the paper. The Trail of the Circuit Rider is our thank you.

Rev. A. M. Ellison, Jr., pastor at Matherville, sends a list of subscriptions for the credit of his charge and says that he is having the assistance of Rev. W. B. Alsworth, presiding elder, in a revival at Theadville.

Rev. Charles E. Downer sends an Independence Day list from Clinton charge and says that it is not his purpose to limit his efforts to the quota. The error to which he called attention has been adjusted by the office secretary.

Rev. Percy Vaughan sends a subscription to the Advocate and says that the poor price received for produce is militating very seriously against his work. We regret to know of the economic straits which he reports among his people.

Rev. E. W. Ulmer sends twelve renewals and two new subscriptions from Mount Olive, thus completing his quota. He reports a great year in progress—has received 17 members, local finances up to date and every special paid in full.

Rev. W. M. Sullivan sends a list of subscriptions and says that his quota for Forest charge will be completed next week. No church paper has a more loyal friend and no other man gives better evidence of the value which he sets upon the Conference journal.

Mrs. Mary Hawkins Golden, whose late husband, Rev. J. J. Golden, was the first acquaintance that the editor made at college, writes from 3709 Stanford, Dallas, Tex., that she desires the continuation of the weekly visits of the Advocate which she has enjoyed from childhood.

Miss Esther Morrison, a Presbyterian of Vicksburg, has been awarded a two-year scholarship by the Y. W. C. A. She is reported to be an estimable young woman and, as we understand it, will take training for some form of social service fostered by the Y. W. C. A.

Rev. J. W. Ramsey, of Meridian, is busily engaged in meetings with his brethren. At Rose Hill where he assisted Rev. G. A. Broadus, there were 17 additions to the church. He begins a meeting next Sunday with Rev. W. C. M. Baggett on the Philadelphia circuit charge.

Rev. T. C. Cooper reports a favoring wind at Carthage where he is going under full sail in all departments. He is to have Brother R. L. Hunt teach a training class on Lesson Materials beginning August 7. This editor wishes that he might accept the invitation to visit Carthage, but—

Mr. A. C. Lynd sends us a list of twenty-four names from Broad Street, Hattiesburg. Seven of the twenty-four are new members of the Advocate household. We appreciate the fine list sent by Brother Lynd and the fine support of Dr. G. F. Winfield, the new pastor of that congregation.

Rev. Andrew F. Gallman sends another credit on his campaign and calls our attention to the fact that he is entitled to credit for one sent in some time ago. We always give credit as soon as we know the charge to which credit belongs. In circuit charges it is not always easy to be sure of that.

Number 3 of **The Mississippi Methodist,** published monthly and edited by our personal friend, Rev. Victer G. Clifford of Quitman, is on our desk. Its eight pages are attractively arranged, newsy and well-supported by the local advertisers. We have never known a more energetic, faithful and conscientious worker than is the editor of this new entrant into the field of religious journalism.

REV. R. H. CLEGG'S DAUGHTER ILL

Dear Dr. Duren: Brother R. H. Clegg, presiding elder of the Brookhaven District, is at the Methodist Hospital in Hattiesburg with his daughter, Bessie Ruth. She is desperately sick, but her physician, Dr. Ross, told me this morning that there is now a faint possibility of her recovery. In behalf of the family, I am asking that you put this in the Advocate and request the prayers of the brethren throughout the Conference in her behalf. W. B. ALSWORTH.

FROM TYLERTOWN

Dear Dr. Duren: Either you are giving us a better paper or my people are growing in grace. It has not been difficult this year to secure Advocate subscribers.

I am enclosing a list of twenty-five subscriptions. I notice one from my charge has gone in so this gives us 26 on a quota of 15.

I don't know which of these are new and which are renewals—you will have to check with your mailing list to see. I think however, that at least a dozen of them are new.

Please accept our check for $37.50, and send the Advocate to those whose names I have sent in.

Faithfully yours,
IRA WILLIAMS,
Pastor.

"DEMOCRACY AND HER BIBLE"

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, will give a series of three broadcasts on the subject "Democracy and Her Bible" over the Red Network of the National Broadcasting Company, starting Monday, July 11, at 12:30, Eastern Daylight Saving Time. Dr. Stifler's first address, on July 11, will be entitled, "The Book Behind America;" July 18, "America's Cornerstone," and July 25, "The Book for the World."

Dr. Stiber is a Baptist clergyman with years of experience as a pastor and preacher and has been active in the missionary enterprise, both within his own communion and interdenominationally. For eight years prior to assuming office with the Bible Society, Dr. Stifler was pastor of the First Baptist Church in East Orange, New Jersey.

"EVERY ONE"

Dear Dr. Duren:

The Divine Creator is mentioned as a "God of Order." In keeping with this St. Paul has said "Now hath God set the members, everyone of them, in the body as it hath pleased him." Using the word "body" to represent the Christian Church.

1. Many earthly relationships are sacred and extremely important, but none are quite as high as membership in the body of Christ. Most church people belong in fact to this Divinely instituted organization. "By one spirit are we all baptized into one body" says the word. To this the Master referred in the words, "Upon this rock will I build my Church," and of the Israelites it was said, "they drank of that Rock that followed them, and that Rock was Christ." It is possible to have a name upon the "Church Book," but not "written in Heaven." Nicodemus was of this type, a churchman, but not a Christian. He had gone the limit of his information. The Divine Master did not say to him, "get out of the Church," but simply, "Nicodemus, you must be born again." "Born of the Spirit, by the one spirit, baptized into the body of Christ."

2. Making Christians is a divine work. "We are his workmanship, created in Christ Jesus unto good works." Churches are used of God, to witness as agents in tremendously important types of service and through them is the redemption truth spoken to the races of mankind but only God can change and save. "Created" suggests that "old things have passed away," and a complete work is the evident teaching. An "heir of God" and "joint heir" with the Divine Christ, to the measureless riches of the entire universe, including all that shall be for the cycles of the oncoming eternity. "For now we are the sons of God, and it doth not yet appear what we shall be." "In my Father's house there are many mansions," captivating and beautiful, prepared for such as his.

Every sun and star that sweeps through space is there for a divinely given purpose, more unspeakably is this true of the "Sons and daughters of the Lord Almighty." They are here as agents for the redeeming Christ, and the order has gone forth "occupy until I come." A place for each and something in divinely appointed obligations is the original and never changing plan. "Grow in grace" was an apostolic admonition and St. James affirmed, "I will show you my faith by my works," also the Master himself instructed "be ye therefore perfect."

4. Two kinds of people we are taught enter the domain of "outer darkness." The actual transgressor and the "unprofitable servant." "Going wrong" for the multitude or for the single individual can only finish at the reefs of destruction, and this same occurs if duty be neglected and must apply and cripple for success in all proper and honoring pursuits, even unto the end of time.

5. Many people of special excellence may I say, could easily pass undiscovered an opportunity of finest value for useful service. An ancient prophet once said, "my people are destroyed for lack of knowledge." Mrs. Samuel Wesley, it is known, rendered a most distinguished kindness to the races of mankind, when the diligent training and education of her son John was taken in hand, along with the others of the rectory household. Nothing finer could be possible this side of heaven and more perfectly in harmony with divinely given obligations. Each of the sons and daughters honored the unusual and historic parents and when Mr. John Wesley came to maturity and secured his bearings, he literally "shook the world for Christ." Many millions of people have entered Heaven because of his work and "the people called Methodist" are extensively abroad throughout the world as an agency for extending the Kingdom of Christ. Young J. Allen and Bishop Walter Lambuth were famously efficient along with Commodore Vanderbilt in the Missionary and Educational features of this most remarkable Christian movement, originating as suggested by the Divine Master, from a small "mustard seed" beginning, and became to be a "tree" with "branches" in which were lodged countless multitudes of human immortals. Large holdings placed with the great Southern Church must naturally do vastly in educating workers to extend the cause represented. God hath set the member, "everyone of them" in the body as it hath pleased him. Some are in secluded places and do apparently a small service, but "the eye cannot say of the hand, I have no need of you." Very many brave and true people have made honorable the church of Christ by simple fidelity at the "post of duty" in whatever location. A District Minister drove late at night in the Ozark mountains to make his connections, halting at a farm house he said, "Can I feed my horses and sleep till morning?" "Not tonight" was the answer. But "I am out to hold a quarterly meeting and was delayed." "Drive in" was the second response. God's man of the mountain saw his opportunity and quickly acted "in His name." "Not a cent, Sir," was his charge next morning, and the minister drove away knowing that he had met a "member of the body of Christ." Do angels rejoice? Certainly they do, and over things like that, and the joy of Heaven will be increased when the mountain man has met that "sent of God" worker upon the Boulevards of the Eternal City.

6. God had provided for the needs of humankind. In the Councils of the Supreme Rulership before "the song of the morning," at the dawn of creation, it was ordained that free immortals in the Divine image could shun evil, and that none must perish except from choice, and that the co-equal second person of the omnipotent Trinity was the panacea for possible transgression and in the record of the ages, and in the book of inspiration it was to be written—"Be thou faithful unto death," and "he that overcometh shall inherit all things." Always we note that human agency is a recognized factor in this stupendous plan for the restoration and well being of all mankind. Personal effort and Divine Support are the combined powers which lift the world to Heaven.

To "every one" in the Christian Israel, is given a part, and of such workers, and "joint heirs with Christ" it is said—"They shall walk with him in white, for they are worthy."

A. H. WILLIAMS.

Attalla, Alabama.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

North Mississippi Conference

ADVOCATE CAMPAIGN EXTENDED

In view of the distractions incident to the bond payment campaigns in all three of our Conferences and after consultation, it has been decided to extend the time for closing our campaign to August 8. We had hoped that we might not have to do so, but in justice to all it seems best. Final report will be published in our issue of August 11 and that will mean that all campaign reports must reach us on August 8.

PERSONAL AND OTHERWISE

Rev. and Mrs. J. E. Stephens of Clarksdale, plan to spend part of the month of August at Lake Junaluska.

Rev. W. R. Lott, pastor at Oxford-University church, was engaged in a revival at Toccopolo with Rev. M. S. Brantley, the pastor, the week beginning July 10.

Rev. Seamon Rhea completes his quota for Como charge and says that others are yet to follow. A copy of the Trail of the Circuit Rider is on the way to him.

For the second time, Hon. John W. Kyle was elected to membership on the Federal Council of the Churches of Christ in America. Mr. Kyle is lay leader of the Sardis-Grenada District.

Rev. W. M. Jones completes his quota for Main Street, Water Valley, and he has our acknowledgment in the form of a copy of the Trail of the Circuit Rider—our personal remembrance.

Rev. E. M. Sharp, Olive Branch, registers with a list of subscriptions in the Advocate campaign. Bro. Sharp is one of the young men of the Conference and is well qualified for his work.

Rev. T. W. Lewis sends a list of seven subscriptions from Calhoun City and three of the seven are new. Here is another loyal friend of the Advocate and a man devoted to every detail of his pastoral task.

Friends of Mr. J. H. Johnson, Treasurer of the Conference, will regret to learn of his slow progress toward the recovery of his health, but they will be glad to know that he is able to sit up some each day.

Our good friend, Rev. A. H. Williams of the North Alabama Conference, renews his subscription to the Advocate and expresses his satisfaction with the fact that Bishop Dobbs is to make his home in Jackson, Miss.

Rev. W. C. McCay adds to a business note the report of a ten-days meeting in which he had the assistance of Rev. W. J. Cunningham of Ripley. He describes it as the best revival of his eight years pastorate of the charge. Five were added to the church by profession of faith.

A note from Rev. W. L. Robinson, of Booneville, announces the arrival of William Lawson Robinson, Jr., on July 4, thus evening the score—three boys and three girls. He thinks he is almost qualified to be made a presiding elder. The newcomer is an eight pounder.

Rev. L. C. Lawhon, Carrollton, has done a thoroughgoing piece of work in his Advocate campaign. He contacted every person on the mailing list, added some new names, and more than secured his quota. A good piece of work by a good friend in the editor's home section. Thanks to pastor and people.

Rev. J. L. Nabors, Jr., places Paris charge on the Advocate map with a list of one renewal and eight new subscriptions. He reports a gracious revival in the Paris church in which Rev. C. N. Jolly of Memphis, did the preaching. Bro. Nabors has completed his Advocate quota but expects to send more yet.

Rev. H. C. Lewis, pastor at Rienzi, will have the assistance of Rev. S. E. Ashmore, Rev. H. D. Suydam, and Rev. H. P. Lewis at Thrasher, Pisgah and Bethel churches respectively. Bro. W. R. Lott assisted in the meeting at Rienzi. In the two years of Bro. Lewis' pastorate, great improvements have been made in the physical properties and progress has been recorded along all lines.

Mr. D. H. Hall, of New Albany, will serve on the General Board of Missions during the next quadrennium. Mr. Hall has rendered valuable service over a long period of years on Conference and General Boards. He has served from time to time on practically every Conference Board, always giving his best to the interest of the church, whether on a college board of trustees or on a Conference board.

Dr. M. L. Smith, new president of Millsaps College, is using the summer wisely visiting the churches of the state. He has visited Clarksdale, Tupelo and Grenada. Dr. Smith has the interest of the College on his heart and is using his time to good advantage. Under his leadership, with the Methodists of the entire state cooperating, Millsaps is destined to be of greater service to the youth of the state. Plans are under way to erect the center unit of the new girls' dormitory at once.

Rev. A. T. McIlwain was elected to membership on the General Board of Finance by the General Conference for the next quadrennium. That honor came as a fitting recognition of eleven years as director of Superannuate Endowment Fund in the North Mississippi Conference. He has recently been given an assignment by the Commission on Interdenominational Relations and Church Union on the Special Commission whose duty it will be to prepare the section on the support of the superannuates.

SARDIS-GRENADA DISTRICT NOTES

By Rev. Martin H. McCormack

The Sardis-Grenada takes great pride in the unusual success of its Institute for Stewards and Church Workers—familiarly known as "The Morelock Institute"—held in Como, June 19, 20, 21.

Dr. Morelock endeared himself to all who participated in the institute. Our leaders were prepared for a larger usefulness by getting a broader and more comprehensive conception of the work of the local church, and many workable ideas for increasing personal and church efficiency.

The attendance was remarkable. At the first session there were over 250 present, with every charge represented by pastor and laymen, with the exception of the absence of one pastor. The attendance at the other two sessions was large, and the interest intense.

"The Sardis-Grenada District will never be the same after this institute," said Dr. C. T. Floyd, our efficient and popular presiding elder, to whom must go much of the credit for the success of the institute.

The Como church and Rev. Seamon Rhea were most gracious hosts.

Dr. Morelock's lectures are not far-fetched, hypothetical discussions of the theoretics of church work; they are straight-forward messages of advice based on personal experience. He tells in simple language and concrete illustrations how the workers in any local church, from the smallest circuit point to the largest city station, may transform the life and efficiency of their church by simple applications of the truths of worship, work, and giving.

"The success of any church," says Dr. Morelock, "is tied up with the character and qualifications of its officers."

The Institute went on record as holding that a steward should be "Pious, loyal (to his Lord, his Church, and his pastor), informed, cooperative, progressive, tactful, energetic, optimistic, patient, enthusiastic, liberal, loving, a man of vision, and regular in attendance upon all services of the church and all meetings of his board.

Dr. Morelock also pointed out the values of the Unified Financial System in the local congregation. "It eliminates 'drives,' collections, and last minute 'round-ups.' It eliminates numerous unrelated approaches. It eliminates 'family contributions.' It is genuinely educational. It enlists enthusiasm of childhood and youth. It promotes stronger church fellowship. It is the best collecting agency. It makes one real every-member canvass serve for the whole year. It helps to make the congregation conscious of the fact that giving is a vital and indispensable part of true worship."

Dr. Morelock pointed out the primal weakness of modern Methodism—the lack of the spirit of fellowship.

Modern Methodism needs a song in its heart, a smile on its face, a friendly clasp in its hand, and a cordial welcome for every stranger within its gates.

There are thousands in other churches today because they failed to find the spirit of fellowship in the Methodist church. Those Methodist churches that have recognized this unfortunate tendency, taking resolute steps to curb it, are the live, growing congregations in our communion. It is nothing short of a tragedy when any person, more especially a stranger, can attend any Methodist church service, and go away without a mutual interchange of Christian fellowship. And a wide-spread practice of indifference and carelessness toward this important phase of our church life will certainly tell in the statistical tables of our Conference Journal.

We of the Sardis-Grenada District anxiously look forward to having Dr. Morelock with us again next year.

BISHOP HUGHES AT LAKE JUNALUSKA

Bishop Edwin H. Hughes, of Washington, D. C., who spoke twice Sunday from the Methodist Assembly pulpit here, came to the Lake directly from Evanston, Ill., where he sat with a meeting of the Joint Commission on Interdenominational Relations and Church Union, the first meeting of the body since the ratification of Methodist union by the General and Annual Conferences of the denominations to be merged, namely, the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. The purpose of the meeting, according to Bishop Hughes, was to plan for a Uniting Conference in 1939, when the details of the united Methodist Church will be completed.

In an interview with Bishop Hughes, concerning the meeting at Evanston, June 30-July 1, he said:

"The spirit of the meeting was all that could be desired. In spite of the immensity of their tasks, the commissioners all felt that they had made an auspicious beginning of their detailed work. Of the 70 members, all but five were present.

"The general work was distributed under eight divisions, with a bishop as a member of each committee. Only one salaried official from each board of the churches was placed on the committee that would naturally deal with the interests of his board. Most of the committees have fifteen members, though those dealing with conferences and missions were made larger. The three presidents of the Woman's Missionary Societies, north and south, were placed on the Committee on Missions.

"The next meeting of the Joint Commission will be held at Jackson, Miss., January 24-31, 1939. The times and places for the meeting of several of the committees have already been fixed. Committee reports are to be ready in formal fashion by January 15, 1939.

"The Uniting Conference is to meet April 26, 1939. The place is not yet selected. At the recent meeting of the Joint Commission the majority of opinion was in favor of St. Louis, provided strictly that the accommodations and guarantees of that city are satisfactory. There was some sentiment for Baltimore, for historical reasons, since American Methodist had its rise in that city.

"All reports indicated a peaceful and conciliatory attitude in all three Methodisms, and it looks as if the union of Methodism will be accomplished with practical unanimity.

"Bishop John M. Moore is chairman of the Commission of the Methodist Episcopal Church, South; Bishop Hughes of that of the Methodist Episcopal Church; and Dr. James H. Straughn that of the Methodist Protestant Church, and we are all singing with assurance and gladness, 'We are not divided, all one body we,' concluded Bishop Hughes with his famous Will Rogers twinkle of the eye and the exclusive 'dear friends' smile."

Bishop Hughes filled two speaking engagements here Sunday, speaking to approximately 2,000 persons.

ANENT WORLDLINESS

Dear Dr. Duren: The article against worldliness in the New Orleans Christion Advocate of June 30, by Rev. Edward Jordan, is timely and very much to the point in defining the state of our church as to the indifference of our people to Methodist discipline, which as we know, is taken chiefly from the Bible, and the fact that our church people in the great majority have so little reverence for the House (?) of God, and treat the Bible with such little respect. It seems to me that the number of church people who believe in the Bible is a very small majority. To be plain about the matter, I know such a few who really believe the Bible or follow its teachings that it is disheartening. You may say that I am making a very broad assertion. Well lets call for the evidence in the case and see who will witness, or how the witnesses stack up. The conditions which this brother is calling our attention to are simply appalling, and the question arises, what are we going to do about it?

If a halt is not brought about, and our people gather into the right way, we just as well close the churches and give up. This nice, fine, and educated people idea does not of its self reach up to God. As things are going it is almost impossible to find as many as a corporal's guard to each congregation, who have come out from among them, are separate, and are still to be found on the "Solid Rock." Lord, have mercy, and help our unbelief! We are altogether too compromising, and so often found wanting as to the true, Christian way, and service.

"Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" The blame for the general indifference and lack of Christianity, for the most part, lies with those who should be the most interested, i. e., from the lowest of the laity to the highest in authority in our church. Lord, help us to right about face, get on the solid rock, and lead in the way of truth and right living.

—A Lame Layman of La.

ANOTHER VERSION OF THE BROKEN PINION

I walked through the garden of flowers,
Where the mocking birds sweetly sing,
There I found among the roses
A bird with a broken wing.
I bound its wing, THE MASTER healed
And it sang its old sweet strain.
The bird with a broken pinion
DID soar as high again.

For on the wing that was broken,
Added callos was soon to form,
And the wing was made stronger and stronger,
So he rose higher and higher and sung sweeter each morn.
A Lover of Birds repaired ITS wing
And the healing was NOT in vain.
The bird with a broken pinion DID soar as high again.

I knew of a young life broken
By sin's seductive art;
And touched by a Christian's pity
I took him to my heart.
I told him of the Prodigal Son,
And the forgiveness of David's sin;
The power of Christ came into his heart,
And he ALSO rose higher again.

There are no good and no bad nations—but happy and unhappy nations—Maude Royden.

Little Sonny was enthusiastically telling his grandad all about the boys' summer camp.

"After all, though," he remarked, "you were rather glad to get home, weren't you?"

"Well," replied the lad, thoughtfully, "not especially." Then after a bit he added: "Some of the fellows were—those that had dogs."

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JULY 17

By Dr. J. R. Countiss

DEBORAH: EMERGENCY LEADERSHIP

Golden Text: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14.)

(Judg. 4: 1-9, 12-14)

1 And the children of Israel again did evil in the sight of the Lord, when Ehud was dead.

2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

. . . . .

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

It may be well to remind students of this series of lessons that they relate the experiences of pre-Christian times. The ancient Hebrews largely ignored all secondary causes and attributed everything directly to God. If they lost a battle, Jehovah was against them; if they won, Jehovah favored them, no matter how ungodly their tactics. Jesus attributed this crudeness to their "hardness of heart," and corrected much that was said "by them of old time." Wars are always cruel, and religion has generally managed to get mixed up with them. The primitive Hebrews were scarely more barbarous in their treatment of the Canaanites than were the Puritan fathers toward the American Indians. In their favor, we may at least say that their cruelty did not approximate that of their enemies.

Our own generation is prone to ignore God in its experience and to stress secondary causes alone, to overlook the moral and spiritual factors of life and to take account only of the physical, a course exactly opposite to that of the Hebrews. It is well for us to remember that God still rules the universe and that there is a direct relation between public conduct and community welfare. We cannot have good times without good people.

The conquest of Canaan under Joshua had been incomplete, the Israelites had intermarried with their pagan neighbors, adopted many of their customs, and to some extent, their worship. Weakened by these practices, they had lost both faith and courage, and had fallen victims of oppression, recognized by their spiritual leaders as a just penalty for their sins. "The Lord sold them" into the hands of their enemies. Looking backward, it is easy to trace the selfish and sinful movements that preceded most wars.

The most remarkable leader of this period was a woman, Deborah, who was both a prophetess and a judge. She ruled righteously and the people brought to her their troubles and quarrels for adjustment. A time came when opportunity bade her summon the forces of Israel and strike for liberty. She called Barak, the best military leader of her people, and bade him muster his meager but sturdy forces against the haughty pagan, Sisera, with his nine hundred iron chariots. Barak accepted the commission on condition that Deborah accompany him, probably not because of cowardice, but because she was a symbol of the presence of Jehovah with the people, whose courage would be multiplied by the feeling that the Lord was with them. Deborah consented, but gave warning that credit for victory would go to a woman, not to Barak. The result is given in the record not as an example of godly ethics, but in accordance with the cruel and treacherous practices of all wars.

Women have not had proper recognition in history, perhaps because most of it was written by men, but many of them have been prominent in its making, both for good and for evil. While they do not bear arms, they do "bear armies," fashion the ideals and character of men, and they have been leaders in reforms and in moral leadership, partly because of their keen sense of justice, partly because their function as mothers has made them the natural guardians of the weak and helpless, and partly because they view the world of business and politics from the home rather than from mart and rostrum. For a righteous cause, none will make more consistent and costly sacrifice than women. Among the immortals, Methodists will always reckon that devout and clear-thinking woman, Susannah Wesley, without whose counsel and inspiration her illustrious son might never have had the courage and persistence to organize their great church.

EASE THAT
HEADACHE

You benefit doubly by use of **Capudine**— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

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Apply soothing, time-tested Resinol and have quick, comforting relief
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The Christian Fireside

HE'S COUNTING ON YOU

Think of the preacher old and gray
Who's come at last to his sunset day;
It's up to you to provide the way
To make him happy day by day.

Remember when he held high his head,
Cared for the living, cared for the dead;
Cared for those who wished to wed,
Cared for those on their dying bed.

But now he's stooped and old and gray
His dear ones long since passed away;
It's up to you to make glad his day,
Come, my friends, what do you say?

Think of this preacher through your tears
Who is passing through his sunset years
You can help him on his way;
It's up to you, so what do you say?

If he could he'd do as much for you
He has always been constant, faithful and true.
You won't let him down—you'll see him through
What do you say—he's counting on you.

The faithful shepherd who tended his sheep
Watched o'er them carefully, awake or asleep,
Guided them always in the path they should keep,
Over the hard roads, rugged and steep.

When you go home tonight you'll pray
"I helped a preacher old and gray."
The echo comes back, here's what he'll say:
"Could you have thought of a Sweeter way?"

—G. N. B.

From the book, "Reflections."

HEADACHE

GETTING ON YOUR NERVES?

Here's *FAST* relief

HEADACHE—sharp and agonizing—makes all of us edgy at times. That's because HEADACHE rattles the NERVES.

There is a famous remedy that eases HEADACHE fast and also calms your NERVES. It's Bromo-Seltzer. Bromo-Seltzer soothes and relaxes NERVES—leaves you feeling in better shape to tackle a hard job.

Bromo-Seltzer also settles the stomach and reduces excess acid substances. At all drugstores and soda fountains. Keep it at home!

Bromo-Seltzer

ZIM SAYS

If a driver drinks like a fish, the car is liable to turn turtle.

Wet measure—Two pints 1 quart, 2 quarts one fight, one fight 2 cops, two cops 1 magistrate, 1 magistrate 7 days.

Another law of averages: drive while drinking and it's an average of three days until the funeral.

In any statistical argument the drys are bound to beat the wets, as statistics are naturally dry.

A man sometimes drinks to forget and about the only thing he forgets is when to stop.

The drunk in the gutter is a pitiful sight. However, he is much safer than the one behind the steering wheel.

A corkscrew has been the turning point in many a girl's life.

The wage of gin is breath.

SENATOR COPELAND AT DEXTER

One of the last acts of Senator Royal S. Copeland was at the mortgage burning at Dexter, on June 12.

Our church burned a few years ago, but was rebuilt during the pastorate of Rev. W. A. Johnson. On the old mortgage of $5,500, the people had paid $1,150 during the last two years and gathered at three great services to see it burned.

In the morning, Dr. W. E. Harrison preached and Senator Copeland burned the mortgage, saying, "This is symbolic of what happens to our bodies," words that were prophetic.

The Senator's mother had given the first check for the new church and his sister, Miss Cornelia Copeland, is an active member at Dexter. Altogether, the Copeland family put $3,000 into the new church.

Another great service was held in the afternoon with Dr. C. W. Brashares and the Ann Arbor String Quartette. At night, Dr. M. R. Reed preached and the Chelsea choir sang. Rev. W. A. Johnson was present to share in the joy along with the pastor, Rev. Harold A. Brubaker.

—Michigan Christian Advocate.

SEE THAT YOU KEEP IT GREAT

Methodism is world-wide today—more than world-wide; it has reached up to the throne. The principalities and powers in heavenly places learn the manifold wisdom of God through it as much as through any other Church in all the earth. It is a great thing. See that you keep it great. Do not belittle it. Do not speak slightly of your Church. It may be a homely Church in a lonely situation. It may be out in the woods. It may be a log cabin. But it is the Church of the living God, no matter where you find it. And it is worthy of your uttermost thought and care and ought to be treated with all reverence and regarded as sacred because it is God's. God's hand is upon it. Care for it. Lift it up. Make it honorable among men by its purity and the integrity of your life and your fidelity to your high profession. And may the blessing of Almighty God rest upon the entire Church in all its parts, in all places, until the day shall come when He shall assemble us all before Himself and speak to us one by one! He will then take us up separately, brethren, for every one of us shall give an account of himself. And He will say to each one: "Well done, well done, good and faithful servant." I would rather hear that voice from His lips than hear the choir of angels sing the loftiest song that ever pealed through the skies of heaven. Just to hear that voice, "Well done!"

(Note: The closing paragraph of the valedictory speech of the late Bishop A. W. Wilson, delivered at the General Conference at Oklahoma City, May, 1914.)

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.—Franklin.

"For A Memorial Unto the Children of Israel Forever."

These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.

Stone Eternal Monuments

are cut from perfect granite impervious to the elements. The beautiful tone and texture, freshness and brilliance of these monuments are unaffected by the ravages of time.

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Elberton, Ga.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Deaconess Shiela Nuttall, Conference rural worker, is doing a fine work on the Bonita and Jones circuit of the Monroe District.

An enthusiastic letter written by her pertaining to her work recently, came to the attention of the writer of this column. She writes "I am so happy I just have to share these experiences with you." In her letter she tells of a new Missionary Society recently organized at Bartholomew church. She tells of the Pledge Service held and of the splendid way the women of this new society responded. She also told of the mission Study Class that was held by the Bonita and Jones Societies. The study was "Rebuilding Rural America," and the special topic for discussion was "Nurturing Rural Childhood and Youth." The following speakers were invited to participate in the discussion: Principal of the Bonita High school, the Parish Demonstration Agent, the Superintendent of the Parish Welfare office, chairman of the Child Welfare Department, a parish health nurse, and the pastor. The Bonita women decorated the church most attractively and sponsored a most delightful social hour after the program. There were forty-seven present, and Miss Nuttall adds "And I think that was great."

This report gives a splendid idea of the type of work our deaconess in charge of rural work is doing. Miss Nuttall is an employee of the Conference and is entirely supported by the Louisiana Conference Woman's Missionary Society.

The Missionary Bulletin says: "Those missionary societies which have not used as a Bible Study "Songs in the Night" have much to which they may look forward. This slender volume of seven studies taken from Isaiah 40-55, gives an insight into the highest idealism of the Old Testament. Most of the social implications of the Gospels are pre-viewed here. In the last chapter Jesus is shown as the fulfillment of the highest social idealism of Isaiah.

"Christian Social Relations committees particularly should find these studies stimulating and thrilling.

"'Songs in the Night' is an approved Bible Study book. It may be purchased for 25 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tennessee."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The second Zone Meeting, held at the North Main Street Methodist church of Water Valley, Tuesday afternoon, May 31, was opened with quiet music after which all present joined in singing "The Kingdom Is Coming." Mrs. Clint Morgan welcomed the visitors. Mrs. Ethel Addington, Zone chairman, then took charge.

The devotional from Isaiah was very beautifully and impressively given by Mrs. Oakes of Coffeeville, followed by a prayer by Mr. Oakes.

Mrs. Tucker gave an interesting talk on Life Memberships, urging that each society make special effort to enroll at least one Life Member this year.

Mrs. Kolb, district secretary, addressed the meeting on the duties and responsibilities of officers, urging thoroughness and promptness in the execution of these duties and the filing of reports.

"Jesus, Lover of My Soul," was beautifully rendered by Mrs. Jim Cooper. The secretary of each society was then called upon to give a report on accomplishments and aims.

Mrs. Tatum gave the high lights of the Conference president's message at Tupelo.

The meeting was closed with a prayer by Mrs. Greenlee.

MRS. J. K. BOGGS,
Supt. Publicity.

Pope Missionary Items

We have 11 members pledged with an average of 7 at regular meetings. However, during vacation months this number is increased by young girls who meet with us.

We have our regular business meeting each month and mission study class weekly. We have finished "Out of Aldersgate," and are now taking "The Radiant Heart."

We have made $35 for our local fund to be used on church repair and parsonage improvement. We send Octagon coupons to the Orphanage. Our C. S. R. committee has helped the colored missionary society of a nearby church. We have had several workers to go to the retreats and conferences held in this District. We always attend the Zone meetings.

We have a Superintendent of Baby Specials.

We hope to do more and better work the remaining months in this year.

Whereas God in his infinite wisdom ended our earthly association with our dear friend and faithful missionary member, Maiden Shelby Murman, and has left us fond memories of her cheerful and loving disposition, her untiring service to her society, and her sweet devotion and loyalty to her friends, therefore be it resolved,

That the memory of her happy Christian character will always be an inspiration to us, and that her presence in our meetings will be greatly missed.

That we extend our deepest sympathy to her bereaved family.

That a copy of these resolutions be sent to the family, our County paper, to the Christian Advocate, and recorded in the Minutes of the Missionary Society.

MRS. H. L. WILKINSON,
LUCILE WOOTEN,
MRS. R. L. COKER.

ATTENTION—Ministers, Laymen, Missionaries, and All Methodist Families!

METHODIST Benevolent Association

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Founded 1903—Assets $400,000.00—Insuring Methodists only—35 years without loss to a single Beneficiary—$600,000.00 paid to Beneficiaries and to living policy holders—Policies issued in amounts from $250.00 to $5,000.00, on 8 popular plans.

A Church-wide Life Insurance Brotherhood, operating by mail, on an at-cost basis. You are eligible for membership. For Quarterly Bulletin, Annual Statement, and other information, address

THE METHODIST BENEVOLENT ASSOCIATION, Benevolent Building, 808 Broadway, Nashville, Tennessee

FAREWELL LUNCHEON TRIBUTE TO BISHOP DOBBS

As a parting token of esteem, Bishop Dobbs was presented with a wrist watch. The presentation was made by Henry A. O'Neil, president of the chamber of commerce, on behalf of the persons gathered to honor the departing clergyman. Inscribed on the watch were the words "Hoyt M. Dobbs, D. D., L. L. D., Useful Citizen, Lovable Personality, Christian Gentleman. From Shreveport Friends."

An Asset to City

"Bishop Dobbs has meant much to the development of the city. Men of his stamp are the most valuable assets a city may have—kindly, gentle, genteel and cultured, always friendly and cooperative," Mr. O'Neil said in bestowing the gift.

The chamber president also presented Bishop Dobbs with a remembrance for Mrs. Dobbs, who, he declared, has been a distinct addition to the cultural, social and educational life of Shreveport.

Howard Crumley was in charge of arrangements for the entertainment and acted as toastmaster. The first speaker was Mayor S. Caldwell, who expressed regret at the bishop's departure and declared he knew of no man who, in such a short time, had so endeared himself to the people among whom he worked.

Dolph Frantz, speaking on behalf of the press, outlined Bishop Dobbs' activities in religious organizations, in educational, civic and social welfare.

"His friendly disposition and democratic methods in all activities have made him a useful citizen, a broadminded member of the clergy and a gracious and genuine friend," he said.

Speaking in behalf of the educators of the city, Dean John A. Hardin of Centenary College, mentioned Bishop Dobbs' work as chairman of the board of Centenary, his effective leadership in educational matters and the beneficial influence he has had on the faculty and students at the College.

"In his life he exemplifies the finest development of the highest qualities of mind and heart and through them has enriched the atmosphere and culture of Centenary," he concluded.

Labeling Bishop Dobbs as "a man in love with life who will live with always increasing power," the Rev. Ernest H. Reed, president of the Shreveport Ministerial association, spoke in behalf of the local clergy.

Although the bishop's departure will be a matter of regret, he declared that the citizenry of Shreveport should be happy for having had the opportunity to know and work with him.

Replying to the many words of appreciation and love bestowed upon him, Bishop Dobbs declared that it had been a privilege to live in Shreveport. It has long been a rule in his family, Bishop Dobbs continued, to try to live in any city to which he might be transferred as if it were to be their home for the rest of their lives.

"It has been a joy proceeding on that assumption here, a privilege to treasure always," he said, expressing personal pride in the development of the city and pleasure in his work here.

"With the backing of such groups as the citizenry of Shreveport, duty becomes a privilege, responsibilities an opportunity. I shall take with me the remembrance of the unfailing courtesy which the city had extended me," he concluded.

The Rev. Dana Dawson asked the invocation and the benediction was pronounced by Dr. A. M. Serex, after which the guests grouped around Bishop Dobbs to express personal wishes for his success and God's speed.

MEETING OF ENTERTAINMENT COMMISSION, UNITING CONFERENCE

(Continued from last week)

Commissioners

Methodist Episcopal Church

Judge L. J. Lyons, National Fidelity Life Building, Kansas City, Mo.; Rev. John A. Rinkel, 126 Baldwin Street, St. Paul, Minn.; Rev. Aubrey S. Moore, 77 W. Washington Street, Chicago, Illinois; Mrs. T. W. Appleby, 2400 Reading Road (Business), Losentiridge Avenue (Residence), Cincinnati, Ohio; Rev. Isaac E. Miller, 3436 St. John's, Cincinnati, Ohio.

Methodist Episcopal Church, South

Rev. H. P. Myers, D. D., Doctors' Building, Nashville, Tenn; Rev. S. S. McKenney, St. Paul's Methodist Church, Houston, Texas; Mr. E. C. Watson, Clarksburg, West Virginia; Mr. Miller S. Bell, Milledgeville, Georgia; Rev. C. W. Tadlock, Security Building, St. Louis, Missouri.

The Methodist Protestant Church

Judge Harry Shaw, Fairmont, West Virginia; Hon. Murray Benson 2 E. Lexington Street, Baltimore, Md.; Rev. J. E. Pritchard, D.D., 1109 Fifteenth Way, S. W. Birmingham, Alabama; Rev. F. W. Lineberry, D.D., 139 Division Street, Elkhart, Indiana.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

FOR QUICK HEADACHE RELIEF
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Gray's Ointment
USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS — Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

New Comfort for Those Who Wear
FALSE TEETH
No longer does any wearer of false teeth need to be uncomfortable. FASTEETH, a new, greatly improved powder, sprinkled on upper or lower plates, holds them firm and comfortable. No gummy, gooey, pasty taste or feeling. Deodorizes. Get FASTEETH today at any good drug store.

NEURITIS Relieve Pain In Few Minut[illegible]
To relieve the torturing pain of Neuritis, Rhe[illegible]matism, Neuralgia or Lumbago in few minut[illegible] get NURITO, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy NURITO today on this guarantee.

KILL ALL FLIES
Placed anywhere, Daisy Fly Killer attracts and kills flies. Guaranteed effective. Neat, convenient — Cannot spill — Will not soil or injure anything. Lasts all season. 20c at all dealers. Harold Somers, Inc., 150 De Kalb Ave., Brooklyn, N. Y.
DAISY FLY KILLER

Hot Weather is Here—
Beware of Biliousness!
Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. ● Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.
These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

LOUISIANA YOUNG PEOPLE

(Continued from page 7)

by Rev. Jack Midyett. Forums which were especially beneficial to Department Presidents and Worship Chairmen were conducted each morning before the business session.

July 12-23, the newly elected officers, Mrs. Charles N. White, Conference Director of Young People's Work; District Directors and Associates, and Union Presidents will attend the Young People's Leadership Conference at Mt. Sequoyah, Fayetteville, Arkansas. There they will spend two delightful weeks with young people from all over the South and will return to Louisiana prepared to serve and guide our young people!

FRANCES SMITH,
Publicity Superintendent.

SCARS OF BATTLE HEALED

On the afternoon of July 3, 1938, there was dedicated on the famous Gettysburg battlefield a shaft in commemoration of the 75th anniversary of the major engagement fought there. This perpetual symbol of peace, known as the "Eternal Light Peace Memorial," was dedicated to "every man, woman and child who, in any way, participated in the war between the states."

The structure which has been erected on the crest of Oak Hill is 85 feet in length, 42 feet in width, and 55 feet in height. At the top there burns "an everlasting flame" fed by natural gas and visible for many miles in every direction. Carved in the granite on the face of the memorial are these words: "Peace Eternal in a Nation United." On one side appear President Lincoln's famous words: "With Firmness in the Right, as God Gives Us to See the Right," while on the other side this inscription is carved: "An Enduring Light to Guide Us in Unity and Fellowship."

Concurrent with the dedication was the final joint reunion of the "Blue and the Gray." This memorial was suggested by 54,000 Union and Confederate veterans when they held their first joint reunion at Gettysburg in 1913. It was made possible by the appropriations from the Federal Government and the States of New York, Virginia, Pennsylvania, Indiana, Illinois, Tennessee, and Wisconsin. The President of the United States delivered the dedicatory address.

—Scottish Rite News Bureau.

HOMESPUN WISDOM

Josh Billings, a homespun philosopher whose sayings were popular some fifty years ago, had a pithy way of expressing himself, and from several places where I have recently seen quotations of his remarks I have gathered these examples of his sapiency, enough to prove that he is being unjustly forgotten:

Menny people think they are wize when they are only windy.

There iz lots ov people in this world who spend so much time watching their healths that they ain't got no time to enjoy it.

Mules are like sum men, very corrupt at harte—I have known them to be good mules for six months just to get a good chance to kick sumbody. (Please don't think of Adolph now.)

Mankind luvs mystery; a hole in the ground excites more wonder than a star up in heaven.

If you ich for fame, go into a graveyard, and scratch yourself again a tumestone.

The only reason whi a monkey alwus kreates a sensashun wherever he goes is sipmly bekause—he is a monkey.

The man who stands on the bank shivering and dassent, is more apt to ketch cold than him who pitches hed fust into the river.

Sins are the only things i repent ov; i never kould make ennything repentin ov blunders.

A broken reputashun iz like a broken vase; it may be mended, but always shows where the krak wuz.

Flattery iz like colone water, to be smelt ov, but not swallowed.

Methodist Recorder.

It is our duty to make the best of our misfortunes.—George Washington.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

	1937	1938
Louisiana Conference		
Alexandria District—R. H. Harper, P. E.	400	88
Baton Rouge District—J. Henry Bowdon, P. E.	159	212
Lake Charles District—B. H. Andrews, P. E.	429	103
Monroe District—H. L. Johns, P. E.	513½	182
New Orleans District—E. C. Gunn, P. E.	414½	213
Ruston District—Louis Hoffpauir, P. E.	305	105
Shreveport District—A. M. Serex, P. E.	543½	214
Mississippi Conference		
Brookhaven District—R. H. Clegg, P. E.	102	131½
Hattiesburg District—W. B. Alsworth, P. E.	447½	305½
Jackson District—W. M. Brownlee, P. E.	233	254
Meridian District—W. B. Jones, P. E.	329½	137½
Seashore District—J. F. Campbell, P. E.	223	151
Vicksburg District—H. A. Gatlin, P. E.	141½	79
North Mississippi Conference		
Aberdeen District—W. P. Buhrman, P. E.	107	108
Columbus District—L. P. Wasson, P. E.	135½	92
Corinth District—J. D. Wroten, P. E.	149	89
Greenville District—J. R. Countiss, P. E.	63½	66
Greenwood District—A. T. McIlwain, P. E.	407½	218½
Sardis-Grenada District—C. T. Floyd, P. E.	76	63

Note.—The foregoing figures include all credits, personal subscriptions, Aldersgate issue, superannuate, and budget. There may be some errors, but the report is substantially correct.

REVIVAL AT DOYLINE

It was our great privilege to have Rev. and Mrs. C. Fenwick Reed of Donaldsonville, La., with us recently at the Doyline Methodist church in a revival campaign. We had heard that Bro. Reed stood solidly for the "Old Book and the Old Faith," but I must say that he went beyond our expectations. I was amazed at his grip on his congregations. His sermons from night to night were truly the "Word of God," preached with the Holy Ghost, sent down from heaven. When he was through the people knew beyond the shadow of a doubt what Wesley's heart-warming experience meant and should mean to all Methodism. There was no side-stepping, no beating around the bush, he went straight to the heart of the matter from night to night. Scholarly, able and powerful, and may I say humble and brotherly, he and his good wife were a blessing to our community, and under God they lifted our church to new heights in the things of God. Bro. Reed is an ideal evangelist, and his wife is an ideal song leader, and they will render good service in camp meetings, tabernacle meetings or church revivals. If it could be arranged, Methodism could find no greater service than to keep this man of God busy. Bro. Reed's program is back to the altar, back to God and the "Old Faith." We thank God for such men in this hour of destiny for the church and for the world.

W. C. MASON.

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Not what, but Whom, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;
Not what, but Whom!

—John Oxenham

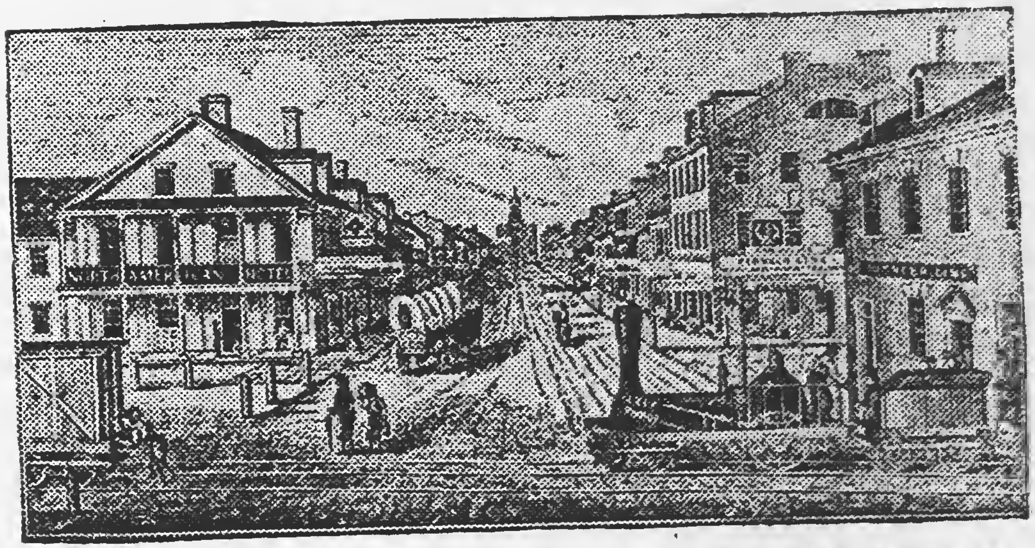
THE PRAYER-ROOM TODAY

O God, give me that spirit of tolerance, forbearance, sympathy and perfect love which shall commend my religion to all mankind.

Vol. 85. No. 29.

NEW ORLEANS, LA.
THURSDAY, JULY 21, 1938.

LANCASTER, PENNSYLVANIA, ONE HUNDRED YEARS AGO



—Courtesy American Road Builders' Association Features Service.

SCENE IN MERIWETHER NATIONAL PARK, TENNESSEE

—Courtesy American Road Builders' Association Features Service.

Wallet of the Week

THE ISLAND OF MADAGASCAR off the east coast of South Africa is being offered by the Minister of Colonies of the French Government as a home for three million persecuted Polish Jews, according to a report in News-Week. The Island has an area of two hundred and twenty-five thousand square miles and has already a population of approximately three million people. The sudden doubling of its population would raise many problems, economic, social, and political; but the situation, so far as the Polish Jews are concerned, would doubtless be improved even at that.

* * *

THE CORONATION SCOT, a famous British stream-lined train, will be placed on exhibition at the World's Fair next year by Lord Stamp, President of the Associated British and Irish Railways. The train is a "coronation" blue with silver lines and is the latest and best in the English service. Before being placed on exhibition in New York, the train is scheduled to make an exhibition run of three thousand one hundred and twenty-one miles over eight great railway systems of America. Lord Stamp is a great industrialist and a great Christian.

* * *

NORMAN THOMAS, who is the most outstanding leader and one of the most upstanding men in the Socialist party, was once a Christian minister. It was doubtless there that he developed the high idealism which has characterized his political life, and there also he probably developed the sympathy for the masses of the American people which resulted in his leaving the ministry to become the champion of the social rights of the unrepresented elements in American society. The wisdom of his leaving the ministry might be questioned, but few will question either the courage or the honesty of Mr. Thomas.

* * *

THE PROTESTANT EPISCOPAL CHURCH has built up a retirement fund for the maintenance of its superannuate ministers, which now provides a level of one thousand dollars for each man. The average pension twenty years ago, when the plan for the Pension Fund was put in operation, was six hundred dollars. In 1929 the average salary of the active clergyman was $3,050, and in 1937 it was $2,800. The plan for the retirement pension fund bears a direct relation to the salaries of the active ministers. Our Methodist people need to make a little comparative study of our own superannuate support.

FARM PLAGUES—pests, drouth and dust storms—are causing widespread abandonment of farm areas and the breaking up of whole rural communities in the West, according to a statement attributed to Dr. Arthur M. Knudsen of Chicago. The people whose farm homes have been ruined are reported to be streaming to the Pacific coast in almost continuous procession. There they are likely to create an unemployment situation and an economic problem of serious proportions.

* * *

OLD FORT MARION, at St. Augustine, Florida, is the scene of archaeological activities which are daily adding to the romantic interest associated with that historic city. Many articles of pottery, decorated pipes, cannon balls and bullets of Spanish and Indian origin, have been discovered. These are being studied and classified by historians of the U. S. National Park service which maintains and administers the fort as a national monument. St. Augustine is the oldest city established by Europeans in the United States.

* * *

THE CATHOLIC CHURCH in Vienna, according to the International Christian Press and Information Service, lost forty-six thousand members in the first six weeks after Austria was annexed by Germany. It is stated also that an average of six thousand persons per week are leaving the Church, most of them going to the Evangelical Church; five thousand and three hundred have gone to the Old Catholic Church, twenty-six have become Jews, and four hundred and sixty have remained confessionless. The sections in the order of greatest defection are: Steiermark, Karnten, Upper Austria; Lower Austria, Salzburg, Tyrol, and Vorarlberg.

* * *

A NEW LEPROSY TREATMENT is said to have been discovered by Dr. Almeida of Brazil. The new treatment consists in placing the patient in a tank into which pure oxygen is introduced with a maximum pressure of an atmosphere and a half—twenty-one pounds to the square inch. The treatment is continued for an hour, three times in one week, and the patient is then given a month of rest when the treatment is continued. Dr. Almeida is reported to have discovered the treatment through experiments for the treament of cancer. It has placed Brazilian doctors in the forefront of the fight against the leprosy plague and bids fair to revolutionize the treatment of it.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager   H. T. CARLEY, D.D., Associate Editor   C. MILTON CHALMERS, Publisher

EDITORIAL

METHODISM MUST EVANGELIZE

The evangelization of the masses has been the peculiar mission and the crowning glory of the Methodist Church for two hundred years. When, therefore, one observes the great number of brush arbors, tents and improvised tabernacles in city, town and country throughout our section, it is disquieting to learn that practically all of this evangelistic activity has no connection with our Church. We may seek to dismiss the subject with a shrug of the shoulder and a wave of the hand; call them fanatical, enthusiasts, ships that pass in the night. Such was the attitude assumed toward Mr. Wesley and his lay itinerants. These brush-arbor and vacant-lot tent-preachers may not seem to measure up to the cultural and theological standards of your church and mine, but the important thing is that they are ministering to the people. It is of no great importance that these preachers and their congregations are not listed in our social registers. The children of those folk will be in the social register tomorrow, and they will be as indifferent to us as we have been to the Church which outlawed Mr. Wesley. The Methodist Church needs to rediscover its heritage in the great "unwashed" throngs of the land. Unless it shall do so and do it speedily, it may well be that it has already reached the peak of its service and prestige.

We do not believe in free lance evangelists for our Church. The strength and effectiveness of Methodist evangelism was tremendously helped by a half century of control which centered in Mr. Wesley. We feel that too little has been done in our day to tie the evangelist and his work into the program of the church, to make it definite in its aim and constructive in its effect as was the case with Mr. Wesley. It is not necessary to deny recognition to personality, youth, training, or any other factor in estimating the value of evangelism, neither should we stake all upon energy and hypnotic influence. We would not discount the work of any man in the evangelistic field. We simply insist that we come again to recognize that evangelism is the main business of the church, and we need to devote our best thought and our profoundest consecration to the building of a constructive evangelistic program. We need to put an army of unselfish men in the field, men absolutely committed to the work and filled with a passion for the souls of men. Such evangelists will do a great work despite all personal limitations.

We are fully aware that neither ministerial credentials nor any kind of regulative machinery can prevent some evangelistic superficialities and some unconstructive enthusiasms. We know men in the ministry whose message and work do not give marked evidence of their having the horizon of a prophet, but that is no reason for offering hospitality to all comers into the evangelistic field. We believe in the school of the prophets, not just as a training institution, but as the divine method for developing an adequate foundation for a ministry of evangelism. Without a definite regulatory policy applicable to clerical and lay evangelists alike, we cannot achieve a great and an abiding work, no matter what may be our enthusiasm. Evangelism has had a glorious part in making and maintaining Methodism, but we must not forget that it has also been the means for generating schismatic upheavals. It has been one of the most difficult agencies to control, but we are of the opinion that a more sympathetic and understanding regulation will greatly increase our evangelistic efficiency. We do not need to go back to emotional accompaniments and customs of worship which have no bearing upon the life of our day, but the church must not forget that the hunger for God abides in the human heart. An evangelistic appeal based upon that fact will bring them into the courts of the temple and ultimately bring them as suppliants to our altars. Let our evangelists go out to where the people live and preach to them with the desperate earnestness of the prophets of old. Then may we expect a rising tide in Methodist affairs.

SYMBOLS OF OUR MORAL EQUATION

The readers of a certain metropolitan daily are made to laugh at grotesque absurdities which they assume to be destitute of all reality, ridiculous and impossible. But the impression of unreality in "Life is Like That," is produced by placing side by side extremes which have been stripped of their dress normal circumstance. After all is it not the jostling of extremes of thought and action which makes life at its best? The options offered by extremes call out our moral reserves and bring about the noblest decisions of life. They develop personality and lift life above the routine of calendared events. It requires no mental or moral effort to anticipate ordinary things, and the decisions in such matters make no draft upon either personality or character. On the other hand, the clamorous insistence of extremes, incompatible things, sound the very depths of our being. A few days ago we chanced to notice a course of reading which a young ministerial student had mapped for himself. He had placed the "Novels by Hocking and Scott" in the same bracket. It was like bracketing Pilgrim's Progress with Gone with the Wind. In that connection, the commentator recalled the fact that Robert L. Stevenson created the character, Jim Pinkerton, whom he made to say that he longed for a quiet life and the opportunity to read "Shakespeare and E. P. Roe." He brought the poles of literature into such relation as to cause a sense of absurdity, but the point is that the genius of life comes to flower in the ability to hold in perfect balance, as to value, the "literature of the hour and the literature of the ages." One need not wholly repudiate the ephemeral, but it must not be permitted to crowd out the permanent and the abiding. Between the extremes thus suggested lie all the problems of life. These are the symbols in the equation for which, on the one hand, we may substitute God, the church, character, and personal service, and on the other, frivolity, dissipation, self-indulgence and personal ambition. All life reflects the nearness of the individual to one or the other of these members, and life really begins when we make the decision as to what moral option shall control us.

THE ADVOCATE CAMPAIGN

We have been asked if the extension of the time carries with it the extension of the prize offer of $100 to the district securing the minimum quota of 400 new and renewal subscriptions. It means that every condition is extended, and that includes the offer of the district prize.

An interpretation of the Aldersgate credit has arisen which we did not anticipate. The credit for the Aldersgate issue is an allowance on the charge quota, and it does not mean that a name may be sent in for a paper to be sent. IT IS A QUOTA CREDIT, nothing more.

There are eight or nine districts which can and should win the $100 prize for the minimum quota of 400. We hope that every one of them and more may win. We will render any service and extend any reasonable courtesy which may make this possible. As we go to press with this issue, the campaign total stands at 3,707, which is a very encouraging report. Next week we plan to publish the report by charges—the last time we will do so before the final report.

Editorial Miscellany

By Dr. H. T. Carley

WHY A JAYBIRD SINGS

A mockingbird is sitting in the top of the crepe myrtle tree in the front yard, singing at the top of his voice. His tune is constantly changing. Every now and then he leaves his perch for short flights, in sheer exuberance of spirit, as if his little heart could not contain the happiness he feels. His body reacts to the melody in his soul to produce a harmony of sound and action that is as perfect as it is appealing. Anybody can look at him and know that he is a happy bird.

A brown thrush is sitting in the big catalpa at the corner of the house. He, too, is singing. He is sitting quietly, half hidden by the leaves, as if to escape the attention his music might attract. His notes are not as brilliant as those of the mockingbird, but they are as varied; and they have a musical quality that, to my ear, makes him a sweeter singer than his more famous friend in the crepe myrtle. Only a happy bird could sing as he sings.

A flock of English sparrows are hopping around on the ground by the fence. Even their most ardent admirer could not say that they are singing; but they are chirping as merrily as if they were all rich with no poor kin. They have to hustle for a living, and they are on the job from morning till night. They are jaunty, cocksure, meddlesome—but they are happy. In all my observation of birds, I have never seen a sad sparrow.

A jaybird is carrying on his foolishness in the big gum in the sideyard. He is an attractive rascal to look at—but his voice! If he had sense enough to keep his mouth shut, his looks would carry him a long way; but his everlasting "jay! jay! jay!" gets on the nerves. His notes are raucous, monotonous, and too loud. Withal, they are the only vocal equipment he has—and he thinks he's singing! That's because he's happy.

Happiness is of the heart, and it will express itself—in some way. The jaybird is probably as happy as the thrush.

MINISTERIAL GREATNESS

Dr. Freeman, in his life of Robert E. Lee, makes the statement that, during the years in which he was at work preparing it, he came to feel that he had had the privilege of keeping company with an incomparable gentleman. "Great men are profitable company, taken up in any way."

Emerson, in his essay on the uses of great men, intimates that they exist in order that there may be still greater men. In his essay on "Greatness" he enters into a discussion of the elements of greatness among which he finds, self-respect, a native bias, facility, concentration, and completeness. He records his conviction that true greatness has its foundations deep in religion. Character and intellect are both brilliant flames, but when they are placed side by side for comparison, character glows with a radiant light and with a more fervent heat. There have been heroes, geniuses, and saints, in the calendar of opinion: The shifting emphasis which, from time to time has been placed upon these, justifies the conclusion that there are certain elements found in common among those whose character, thought, and work have placed them in the halls of remembrance. Intellectual ability, moral purity, and strength of purpose, very probably represent those qualities appearing in secular and religious leaders who have earned and received the noblest plaudits of men.

The vulgar and shallow opinion that there are no longer any great and good men and women among our contemporaries need not be taken too seriously. Such expressions are made from impulse and are the result of careless observation and fractional understanding. That there are good and great men and women at work in the world today would be the verdict of many, if they should be given the opportunity to express it. These general observations lead to the consideration of the caption of this article. Greatness in the ministry does not, in its final analysis, differ widely from greatness in any other field of human endeavor.

Webster's dictionary presents two and one-half columns in the definition and discussion of greatness. Among other things, Dr. Webster has this to say on the subject: "Eminent, or distinguished by rank, power, or moral character; extraordinary in genius or accomplishment; lofty; noble." Essential greatness appears therefore to be a blending of certain qualities which cannot easily be considered separately and apart from one another. The highest common factor can be found in all forms of greatness.

The Master, with one swift stroke, reduced the whole subject to terms which are rapidly becoming universal—and they are pre-eminently practical. The measure of a man's ministry to others, and not the measure of the ministry of others to him, has been spoken into the record by Jesus himself as the standard of all true greatness in all spheres of life—secular and religious, professional, and non-professional, lay and clerical.

To define greatness, or to reduce it to a system of rules which govern it, would be a difficult, if not an impossible task. Definition means limitation, and the frigid forms of our speech do not adequately convey the full meaning of the deeper realities of life.

Deliberately to aim at greatness as an objective would be as futile as to set out deliberately in the pursuit of happiness. This would apply to both the minister of the church and the minister of the state. The degree of self-consciousness, accompanying such a determination would disqualify its possessor for the highest attainments in any sector of society.

True greatness must be found at loftier levels than those which rest upon foundations laid by love of self. To seek moral and spiritual stature for the purpose of enjoying it would be a contradiction in terms. It would be like "art for art's sake," or physical strength for its own sake, or intellect for the intellect's sake.

It is perhaps not too much to say that greatness is the attainment of a certain selflessness which Jesus must have had in mind when he discussed the denial of self in that memorable conversation. Self is nearly always related to sin; and it is a fact that love of self is directly or indirectly related to all sin.

There was a time when men thought it possible to achieve greatness without goodness, but that time has passed—that water has gone over the wheel. Eminence, rank, and power, may confer distinction, but they cannot make a man or a woman truly great. A man's office should be only an incident in his career. It assuredly cannot of itself entitle the possessor to greatness. There is a greatness of influence. There is also a greatness in the degrees of power. Then there is that which is greater than either or both—and that is the combination of influence, of power, and of goodness, combined in and by the chemistry of Christianity.

We conclude from the records of those who have achieved greatness, that they must have had a motivation, a technique, and an objective; but when we seek to find what these are, they elude our grasp. Perhaps the truly great were not conscious of any of these things. It appears that they "forgot themselves into immortality." They came to know the meaning of union and of communion with the highest.

"Whosoever will be great among you, let him be your minister."

Hoyt M. Dobbs

THE ADVOCATE

My Dear Dr. Duren:

The continuing and increasing influence of the New Orleans Advocate under your able leadership is a source of pardonable pride to the Methodism of these two great States.

I wish to convey in this way to you and through you to the three Conferences my thanks and my congratulations.

We are grateful to God and thankful to our people for the response which is coming to our institutional needs.

The preachers and laymen of Mississippi and Louisiana can in the next three weeks give us the greatest subscription list we have ever had. I have every confidence that we shall not disappoint you.

Yours faithfully,
HOYT M. DOBBS.

YOUTH'S TEMPERANCE COUNCILS IN SCORE OF STATE ENCAMPMENTS

Militant temperance young people, who in hundreds of community groups throughout the country, have been this year considering the scientific facts about alcohol, and promoting movements to make their respective communities dry, are this summer holding encampments for practical surveys in and study of the problem in twenty-two different states, beginning with programs in Kansas, Minnesota, South Carolina, Delaware, Connecticut, California, South; Massachusetts, Maryland, Pennsylvania, Kentucky, and Ohio, in June; Iowa, New York, New Jersey, in July; and Illinois, Indiana, Tennessee, Michigan, Oregon, California, North, West Virginia and Idaho during the month of August.

"Reports from the first dozen encampments indicated that increased attendance, deeper interest and more serious consideration of the question is being recorded everywhere," says Miss Helen L. Byrnes, Evanston, Illinois, National General Secretary of the Y. T. C. movement.

The dates and locations of the State Y. T. C. encampments scheduled for the

(Continued on page 16)

Louisiana Conference

PERSONAL AND OTHERWISE

From Angie comes a letter from Rev. D. T. Williams, pastor, sending a renewal subscription for which we are grateful.

From 8:45 to 9:15 each morning last week, Rev. G. H. Corry, of Baker, conducted the devotions over station WJBC, Baton Rouge.

Rev. A. S. Lutz, DeRidder, sends a good list of subscriptions and adds the reassuring words, "Others will follow to complete our quota."

Rev. Benjamin F. Rogers has completed his quota at Haynesville with two to spare—his fourth successive victory in the Advocate campaign.

We have an appreciated letter from Rev. J. C. Price and a list of new and renewal subscriptions. Bro. Price is in his first year at Pleasant Hill.

Rev. LeRoy Shumaker, Campti, sends a list which completes his quota with one to spare and a tangible remembrance has gone to him from the office.

Rev. D. W. Poole sends a list of renewals for the credit of Tallulah charge, and on the list we find the names of many of our warm personal friends.

Rev. Albert A. Collins sends a credit on the quota for Cotton Valley charge, and assures us that they will breast the tape before the final gun ends the race.

Rev. W. F. Henderson has been in a meeting at Clay, in which he had the assistance of Rev. D. B. Boddie. Brother Henderson is doing an excellent work at Clay.

Miss Fleta McDonald, Converse, La., says that she is a new subscriber for the Advocate, and that she and her mother, now eighty-three, enjoy the paper very much.

Rev. Jolly B. Harper, of Cedar Grove charge, sends his full quota—sixteen renewal and seven new subscriptions. Our gratitude has been duly and formally expressed.

Dr. N. E. Joyner, Minden, sends a list of subscriptions and three of the eight are new subscribers. The upward trend of new subscriptions continues in every quarter.

Rev. A. D. George and his son, Rev. Donald George, called at the Advocate office last Friday. We regret to have missed their visit, as we had gone for the day.

Rev. W. C. Barham completes the quota for Church Point charge and we have sent to him our personal testimonial of his faithful and victorious work for the Advocate.

Rev. L. R. Nease, Jr., sends four subscriptions from Heflin, all new, and says that he expects to complete his quota at once. For this good work we are thankful.

In a brotherly note, as cheery as it was substantial, Dr. Dana Dawson of First Church, Shreveport, says: "As I recall this balances our account with you," and so it does.

We thank Rev. T. D. Lipscomb, pastor at Hackberry, for his substantial and abiding devotion to the Advocate cause. He does not fail us no matter what his field of labor.

Rev. Alvin P. Smith sends four new and five renewal subscriptions for the credit of Jeanerette charge, and his quota will be completed soon. Thank you, Brother Smith.

With a list of three new friends, Mrs. W. M. Brown and Mrs. T. D. Chapman finish the Advocate task for the Bunkie charge where Rev. R. M. Bentley is pastor. Thanks to all.

Mrs. J. T. Abney, whose home is in Overton, Tex., is at the bedside of her daughter, Mrs. R. F. Kemp, of Bogalusa. Mrs. Kemp recently underwent an operation for appendicitis.

Rev. Alonzo Early sends seven subscriptions from the little city of Vinton in the oil section of Southwest Louisiana, and he adds that he expects to send others in a few days.

Rev. D. B. Boddie sends a substantial list of subscribers from Hodge, completing his quota, and then adds with his characteristic earnestness that he expects to send others later.

Rev. S. S. Holladay, Delhi-Crowville, comes through with his full quota in one list—11½ renewals and 5½ new subscriptions. We have sent our gift of thanks in acknowledgment.

Rev. W. H. Royal, pastor at Istrouma, assisted Rev. G. A. Corry in a meeting at Blackwater church on the Baker charge recently. We have not learned the results of the meeting.

Bro. E. L. Gill, Homer, sends a list of nineteen subscriptions for the credit of Homer church, Rev. B. C. Taylor pastor. This good list brings the completion of the quota for that church in sight.

Rev. Thurmon Spinks sends his full quota for the Farmerville charge, and exactly half of them are new subscribers. We appreciate the work that finds new friends as well as continues the old ones.

Dr. R. H. Harper and his son, Robert E., were visitors in New Orleans one day last week. We had the pleasure of a visit from Dr. Harper and a telephone visit with Robert, but did not get to see him.

Rev. A. H. Baggett, pastor of Converse charge, sends us four subscriptions and assures us of his purpose to do his full duty toward securing the quota for his work. We appreciate his devotion to the Advocate cause.

Many preachers seem to have the impression that a name on our mailing list counts on their quota, but we wish to say **that it does not unless and until it is renewed following the last session of the Annual Conference.**

Rev. Frank C. Collins sends a list of seven new and six renewal subscriptions for the credit of Pelican charge. This completes his quota and he has been remembered with a substantial expression of our appreciation.

Rev. W. C. Scott adds fourteen more to the Advocate list from Monroe, and says "more yet." He is helping the steady climb of the Advocate to what appears now to promise the best of all the campaigns we have had.

Dr. Briscoe Carter, Leesville, writes that he was quite ill for two weeks, but is up again and is steadily improving. We are sorry that we did not know of his illness, but rejoice to be assured that it is a thing of the past.

Rev. L. N. Hoffpauir sends a good list of subscriptions for the Advocate and reports good progress, good congregations at both mid-week and Sunday services, and a general atmosphere of hopefulness in his work at Many.

Rev. H. W. Ledbetter, pastor at Pioneer, completes his Advocate quota and it gives us great pleasure to acknowledge his fine work and loyalty with a copy of the Trail of the Circuit Rider. He expects to send others still.

Rev. W. F. Roberts sends a list of subscriptions and completes his quota with a margin. We appreciate his loyal and faithful work for the paper at Jonesboro, and we hope that he may enjoy our remembrance of him and his work.

Rev. J. D. Fomby sends twelve renewal subscriptions from Rayne, and while this completes his quota with a margin to spare, he says that others will follow and he is looking forward to his copy of the Trail of the Circuit Rider.

Rev. E. C. Dufresne reports a very successful Vacation Bible School in co-operation with the Baptist Church, Ferriday. Seventy-eight certificates were issued. He is engaged in a big tent meeting with evangelist Howard S. Williams.

Brother A. A. Stewart asks that his address be changed to Tri-State Hospital, Shreveport, since he expects to be there for some time. He has been a subscriber for the Advocate for more than fifty years and does not want to miss an issue.

Mansfield church does not take two bites at a cherry, but completes the quota in a single remittance. Six new and fifteen renewal subscriptions. We thank Brother Rasmussen and the chairman and helpers on his Advocate committee.

Dr. W. L. Doss, Jr., adds ten more subscriptions, four of them new, for the credit of Lake Charles. Up to date he has received 77 members into his church and the current and debt payment obligations are being cared for in a satisfactory manner.

Rev. J. M. Boykin has our thanks for a good list of names from Waterproof. This, as we understand it, more than completes his regular quota and lacks but one of the quota assumed for his charge. A copy of the Trail of the Circuit Rider goes to him.

Mr. T. L. James, an honored and valuable layman of Ruston, took the time to make a call at the Advocate office recently. We sincerely appreciate the interest and thoughtfulness of a busy layman who turns aside for such a recognition of what we are trying to do.

Miss Helen McCants and Rev. W. H. Royal have our thanks for the completed quota for the Istrouma church, Baton Rouge. Not many of our friends think that we have credited them with more than is due, but here is such a case—probably due to an Aldersgate credit.

Mrs. C. M. Brown completes the quota of Bossier City of which Rev. F. A. Matthews is pastor. In all cases of completed quotas, copy of the Trail of the Circuit Rider is mailed as soon as we can get it off. It should reach the pastor in a few days after his list is completed.

Mrs. G. F. Poole and Mrs. C. D. Tisdale place us in their debt for a list of nineteen names completing the quota for Bogalusa. Rev. J. B. Grambling, from whom we had a message of remembrance, is the pastor. A copy of the Trail of the Circuit Rider has been sent.

Friends of Rev. A. G. Shankle, once a member of the Louisiana Conference, will be distressed to learn that he fell from his porch at Oxford, Georgia, and broke his hip. He is in a hospital at Covington, Ga., but at last account the physicians had not been able to fix a cast.

We are glad to report the improvement of Rev. Roger Lahey, of Oakdale, who has been in an Alexandria hospital for several weeks. He is just a year out of school and his fight for his life has entailed an expense which only those who have had such an experience can appreciate.

Mrs. W. C. McDonald writes that she is a new-comer, but finds the church at Cotton Valley "warm-hearted and friendly," and that her home enjoys the Advocate. We are always glad when a church wins the hearts of the new-comers, and when the Advocate can share their favor.

Rev. J. Cude Rousseaux shared in a great revival with the Nazarene, and the Methodist Protestant churches at Colfax, recently. In addition to the local pastors, the Cook Trio of singers from Emmett, Ark., assisted. Bro. Rousseaux has our thanks for his full quota of Advocate subscribers.

Rev. C. E. McLean reports the poor health of Bro. I. T. Reames who has been one of the most effective campaigners the Advocate has had. We are sorry to record the failing health of our veteran friend. Bro. McLean says that he is expecting to be well on the way to securing a new parsonage soon.

Rev. C. M. Morris, who has received sixty-one members into his churches this year, is a good song leader and a staunch believer in revivals. He would be glad to assist his brethren in their meetings, either as preacher or song leader. Address him at 515 Federal Ave., or telephone 103, Morgan City, La.

Rev. R. T. Ware, Park Avenue Church, Shreveport, reports the sudden death of Brother J. Galbreath, June 3, and the death of Brother D. Brook on June 23. The former was a good man and one of the effective leaders, and the latter, in addition to his personal character, was one of the oldest members of the church.

Of the Commission of nine lawyers, who are to protect all property rights, invested funds and other matters having to do with the legal aspects of Union, the first and only one thus far appointed is Judge H. H. White of Alexandria. Such an honor could fall upon no abler or worthier man of the legal profession.

Rev. J. M. Alford, pastor at Gordon Ave., Monroe, sends four renewal subscriptions and reports some difficulty in his work owing to the industrial situation existing in that section. After he wrote us, he probably saw in the Advocate of last week that the time had been extended to August 8, for closing the Advocate campaign.

Rev. Frank A. Matthews reveals his fine spirit in a letter to the Advocate, and it is not to be wondered that he is doing a splendid work at Bossier City. He has closed a good Vacation Bible School, is looking forward and planning for a great revival in September, and is now in a revival with Rev. L. E. Crooks at Hornbeck.

Rev. R. A. Bozeman sends eight subscriptions from Spring Hill charge, and seven of them appear to be new. This more than completes his quota, Brother Bozeman says, and as his charge was made by dividing the Cotton Valley charge, we have no record except as the charge was last year. We appreciate the good work of Brother Bozeman and his people.

CONVERSE, LOUISIANA

The Methodist church in Converse, under the leadership of Rev. A. H. Baggett, pastor, has just closed a series of services, the finest in its history.

Rev. John J. Rasmussen, the able and efficient pastor of Mansfield First Methodist church, preached each evening from June 26 to July 3, to large congregations of every denomination. The entire town cooperated in every way.

The sermons were spiritual, evangelistic, and intellectual, leading one direct to the throne of grace. The music was inspiring and uplifting.

Few people united with the church. Many were re-consecrated to the bringing in of His kingdom.

The homes of the town and entire community were open in generous hospitality to the ministerial party.

The entire "Converse Circuit" is going forward in the work of the Master.

Our hearts were "strangely warmed"; the revival goes on.

"ONE WHO ATTENDED."

Charm strikes the sight, but merit wins the soul.—Pope.

If you wish your merit to be known, acknowledge that of other people.—Oriental Proverb.

LUZIANNE
COFFEE
100% Good

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. B. Holyfield has our thanks for a list of names with remittance for the credit of Summit and Topisaw charge.

Rev. Frank E. Dement, Gallman, sends four subscriptions, all of which are new. He expects to continue his campaign to complete victory.

Rev. L. M. Reeves, pastor at Sumrall, completes his quota and a copy of the Trail of the Circuit Rider is our acknowledgment of his good work.

Rev. J. B. King, Bonhomie charge, sends a list of subscriptions all of which are new, and he hopes to extend the list before the campaign is ended.

We appreciate a renewal subscription which Rev. G. P. McKeown sends for the credit of Magee charge. He adds that he hopes to send others soon.

Rev. J. L. Greenway, a superannuate residing in Jackson, reassures us by his brotherly words of commendation of the quality and tone of the Advocate.

Rev. D. E. Vickers, pastor at Saucier, sends three new and three renewal subscriptions on his Advocate quota. For this substantial list we are grateful.

Rev. J. W. Loudenslager sends a substantial list of subscritions for the credit of Waynesboro circuit charge. We appreciate his fine work for the paper.

Rev. E. E. Price sends us four new subscriptions in a list of six which makes the full quota for his charge. We appreciate his good work on the Logtown charge.

Rev. R. A. Allums has completed the quota for Kingston, Laurel, and a copy of the Trail of the Circuit Rider has gone to him in acknowledgment of his splendid work.

Miss Maude E. Spaulding sends three subscriptions for the credit of Vancleave charge, Rev. Olia Nix, pastor. We thank her for the list, one of which is a new subscriber.

Rev. Elliot Jones, pastor of Bessie Shands Mission, Jackson, sends two subscriptions and remembers to say a good word regarding the Aldersgate issue of the Advocate.

Rev. H. E. Raley, Flora, has on a church building program which is almost ready for the roof, but he has not been so preoccupied as to forget the Advocate, for which we are grateful.

Dr. Joseph A. Smith, Central Church, Meridian, brings his total to 47 as against 40 last year, and on a quota of 71 for the charge. This is making substantial progress toward the goal.

Mr. George F. Rice sends us two renewal subscriptions which he asks us to credit to Rev. Phil H. Grice, West Laurel charge. We appreciate the renewals and the credit has been given.

Rev. Dan P. Yeager, Union Church charge, sends a list of four subscriptions and three of them are new. At the time he was in a meeting at Bethesda church and Rev. E. E. McKeithen was doing the preaching.

Our good friend, Bro. W. D. Hawkins, has many responsibilities, but not so many as to cause him to forget the Advocate. We appreciate the good list for the credit of Hawkins Memorial Church, Meridian.

In the absence of the pastor, Rev. C. C. Clark, Brother J. S. Byrd sends a remittance for six renewals from Columbia, which we add to the credits already made on the Advocate quota for that church.

Rev. E. A. Kelly, Shubuta, calls our attention to an error regarding subscriptions which he sent in. It seems to be the fault of our office and the correction will be made and the time extended to cover lost issues.

Rev. J. Melvin Jones, Associate Pastor, Galloway Memorial Church, Jackson, sends a substantial list of subscriptions as the first contingent on the quota of that great church. Rev. B. L. Sutherland is the pastor.

Rev. M. W. Porter, a superannuate of Vossburg, is in the Methodist Hospital at Hattiesburg where he had an operation on July 14. He is reported to be doing remarkably well and all indications point to a speedy recovery.

Rev. J. O. Ware carries in the bulletin for his church at Picayune a double barrelled appeal for the Advocate quota —an appeal for the Advocate and an appeal to help the District Parsonage Fund by securing the quota.

Rev. L. T. Nelson, writing a business note from Homewood, says that he is in a good meeting at Gasque Chapel, with Rev. H. L. Daniels of Wesson, doing the preaching. He has already exceeded the subscriptions secured last year.

We welcome as a new subscriber, Mrs. J. C. Sims, Route 2, Hazlehurst, who sends her own subscription. We trust that she may become a fast friend of the paper and that it may prove to be a great blessing to all in her home.

Mrs. Earle Mazingo sends a list of subscriptions which completes the quota for Court Street, Hattiesburg, Rev. I. W. Sells, pastor. The list includes nine new and four renewal subscriptions. We have sent our remembrance forward.

Rev. D. T. Ridgway, pastor at Wiggins, remits for eight renewal and six new subscriptions which completes his quota for the fourth year in succession. We have acknowledged the loyalty of a quadrennium by sending a copy of the Trail of the Circuit Rider which we hope he will enjoy.

Rev. J. W. Ramsey calls our attention to an error in his report of the meeting at Rose Hill where there were seven instead of seventeen accessions. Bro. Ramsey says that, "Though a superannuate, the brethren keep me busy either holding their revivals or filling their pulpits in their absence."

Rev. J. O. Ware seasons a remittance for his full quota with a word that makes us feel glad that we are living. He has a credit of one for the Aldersgate issue and expects to send still other subscriptions. Our extension of time carries with it the extension of the opportunity to win the $100 for the District.

Dr. J. T. Leggett completes the quota for Main Street, Hattiesburg, with a list which includes four new subscriptions. He says that this finishes everything except gleaning the corners of the field. We have recorded our thanks in a manner which we hope may give many pleasant and profitable hours to our loyal friend.

Mrs. H. H. Mayberry from Rehoboth church, Barlow charge, has our thanks for Advocate assistance in her church. In reply to her inquiry, we would say that the campaign includes only subscriptions sent in since Dec. 1, 1937. In cases of error we will correct same, but the campaign has to have a beginning point and a dead-line.

Mrs. N. E. Cunningham, Advocate representative of Gibson Memorial Church, Vicksburg, has completed the quota for her church, sending in almost as many new as renewal subscriptions. We remember her work in the past and we value her continuing friendship. Rev. O. H. Scott is the pastor.

Mrs. Lee Rush, Lake, sends a remittance for an amount due when her paper was discontinued some time ago. We appreciate the remittance and it is never our purpose to deprive any person of the Advocate because it is not convenient to renew at the moment. We wish that any friend so circumstanced would write us frankly. We will gladly help them to continue the paper.

Mrs. C. M. Martin scores another victory in the Advocate campaign at East End, Meridian. A number of her list had moved away, but she replaced them with new ones and expects to add others to the thirty-four already sent in. Rev. T. O. Prewitt, the pastor, had two of his children operated on last Monday—removal of tonsils. They were reported making favorable progress following the operation.

We regret to learn of the accident which befell Rev. and Mrs. O. S. Lewis and their daughter, Ann Stevens, on last Saturday. It appears that they were on the road between Jackson and Philadelphia, when Brother Lewis slowed down to avoid running into some cattle which were crossing the road when a car ran into the rear of Brother Lewis' car and both machines were turned over and went into the ditch. The car which ran into Brother Lewis was filled with colored people and the occupants of both cars were painfully, but it is hoped not seriously hurt. We sympathize with Brother Lewis and his family both for their injuries and the wrecking of his car.

THE SUPERANNUATE

The brotherhood of Methodist preachers is one of the most honorable and sacred of all organized societies. To become a member of this order the choice is not wholly that of the individual, for the motive which prompts him to become a minister is God given. God calls His ministers, and necessity is laid upon the man to preach. Oftimes the ministry is called a profession, and its members classed with those of the Law and Medicine. The Gospel ministry is more than a profession; it is a calling. Such men are called of God. About the only choice the individual has, who is thus called, is the choice of what branch of the Church of God in which he will serve.

The Methodist Church recognizes these facts in receiving men into her ministry, and seeks to discard all who are not thus called of God. Her demands of men who would enter her ranks are many and of vital import. He has to promise that he will preach the doctrines of Methodism and defend them; that he will be a man of one work and give all of his time to the ministry; that he will obey those in authority; that he will give up choice of place and go where sent. Even the matter of remuneration for himself and family is placed at the option of the people to whom he is to serve, and even rules for his every day living are prescribed.

Therefore, it should not be a matter of surprise that men thus called and set apart to the work of the ministry, under such conditions, should be bound together in a bond of union. The tie that binds is not an oath or pledge, but fellowship and love, the strongest ties known to man. In a changing world, changes come to the preacher. He grows old, his health fails, and by vote of the Annual Conference he is superannuated, which means retired from the active work of the ministry. For years he has been given a charge, and after Conference, has gone with joy to serve a people of God, a minister; to a home provided for him and his family. All this is changed and he leaves the Conference without a charge, no house to cover his head, and not even a bed on which to lie, and oftentimes no means of sustenance. This radical experience takes place at the most inopportune time of his existence. His lifetime training has unfitted him for a place in the buisiness world, even if his health would permit. Failure has been the lot of most who have tried.

The term "SUPERANNUATE" carries with it the idea of pensioner, help in some form, and the church recognizes this fact, but up to the present, has only to a limited extent, provided means to make this possible. Under existing conditions many a worthy servant of the church is made to feel the pinching hand of poverty and want, while his sterling Christian manhood and morale forbids his complaining or asking for aid.

There was a time when the ambition of the Methodist preacher was to die in the harness, and many did. Today he could not if he would. Young men are crowding the ranks of the ministry. To make place for them many an aged preacher, who would like to continue in the active ranks, is told by his presiding elder that while the people love old preachers, they do not want them for pastors, and that they had better superannuate. Such pressure is brought to bear that unwillingly they retire. As a result of this the ranks of old preachers in active service are depleted and the number of superannuates are increased.

These retired men still love the church to which many have given a lifetime of service, and sing today, it may be with a quavering voice, but, with true heart fervor:

"I love thy kingdom, Lord
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Such men never lose interest in the Annual Conference. They desire to attend. To them it is a reunion. They want to clasp again the hands of those they love and with whom they have labored, prayed and sung for nearly a lifetime. But what a change, no report to make, no place on committee. He soon feels that the Church has outstripped him and he is a back number.

In view of these facts, I offer the following suggestions: As men are retired at a younger age than heretofore, more will be able to attend the Conference. Let there be a fellowship of superannuates. Let them meet somewhere together. There are matters of interest to each member that might well be considered. Through the members we might learn of the condition of the absent ones. Then we could consider the welfare of the widows and orphans of deceased brethren. Then in the new church it would be well to consider the same and our relation thereto.

A number of the retired brethren have suggested this to me, and I pass it on for consideration. J. L. GREENWAY.

Jackson, Miss.

CLARA CHRISMAN YOUNG PEOPLE'S UNION

The young people of the northern half of Brookhaven District met at the Hazlehurst Methodist Church, July 8, 1938, at 7:30 p. m., and were entertained by the Hazlehurst young people and their pastor, Rev. J. B. Cain.

After refreshments were served, those delegates who attended the recent Assembly at Ellisville, put on, without previous preparation, a play depicting the high lights of the Assembly. Following this Mrs. J. D. Noble, of Hazlehurst, directed the young people during an enjoyable recreation period.

During the business session the union was organized and its officers installed. The following officers, nominated by a special committee at a previous union meeting were elected: Curtis Youngblood, Jr., of Wesson, president; Marion Fairfax, of Brookhaven, vice-president; Elizabeth Gouldman, of Hazlehurst, secretary; Billie Ross, of Crystal Springs, treasurer; Paul Rush, of Brandywine, publicity chairman.

The name of Clara Chrisman Young People's Union was adopted for the organization in honor of a noted missionary of that name who went out from this section many years ago.

Brookhaven was selected as the next meeting place for the union in September, the exact date to be decided upon later in the summer.

PAUL RUSH,
Publicity Chairman.

No man can live happily who regards himself alone, who turns everything to his own advantage. Thou must live for another if thou wishest to live for thyself.—Seneca.

It is the nature of a peacock to strut upon the garden wall and spread his glittering plumage in the sunshine, and often the spectator's gaze dwells on his refulgent colors.—William Winter.

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North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. T. Cook renews her subscription for which we are grateful. We credit Isola and Rev. S. A. Brown as she requests.

Rev. A. S. Brisco sends two new subscriptions from Poplar Creek charge, and the assurance that more will follow in a few days.

Rev. T. W. Lewis sends another good list from Calhoun City making a total of nineteen names sent in. He hopes to send others yet.

Rev. W. M. Langley adds another list to the credit of Acona charge and another reason for our sincere appreciation of his faithful work.

Rev. W. O. Hunt, Kilmichael, adds another to the more than completed quota for his charge. This brings his campaign total to thirteen.

Rev. D. R. McDougal has turned in the full quota for Hickory Flat charge and we have great pleasure in making our acknowledgment of same.

Rev. S. W. Hemphill has our thanks for a list of subscribers and some good work on Winona circuit charge. Credit has been given for the list.

Rev. S. E. Ashmore substantially exceeds the quota for Iuka charge and has received tangible evidence of our appreciation of his good work for the Advocate.

Rev. M. E. Scott, pastor at Sardis, wins with a margin in his Advocate campaign. Our acknowledgment has gone to him, and a thank you feeling lingers in our heart.

Rev. H. N. McKibben sends ten new and six renewal subscriptions from Duck Hill charge. That is a splendid achievement and we do sincerely appreciate it.

Rev. Wister D. Bennett has more than completed his quota for the Slaughter charge and our "thank you" remembrance is en route. Seven are new subscribers.

Rev. T. E. Gregory sends eight renewal and four new subscriptions for the credit of Kosciusko. He reports the work of his church as going forward in a satisfactory way.

Miss Bettie J. Bailey, Route 1, Aberdeen, renews her subscription for credit of the Tranquil church, Becker charge. We appreciate the friendly word regarding the paper.

Rev. Travis Filgo sends a remittance for two subscriptions for the credit of Waterford charge. We thank Brother Filgo for his interest and loyalty to the Advocate cause.

Rev. H. E. Carter sends another subscription for the credit of Tyro charge. He does not think that he will be able to reach his quota, but he expects to keep driving for the goal.

Rev. A. W. Bailey, Swiftown, has completed the quota for his charge with a list of four renewals and three one-half year new subscriptions. We thank Bro. Bailey for his faithful support.

Rev. A. Y. Brown has completed his quota for Ackerman charge and a copy of the Trail of the Circuit Rider is our expression of thanks for his unfailing loyalty to the Advocate cause.

Rev. W. N. Duncan remits for three new and eleven renewal subscriptions, which completes his Advocate quota for Ruleville and Doddsville. He has permanent evidence of his being on our honor roll.

Rev. W. H. Mounger, Winona, sends his full quota for which our thanks have gone to him in a more tangible form. We appreciate the good list from the little city about which a thousand happy memories cluster.

Rev. J. H. Holder writes the office concerning a communication for publication and adds that he is having a good year at West Point, a good town and a good church—all of which we are fully prepared to accept at its face value.

Mrs. R. C. Simpson, of Coffeeville, requests the change of her paper for the duration of her visit of a month to her niece at Port Gibson. We are glad to make the change for any person who has that much appreciation of the paper.

Rev. E. M. Shaw reports a very successful eight-day revival at Houlka which closed on the night of July tenth with twenty accessions—fourteen of them joining the Methodist Church. Dr. H. F. Brooks, of Tupelo, did the preaching.

Rev. C. A. Nothington renews the subscription of Mrs. J. W. Bell, of Verona. The Advocate has been read in her home for fifty years. Bro. Northington reports a good meeting at Verona, twelve accessions, and Rev. J. A. George as the preacher.

Rev. Tinsley B. Thrower sends twenty subscriptions for the credit of Drew charge, and eight of the number are new, and he expects to extend the list soon. The Trail of the Circuit Rider goes to him in acknowledgment of his completed quota.

Rev. R. E. Wasson sends five new subscriptions for the credit of Mooreville charge, and reports a good meeting in progress in East Tupelo, Rev. J. D. Wroten doing the preaching and his son, Rev. James Wroten, leading the work with the young people.

Rev. James H. Felts, 907 Walnut St., Fulton, Ky., writes, "My health is really all but perfect." This will be grateful news to his host of friends in Mississippi and elsewhere. He is very happy and he regards his retirement as the happiest decision of his life.

It is a source of much pleasure to learn that the health of Rev. V. C. Curtis of Aberdeen, is completely restored and he is carrying a full load of work as he has done through the years. Dr. Curtis is one of the ablest and most conscientious leaders of the Conference.

Rev. and Mrs. W. W. Woollard, of Rosedale, are to have a vacation of a month. They expect to spend a time at Junaluska, then go to Washington, and to Richmond, where they will visit their son, Walter. We are happy to know that they have such a pleasant trip in prospect.

Rev. E. H. Cunningham, First Church, Corinth, is enjoying a short vacation in Colorado, through the courtesy of his people. On the way he stopped at Hobart, Okla., and preached in the First United Methodist Church, where a number of his relatives are stewards and members.

Rev. J. C. Wasson completes his quota from Moorhead and a book has gone to him in acknowledgment of same. He has just finished his meeting in which he had the assistance of Rev. Landis Rogers for the singing and work with the young people. Bro. Rogers is band director for the Indianola High School.

Rev. G. H. Boyles sends a good list of subscriptions from Itta Bena and reports $1,700 paid on church debt since conference, and attendance holding up well. We appreciate the invitation to visit Itta Bena, the church where our itinerant career began. It was a great disappointment to us that we were not able to get to the District Conference there this year.

Rev. J. W. York, Webb, sends three subscriptions, one of which is new. We appreciate this as we do the reminder that we have not made acknowledgment of one sent from Sumner. During the campaign we try to list the remittances in order to assure pastors and people that their remittances have been received, lest we should fail to get a receipt to them. We are not able to do it in every case.

Rev. R. G. Lord exceeds the quota for Tunica and we are grateful both for the subscriptions and for his attitude toward the work. On June 21, he lost two valuable members, Mrs. Sterling Owen, Sr., in the Methodist Hospital, Memphis, and J. Mack Cox, at his home in Tunica. The finances of the charge are up to date, thirty-seven members having been received and every interest of the church meets a ready response.

GUNTOWN REVIVAL

May we not give a word of praise where praise is due. We closed an eight day meeting at Guntown, Sunday evening. Brother A. P. Stephens, of Kosciusko, was the guest preacher. And such preaching, and teaching. The dynamic personality of this man of God is wonderful. As pastor, we feel that great good was done, and that the community has been blessed by the work of Bro. Stephens. Six were received into the church on profession of faith, in a community where we thought all were members of the church. We thank God for a man like Bro. Stephens who has dedicated his many talents to the work of the Master.

J. V. STEWART, Pastor.

THE METHODIST HOME

Historians teach the meaning of liberty, freedom, emancipation. Sacred writings explain and promise redemption. A price is paid in both.

"Liberty" was the cry in Patrick Henry's Day. It was purchased with blood. The souls of millions have been redeemed. Again a price was paid.

"We have mortgaged our lands, vineyards and houses," said the people in Nehemiah's time. They paid the debt before their chattels were released.

Nothing great and good has ever been accomplished without sacrifice. Lands, lives and souls are saved only when humanity-loving people pay the debt.

Our Methodist Home has just come through a crisis that threatened to cripple or destroy one of the greatest departments of our Church. **The debt is now paid.**

The members of Methodist churches in Mississippi and a great host of friends and lovers of children undertook a gigantic task and the mortgage, bonds and notes have been paid.

Who is responsible for providing a secure resting place for our homeless children? Who wiped out the fearsome debt? It was You, and You, and You.

Our children are your children. Our people are your people. Our Home is your Home. You have earned the right to call them yours. Our children's friends now number legion.

The calendar days have gone, but the past lives in our hearts. Your deeds for the Home, your sacrifices have enshrined you in our hearts of gratitude and love.

No more will the specter of homelessness obtrude upon the lives of our children. You have driven away and destroyed that grim presence and replaced it with an atmosphere of smiles and affection. **We thank you.**

Very sincerely,
FRED McDONNELL,
Superintendent.

P. S. During the campaign our maintenance fund was completely exhausted. Please help us care for over 200 children.

LET'S GO!

It is now the eleventh hour in the Advocate campaign. What are we, as pastors, going to do about it? If we are not sick or gone on a trip, we still have a grand opportunity to finish a piece of work that we should be proud of—that is, make it one hundred per cent for our church paper. Some of us went out in the early morning, some later, and now, just because it is the eleventh hour, will it have to be said of some of us that we can not have a share in the consciousness of having done a worth while job?

Some of us have criticized, some of us have boosted the Advocate. Perhaps a capable and impartial judge would say that there is reason in what both the critics and boosters say. But are we not, church, pastors, and all, responsible, in a large measure, for what our religious journal has been, is, and will be?

Perhaps some are waiting to see what Unification will do for the Advocate. Let's not take the suggestion from those who wait on government relief and who will not therefore plant a garden, raise a chicken, or do anything until they see what the government will do. Under unification we shall still need, and more than ever, our religious journal which deals with the smaller territory. When government dictatorship and socialism is threatening the religious liberty and life of the nation, certainly it is no time to be lax in this important field.

Of course there are just plenty who are going to do so anyway, but perchance there be some who have not seriously thought of doing it, I say let's go. Let's spend an honest day at it, and do this job in a big way.

G. H. CORRY.

DAILY VACATION BIBLE SCHOOL AT LAFAYETTE

The picnic marking the closing of the Daily Vacation Bible School at the First Methodist Church was held in the recreation room in the church basement.

The change from the spacious Wallis Plantation as originally scheduled, was necessitated by the inclement weather. The only change in the plans was the site since all other details remained the same.

The students gathered this morning for the final assembly of the school. Rev. A. L. Gilmore addressed the group, thanking the teachers for their splendid co-operation and the pupils for their interest, and he expressed his pleasure over the results obtained.

The intermediate department presented beautiful scrap books, products of their study of "Finding God in the Beautiful" in poetry, pictures and nature. They also displayed a handsome huge rag rug, which the pupils of the department made. The rug which was to have been their contribution to the primary department, will be used in their own department, since a rug has been donated for use of the primary department.

The boys built clever birdhouses in their study of nature and having become interested in birds and their habits, have developed a humane attitude toward them. The group made an enormous box in which 500 azalea slips were planted, which the boys will care for until they are large enough for sale and then they will be sold for the benefit of the church.

The primary department studied to fit themselves to become useful citizens, and during the school were taken on a tour of the courthouse so they might meet the powers that be in government, and get a bird's eye view of its operation, and one day of the school they were given a talk on "Safety" by Police Officer Malcolm Fisher.

The school was planned by Rev. Mr. Gilmore and T. J. Thibodeaux, chairman of the Board of Christian Education. Those who assisted in its conduct were Mrs. Gilmore and Mrs. S. J. Lemmon, intermediate departments; Mrs. T. J. Thibodeaux, Misses Lucille Herpin, Mabel LeBrun and Helen Clark, Junior department; T J. Thibodeaux, boy's work; Mrs. W. R. Farmer, primary department, Mrs. Gus Wormouth, Misses Ruth Herpin, Shirley Lunsford and Betty Cantrelle, primary department; Miss Camilla Grey, recreation, and Mrs. W. B. Cantrelle and Mrs. Bernard Manley; refreshments; Rev. Mr. Gilmore and Mrs. Geo. Thomas, assembly singing and accompanist.

What wonder we do not exercise the apostolic power! The fact is, we can never possess an exultant and triumphant faith with an attenuated and impoverished creed. And that has been the secret of our trouble—we have thinned and refined away our creed, and reduced it to a poor minimum, and there has been no power in it to generate faith. There has been nothing in it to kindle enthusiasm and passion and zeal. Our scanty and exiguous belief has found its logical result in a feeble faith.

—Rev. J. D. Jones.

A church that is living on the sacrifices of men in the past is not going to live long.—Dr. Albert Peel.

Had mankind been made of melodious flunkeys, with their trumpets well polished and in a state of everlasting toot, Forrest would, probably, have been content.—William Winter.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JULY 24

By Dr. J .R. Countiss

GIDEON: FOLLOWING GOD'S PLAN

Golden Text: "Have not I commanded thee? Be strong and of a good courage." (Josh. 1: 9.)

(Judg. 7: 4-7, 15-23)

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

. . . . . .

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Periods of distress are periods of reflection. Disaster compels a pause and people inquire the cause of their troubles. Honesty demands that they find the fault not in the stars but in themselves. It was so with Israel; it is so with us. Moral consequences are not likely to be immediately apparent, because they are usually spiritual and invisible, but their damage to personality is tragic, and they can be healed only by the miracle of divine grace. Humanly speaking, it seems a pity that the result of moral error is not as patent as that of driving an auto against a post. Troubles bring discontent and desire for change. Therein lies the opportunity of the church and the prophet. At such a time, arose Gideon, a man of God "trained in the school of hard knocks."

Moved with compassion for his people, he yearned to deliver them from their oppressors, but desired first to make sure that God was with him. After satisfactory tests to ascertain the will of Jehovah, he made his call for helpers and the people rallied in great numbers. God now tested him and them. Most of them were dissatisfied, but not determined—not ready to face danger and sacrifice for deliverance. The fearful were dismissed. They doubtless congratulated themselves on their opportunity to return home and let others bear the burden. Still, enough remained to create a feeling of self-sufficiency and cocksureness. The test at the waters revealed those who were incautious and inclined to think first of personal comfort, as they carelessly sprawled to slake their thirst. Three hundred were eager for battle and watchful of ambush. With these and God, Gideon would march against the enemy. Only the most cautious and courageous could be depended upon for such a delicate and difficult task.

By a stealthy night visit to their camp, Gideon learned that the Midianites were already quaking with fear of Israel. Just at the change of the watch, when the new guards could not know what had transpired in the former watch, three hundred torches flared from broken pitchers and three hundred trumpets blared the call to attack. The effect was overwhelming. The guards must have thought themselves betrayed, and the whole Hebrew army to be sweeping in upon them. The camp was put to flight and in the disorder and confusion of their flight, soldiers slaughtered their companions. The rout was utter; the victory complete.

Gideon believed that God is in charge of the universe and would make no move till he had sought to know God's plan. Man can do nothing without God, nor can any individual or group defeat the plan of the Almighty. Neither can God work without man. No moral event transpires without the man's help. Gideon sought the help of God and cooperated by using the means at hand. Above all, he used his head in carrying out the purpose of God. Chosen as God's instrument, he made that instrument count for its utmost best. Idleness and passiveness are not evidences of faith. Gideon did not "lie down on God," but put all he had at God's disposal. No more than that is demanded of any—nor will less avail for victory.

We are not in despair at the world's confusion, but in hope because of its discontent. All men know there is a better way. Assuredly, God will raise up some Gideon to point the way and lead the faithful few to a victory that will inspire the weak and fainthearted to join in the triumph "for God and our fellowmen."

EASE THAT
HEADACHE

You benefit doubly by use of **Capudine**— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDINE

MANY SOUTHERN FAMILIES
Know How Good PALMER'S
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The Christian Fireside

KATHLEEN'S QUESTION

A True Story

By Etta W. Schlichter

Kathleen had gone to school two whole years. Now on the last day she was carrying her books and tablet and pencils home.

On the way she met Miss Brown. "Well, Kathleen," said Miss Brown, "are you glad it's vacation?"

"Not very," said Kathleen. "I like to go to school. Next year I'll be in the third grade," she added proudly.

"If you like school," said Miss Brown, "shouldn't you like to come to our Daily Vacation Bible School?"

"I don't know what that is," said Kathleen.

"It will begin next Monday, and it lasts two weeks," said Miss Brown, "and it's for little children just like you to learn about the Lord Jesus Christ."

Then she explained where the school was, and what they did, and Kathleen said she'd ask her mother if she might come.

Mother said she thought that would be very nice.

What a lot of happy children were in the big room of the church next Monday morning! And what a happy time they had together!

First, Miss Brown read from the Bible and prayed for all the children. Then Miss Crowe, another teacher, taught them to sing "Jesus Loves Me," and then she had them stand and sing "My Country, 'Tis of Thee."

Miss Brown taught them a beautiful verse from the Bible, and then they had some more songs.

They had stories, too, but all from the great Book. The morning passed so quickly the children were surprised when it was time to go home.

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"What did you do at the Bible school, dear?" asked Kathleen's mother.

"We learned a verse, Mother, and I can say it. 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And Miss Brown told us stories, and Miss Crowe taught us songs, and we're going every day for two weeks."

Next day when Kathleen came home she said, "Today we learned 'The Lord is my shepherd,' but we didn't learn it all—just some of it. We're going to learn it all before school is out."

"It must be a lovely school," said Mother. "You like it, don't you?"

"Yes, Mother," said Kathleen, "and we're going to learn a lot more verses and the Ten Commandments and some more songs, and the last day we're going to have an exhibition, and all the daddies and mothers are going to be invited to come. And all of us that come every day get a—a stif—I can't say it."

"A certificate?" asked Mother.

"Yes, that's it. I'm not going to miss a single day."

Then when Daddy came home to lunch, how unhappy Kathleen became!

"Hurrah" said Daddy, kissing his little daughter. "We're packing right up and going to Atlantic City to stay till Sunday. Won't that be great? You can take your bathing suit, and we'll have a fine swim in the ocean."

"Oh, but, Daddy, I can't go," said Kathleen. "It's my Bible school. I'm not to miss a single day."

"What's that?" asked Daddy. "Don't want to go swimming in the ocean and hunt clams and eat salt water taffy?"

Kathleen loved to go to the ocean, but she shook her head. "I can't miss Bible school, Daddy," she said. "It only lasts two weeks."

"Two weeks! Well, you can go all next week."

"No Daddy," said Kathleen, the tears coming to her eyes, "that won't do. I must go every day."

"Don't cry, Kathleen," said Daddy firmly. "You can go to Bible school next week. This afternoon we start to Atlantic City."

Kathleen ran to Mother for comfort. "I guess if the Lord Jesus were here to speak to us, we'd not go to Atlantic City. We'd stay to hear him. And, Mother, the Bible school is just the same as Jesus speaking to us."

Mother felt very sorry, but she said, "Daddy wants you to go, dear. And doesn't your Bible say 'Honour thy father and thy mother?' You honor your father by obeying him."

"All right, Mother," said Kathleen, choking back the tears, "I'll obey Daddy. But if Jesus tells us one thing and Daddy tells us something else, oughtn't we to obey Jesus first?"

"What! Not getting ready?" called Daddy, coming in at the door. Then he stopped. "What did you say?" he asked Kathleen.

Kathleen was a little frightened, but Mother said gently, "Tell Daddy, dear."

"I said," said Kathleen, tears rolling down her cheeks, "oughtn't we to obey Jesus first, and it's just the same as him speaking at the Bible school."

Mother looked at Daddy.

"Well, now," said Daddy slowly, "that's another way to look at it. How'll it be to put off our trip till week after next?"

"Oh, Daddy!" was all happy Kathleen could say.

Annville, Pa.

OLD-FASHIONED, BUT ESSENTIAL

Henry Van Dyke once protested against a foolish attitude which he had noted in some toward the "old-fashioned ways of the old-fashioned American household," and he rebuked the sneer and the jeer with these very pointed questions: "Which are the families that have been most serene and pure and truly fortunate? Those in which there has been no discipline, no restraint, no common faith, no mutual love? or those in which sincere religion has swayed life to its stern and gracious laws, those in which parents and children have walked together to the House of God, and knelt together at His altar, and rejoiced together in His service?" Doctor Van Dyke then reasoned that "it would be well for us if we could get back into the old way, which proved itself to be the good way, and maintain, as our fathers did, the sanctity of the family, the sacredness of the marriage vow, the solemnity of the mutual duties binding parents and children together. From the households that followed this way have come men that could rule themselves as well as their fellows, women that could be trusted as well as loved." With such reasoning our church is in sincerest accord, and these ideas should be echoed and re-echoed from every pulpit until our whole constituency is permeated with the same thought. Then we shall have better churches as well as better homes.

—Religious Telescope.

"Ideals are like stars; you will never succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you will reach your destiny."—Carl Schurz.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Summer months are just as busy times as the winter months for the MacDonell School faculty. Many children throughout Terrebonne parish are reached during these months, who come in to Houma to attend the Daily Vacation Bible School. Mr. Colbert Risner writes as follows concerning Vacation Schools:

"Certainly we are interested in the spirit of the work we undertake more than the numbers that attend; yet the MacDonell school feels a reasonable degree of pride in its record attendance of nearly two hundred at the Vacation Bible school. We do feel that this was an unusual school in many respects—First, the children who were reached were those who would otherwise have had no opportunity to attend a Bible school. A great many of these children came to the campus and stayed in the dormitory for the two weeks. Second, in addition to the regular Bible work, classes were held in the afternoon in regular school work, by the faculty for those children who had never been to school before or who needed special attention. The MacDonell Vacation Bible School annually sponsors a Young People's Department. The young people meet separately for their devotional, recreation, and study period. A great depth of feeling was manifested in the attitude of the young people, who chose as a theme for their thinking, the upbuilding of an interest in the Scriptures.

"The school was climaxed by a closing exercise in the auditorium of the First Methodist Church in Houma. At this time the classes presented a sample of the work done in the two weeks.

"In addition to the regular Bible school in Houma, the MacDonell school sponsored a Bible school in Dulac, which was attended by forty Indian children; a school in Point au Chene which reached thirty French children, and supplied a worker in the Junior department of the Bible school in Jeanerette.

"We feel that a great deal has been accomplished for the Lord and his work during the month of June through these Bible schools."

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NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

PROGRAM OF WORK—THIRD QUARTER

July

1. Business Meeting.
2. World Outlook Program.
3. Study Efficiency Aim.

August

1. Business Meeting.
2. Report of Negro Woman who attended Holly Springs School.
3. World Outlook Program.
4. Plan to send Study Superintendent to Coaching Day Program.
5. Read Fall Study Book in Missions.

September

1. Business Meeting—(a) Plans for Fall Mission Study Class; (b) Octagon Campaign; (c) Financial Obligations—(1) Three-fourths of pledge paid; (2) Life Memberships, adult, junior, baby.
2. Present Scarritt Associates.
3. Panel Discussion of Efficiency Aim.
4. World Outlook Program.
5. Executive Committee Meeting—(a) Reports made and mailed; (b) Check Efficiency Aim and report findings to October meeting.

Zone Program for Third Quarter
Coaching Day.

What Should Be the Basis of My Service?

It is clear that not every Christian should choose full-time Christian service as a devotion. How is the young person of today to know whether he should choose full-time service? The primary basis is always a willingness to find and do the will of God. When a life is wholly and completely yielded to God and one is willing to follow any path where God may lead, the matter becomes much more simple. The first step then is willingness to be guided.

Perhaps the next step is that we should actively seek to know God's will for us. This implies that we live in such constant touch with God's will for us, that we shall be sensitive to his guidance. It suggests prayer and thoughtful meditation and Bible study. Then we cannot expect God to reveal his will for the future unless we are living up to what we know is his will for our every day lives. Unless we live each day as nearly as possible after the pattern of Jesus, we need not expect guidance for the far off future. Then every young person should carefully consider his own ability, his temperament, the type of work he seems best fitted for. Then there are the needs of the world to be considered in the light of our own ability to meet those needs. We cannot very well know those needs of the world without studying the work of missions today and the situation of the church at home. One who carefully does these things will find the answer to the question, "Am I needed for full-time service?"

MRS. H. P. THOMAS.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

A most attractive volume is the journal of the twenty-seventh annual session of the Woman's Missionary Society, of the Mississippi Conference, recently issued by Mrs. C. C. McConald, recording secretary. It is dedicated to Miss Annie Linfield, one of the charter members of the Woman's Foreign Missionary Society (organized in 1878), and Mrs. R. P. Lewis, the present historian, who has been an active member for fifty years. The unusual arrangement of the conference proceedings (pages 33-36) is most helpful, also the "Information" (pages 14-15). Six months of the year are gone—check your auxiliary's work by the "Yearly Guide" (page 20). The service for the initiation of new members (page 91) can be made most effective.

Notice carefully Standing Rule No. IX (page 89).

Although we do not have much energy these hot days, it is a good time to plan for fall and visualize the completion of our year's work. Have you thought of someone in your auxiliary whom you should honor with a Life Membership? This is a most effective channel for contributing to the great missionary enterprise. At the same time it is a beautiful and impressive way to express love and appreciation.

Time is infinitely long and each day is a vessel into which a great deal may be poured—if one will actually fill it up.—Goethe.

REV. JOHN WALTON BELL
(1851-1938)

As the evening shadows gathered around the lovely spot, the home of his son-in-law and daughter, in the town of Verona, May 19, 1938, at 6:00 o'clock, surrounded by his loved ones, John Walton Bell ceased his earthly pilgrimage and passed within the "Pearly Portals" to his eternal reward. If death can be glorious, J. W. Bell's going was a triumph.

A native of Tennessee, he was born March 15, 1851, near Gallatin, Sumner county, of noble parentage. His father was Thomas Hale Bell, and his mother, Sophie Douglass Green Bell, of Scotch-Irish descent. They were among the pioneer peoples that settled in Tennessee.

He was gifted with a judicial mind and would have made a statesman of which his country would have been proud. He was called to a noble service where he gave unstintedly of his best self through a long and useful life.

In 1869 he was soundly converted in Douglass Chapel church where he joined the church at the age of 18 years. This was an experience that he never doubted, and no one else who ever knew J. W. Bell ever doubted the genuineness of his religious life.

A short time after his conversion, he felt the call to preach. He was licensed to preach at once and in 1873 he joined the Tennessee Conference, held that year in Franklin. He was a member of that Conference for twelve years. During this time he served Forest Grove circuit two years, Pleasant Grove circuit three years, Goodletsville Station two years, Pleasant Valley circuit two years, Elkton circuit one year, and Lynchburg and Mulberry two years.

In 1885 he was induced to transfer to the North Mississippi Conference where he served the following charges: Coldwater, 1886-1887; Batesville, 1888; Iuka, 1889-1892; Ripley and New Albany, 1893-1895; Friar's Point, 1896; Senatobia, 1897; Houston, 1898-1900; Grenada District, 1901-1904; Minter City, 1905-1908; Charleston, 1909-1912; Aberdeen District, 1913-1916; Okolona, 1917; superannuated 1918.

He was ordained a Deacon by Bishop Wightman, October 10, 1875. He was ordained Elder by Bishop Doggett, October 7, 1877. He saw forty-four years of active, faithful service.

In 1880 he was happily married to Miss Joan Samuel of Orlinda, Tennessee. Seven children were born to this union, four boys and three girls. Two sons died in infancy, two died after reaching maturity. Three daughters, together with his noble wife, survive him.

He was a most painstaking preacher, preparing in manuscript every sermon. His English was faultless, his theology sound after the Methodist interpretation of Christianity. There was always an evangelistic note and appeal in his preaching.

He was regarded as perhaps the best judge of Methodist law of any man among us. His judicial mind made him a correct interpreter of our Discipline. He was always fair and impartial in his administration. He was kind and considerate, a good pastor, a diligent worker.

He was always interested in the young men of the conference and sought to be of help to them. If a man was worthy he had no better friend and helper than J. W. Bell. If he was unworthy no man dealt more tenderly and helpfully than he. He was genuinely Christian in his attitudes to his brethren and to the world. When he was conscious of a mistake, he was quick to repent and to correct it. He never harbored an injury. If there came a hurt, real or fancied, from a brother, he quickly put it out of his heart. No man heard from his lips a word of vindictiveness toward any man.

His last years were years of sadness and suffering. The suffering and death of his sons, his own bodily afflictions, his blindness, all saddened but helped to sweeten his life. He bore all things with a patience and a submission that was beautiful and Christlike. His was a lovable spirit, a genuine piety and a deathless devotion to his Lord and to the church to which he gave his life.

He was a very quiet, composed man always, never given to expressions of emotion. No one would call him impulsive, yet the testimonies of his faith and experiences in his last illness were marvelous. His last days were truly a glorious triumph. There were words of love and good will to all. He sang the songs of Zion that he loved so much—"I love thy Kingdom, Lord"; "Come thou fount of every blessing"; "Must Jesus bear the cross alone?"; "Swing low, sweet chariot." He sang and shouted "Light! Light! Light!" He said "I have heard of people going Home all my life, but this is the first time I was ever in sight of Home." He talked of "The River," saying, "The whole stream is suffused with brightness." He said to his daughter, Margaret, as he was passing, "I see a wonderful light and a beautiful river. I am now crossing the bar and there is no moan." He exclaimed to his son whom he seemed to see: "Douglass! Douglass! Douglass!" He spoke of Bro. Dye and Bro. McIntosh as if they were with him.

On Friday afternoon, May 20, after appropriate services in the Methodist church in Verona, conducted by his pastor, Bro. Northington, assisted by Rev. J. M. Bradley, the writer and a number of his minister brethren who paid worthy tributes to him, his body was laid to rest beneath a beautiful mound of flowers in a lovely spot in Verona cemetery to await the call of the Resurrection angel. "Servant of God, well done."

J. H. HOLDER.

IN MEMORY OF ONE WHO WAS A REAL FATHER

In the early morning of May 10th, 1938, at the age of 72 years, the beautiful spirit of I. O. Brown was called home. His Master had come for him and said: "Well done thou good and faithful servant, Enter thou into the joy of thy Lord."

He was converted and joined the Methodist Church in the early years of his life, being blessed in his parentage, as both parents were devoted Christians. While still quite a young man, he was elected steward of his church and in this capacity served faithfully until he was approximately 70 years of age. He was never happier than when in some special service to his Lord. He was the able superintendent of our Sunday School for more than thirty years. He was thoroughly genuine in his character, free from any trace of insincerity, and the Methodist Church has never had a more useful or more loyal member. He was so unselfish and self-sacrificing and found his highest happiness in doing something for others.

On December 11, 1904, he was married to Miss Fannie Maud Tinnin, and as wife, friend and neighbor, she met admirably all the responsibilities devolving upon her. He is survived by his wife and one adopted daughter who is still living at the old home in Fannin, Mississippi. One sister, Mrs. A. J. Mangum, Forest, Miss., and one brother, M. N. Brown, Crockett, Texas, also survive.

In this daughter who loved him devotedly, he endeavored to instill the principles and ideals for which he stood, and it is she who misses that strong arm of protection, and she knows that, in justice to those untiring efforts to make her life a blessing to the world, any failure on her part to fulfill the wish will in no way cast reflection on that father and mother whose love has been so lavishly bestowed.

God in his infinite wisdom has seen fit to call him from our home. He was calm and unafraid as his physical life gradually ebbed away. We are sad and lonely, but do not sorrow as those who have no hope—we know he is in that glorious Homeland of the redeemed on high amid the happy greetings of loved ones gone before and there he will watch for the coming of the dear ones left behind.

At an appropriate funeral service conducted by his pastor, Rev. J. E. Williams, assisted by a former pastor, Rev. W. M. Williams, and his much loved friend, Bishop Lloyd Decell, his body was laid to rest in the family cemetery at Fannin amid many evidences of affectionate esteem for the deceased and grief for his departure.

"The heritage he left to me is a Christian life well spent. And when God called him home to heaven, he went with heart content."

His adopted daughter,
MRS. W. H. CRAIG.

YOUTH'S TEMPERANCE COUNCILS IN SCORE OF STATE ENCAMPMENTS

(Continued from page 5)

last six weeks of the summer follow: New Jersey, July 22-28, at Peddie Institute, Hightstown; Illinois, August 10-14, Camp Robert Fairies, Decatur; Indiana, August 24-28, Spiceland; Tennessee, August 25-29, Camp Elizabeth Lupton; Michigan, August 27 to September 1, Y. W. C. A. camp, near Flint; West Virginia, August 29 to September 1, Jackson's Mill Camp, and in Idaho the week following the National W. C. T. U. convention, August 4-10.

California, North, Y. T. C. leaders and members, being hosts to the Y. T. C.'s of the nation for the convention at San Francisco, will hold their annual meeting in connection with the event, for the election of officers and the transaction of general business.

Scores of Y. T. C. delegates from various states will participate in the annual Youth Rally Conferences which will be held at San Francisco in connection with the National W. C. T. U. convention, August 4-10.

RICH DIVIDENDS

"He who helps a child helps humanity with an immediateness which no other help given to human creatures in any other stage of human life can possibly give again." The author of that quotation had very good reason to say those words, for he himself was the beneficiary of a fine and wholesome environment in childhood which contributed greatly to the success and fame which came to him, but which he met with quiet modesty. It is often the lot of parents to see their children forging ahead and reaching objectives their elders regretfully have had to leave unattained. A father's fine intellect, a mother's pious devotion, and the united wholesomeness of both parents and the home they founded could not fail to have had a tremendous influence upon the life of a young man who heard the call to the Christian ministry, and after years of devoted service a call to the high office of Bishop, which position he filled with brilliant distinction. Those influences which had played about him in his infancy continued to play their part in his mature life, and those who knew him and his family well declared that his ever growing devotion to his Lord was further evidence of the power of parental influence in the life of the child in the home. "Be absolutely simple. Never say to any one what you do not think and believe with your whole heart. Be simple, be consecrated, and above all things, be pure. No man who is not himself pure can carry the message of God." So said, and so lived a radiant spirit, the sainted Phillips Brooks.

—Religious Telescope.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

	1927	1928
Alexandria District—R. H. Harper, P. E.	400	122
Baton Rouge District—J. Henry Bowdon, P. E.	159	238
Lake Charles District—B. H. Andrews, P. E.	429	176
Monroe District—H. L. Johns, P. E.	513½	262
New Orleans District—E. C. Gunn, P. E.	414½	263½
Ruston District—Louis Hoffpauir, P. E.	305	265
Shreveport District—A. M. Serex, P. E.	543½	305½

Mississippi Conference

Brookhaven District—R. H. Clegg, P. E.	102	146
Hattiesburg District—W. B. Alsworth, P. E.	447½	365½
Jackson District—T. M. Brownlee, P. E.	233	300
Meridian District—W. B. Jones, P. E.	329½	190½
Seashore District—J. F. Campbell, P. E.	223	214
Vicksbur[illegible]strict—H. A. Gatlin, P. E.	141½	87

North Mississippi Conference

Aberdeen District—W. P. Buhrman, P. E.	107	131
Columbus District—L. P. Wasson, P. E.	135½	93
Corinth District—J. D. Wroten, P. E.	149	150
Greenville District—J. R. Countiss, P. E.	63½	80
Greenwood District—A. T. McIlwain, P. E.	407½	363
Sardis-Grenada District—C. T. Floyd, P. E.	76	59

The above report may have some slight errors in it, but it is substantially correct and carries all credits.

NOTICE—EMORY CLUB

Because of circumstances it was not possible for Rev. A. W. Wilson to attend the summer school of Emory University and the committee has selected Rev. J. Harry Cameron in his stead. Brother Cameron will be at Emory when this appears and will remain through the last half of the summer school. Any member of the club who has not sent his contribution may send it directly to him at Emory University, Georgia. The committee is deeply appreciative of the hearty response of the members of the club.

Sincerely,
J. B. CAIN,
Chairman Summer School Com.

FUNERAL OF MISS BESSIE RUTH CLEGG

Funeral services for Bessie Ruth Clegg, 18, daughter of Rev. and Mrs. R. H. Clegg, of Brookhaven, who died at the Methodist Hospital, Hattiesburg, after an extended illness, were held Sunday afternoon at the Broad Street Methodist church.

The services were conducted by the Rev. J. L. Neill, pastor of the Brookhaven Methodist church, assisted by Bishop Hoyt M. Dobbs, of Jackson; Rev. Otto Porter, McComb, Rev. J. B. Cain, of Hazlehurst, and Rev. Ira Williams, of Tylertown. Interment was in the new city cemetery.

Miss Clegg was a native of Scott county. She completed her high school education at Brookhaven. She was a member of the freshman class last year at Whitworth College, where she held highest scholastic honors in her class. Miss Clegg spent four years in Hattiesburg while her father was pastor of the Broad Street Methodist church.

She is survived by her parents and one sister, Mildred Clegg. Her father is presiding elder of the Brookhaven District.

Pallbearers were: Rev. H. L. Daniels, Wesson; Rev. J. W. Leggett, Crystal Springs; Rev. A. S. Oliver, McComb; Rev. J. H. Jolly, Magnolia; Rev. E. E. McKeithen, Meadville; Rev. J. B. Holyfield, Summit.

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Brings to one's home the New Orleans Christian Advocate. Many families will find the 2½ cents plus per week investment of far more value in building Christian character than the 10, 15, 20 cents per week for the "Daily," or the 10, 15, 20 cents per week for the picture magazines. If we are to have Christian homes, we must read more than the headlines filled with the names of murderers, robbers, gamblers, adulterers, etc., the comic strips and picture magazines filled with women less than half dressed.—La. Conf. Bulletin Christian Education.

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

A Christianity minus the divinity of Christ, minus the Resurrection, minus the atonement will not float at all. It will sink beyond all hope of salvage.
—Rev. J. D. Jones (London)

THE PRAYER-ROOM TODAY

O Lord, anchor our faith and center our daily devotion in the truth that Jesus Christ, the Son of God, is our Redeemer, without whom life here cannot come to its best and life hereafter is impossible.

Vol. 85. No. 30.

NEW ORLEANS, LA.
THURSDAY, JULY 28, 1938.

MRS. MARY VAZEILLE-WESLEY

A neglected figure in the history of Methodism and, probably, one to whom justice has not been done. See story in this issue.

Wallet of the Week

FRANCIS E. WILLARD, who has been called the "Uncrowned Queen of America," rendered a service in the cause of temperance which has carried her fame around the world, and won for her the first place of honor for a woman in the American Hall of Fame. From her marble pedestal in the nation's Capitol, the great temperance crusader looks down today upon those who betrayed her soul and surrendered the accomplishments of her life, but with fame as unyielding as the marble figure from which she speaks.

* * *

A BOAT EQUIPPED FOR A CHURCH is reported to have been built in Buenos Aires to be used in ministering to people who live on the coast of Patagonia and on the islands in the south Argentine. The effort grows out of a situation of unusual religious destitution. The section where the boat is to be used contains approximately twenty thousand square miles of landed area and there is not a single church in all the region. A boat is necessary because of getting from island to island.

* * *

THE BATTLE OF GETTYSBURG, fought three quarters of a century ago, came to its last melancholy phase in the recent reunion of Blue and Gray on that historic field. It has come to be regarded as one of the decisive conflicts in the history of the world. An almost unbelievable fact is that, after the lapse of seventy-five years, eighteen hundred men with an average age of ninety-three years, could have been found who were able to make the trip for the final celebration on that bloody spot. If the hope embodied in the monument to "Eternal Peace" shall be fulfilled then we may think of the last phase as a glorious consummation.

* * *

MR. ROGER BABSON, ex-Moderator of the Congregational Council, is a man of wide reputation as statistician and successful business man. As a statistician he became famous as the prophet of "prosperity around the corner." He has long manifested interest in religion and church administration, and that doubtless had much to do with his being chosen for Moderator of the Council. At the end of his term of office, probably both the Council and Mr. Babson are somewhat disappointed—The Council because it failed to gauge the assurance and daring of the statistician, and Mr. Babson because he failed to discover the tomahawk in the hands of ministers whom he criticized "around the corner."

PRESBYTERIAN MINISTERS in the metropolitan area of New York City are planning to forego their usual summer vacations next year in order to keep open house and extend the benefits of religion to the vast throngs who will attend the World's Fair. They will cooperate with other church bodies in making the Temple of Religion a fitting symbol of worship and at the same time give interested visitors the opportunity to see and appreciate a great metropolitan church in action.

* * *

A. BERNARD LECKIE, special agent in charge of the Philadelphia office of the Federal Bureau of Investigation, is given as authority for the amazing statement that one out of every twenty-five persons in the United States has a criminal record, and that crime has increased six and two tenths per cent in the last seven months with a murder every thirty-nine minutes. The statement may not be altogether accurate, but it certainly indicates a problem which confronts every home, every right-thinking person, and every church in America.

* * *

THE PILGRIMS is the name of a cultured organization which has sprung up in Jugoslavia in recent years. According to The International Press and Information Service, it was founded after the War and has now been officially recognized by the Orthodox Church. It is largely a peasant organization with a few representatives of the more intelligent class. It has an official journal, **The Missionary**, which is a monthly periodical with a circulation of thirty-five thousand, and the movement is doing much toward the social and religious regeneration of the country.

* * *

MONTEZUMA SEMINARY, a Catholic institution located near Las Vegas, New Mexico, has been remodeled at a cost of a quarter of a million dollars and will be used mainly for the training of Mexican boys for the priesthood. At the end of their training it is the purpose to send them as missionaries into Mexico. The school opened last March has one hundred and seventy-five divinity students. The annual cost of operation totals one hundred and fifty thousand dollars, and all American Catholic churches are expected to take a collection each year for its maintenance. The school is an example of the resourcefulness of the Catholic hierarchy for meeting an emergency.

New Orleans
Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE ITINERANT SYSTEM

There came to our desk recently a copy of a letter which was sent to all the preachers of a Conference outside our territory. We cannot agree with some of the implications of the letter, and we feel that some of its statements are ill-advised. The letter offers a salary-adjustment plan and makes a plea for a fair administration of the itinerant system or its abandonment altogether. It also reflects what we think is a growing discontent with the working of the itinerancy, and it touches upon a situation with which the Church must sooner or later come to grips. It does **not** assume that there are no exceptional cases which are entitled to individual consideration; it rather resists the turning of a provision for meeting emergencies into a charter of special privilege.

We have long felt that there can be no justification for a **quasi** congregationalism inside the Methodist itinerancy. When the ingenuity of advocacy has exhausted itself the fact remains that the withdrawal of any list of appointments from the chart of ministerial privilege and opportunity is a repudiation of the contract which is implied in the itinerant system. We know perfectly well that there are diversities of gifts in the ministry and we recognize the fact that charges have their own distinctions. We doubt if any scheme of salary adjustment could remove the pressure from our method of ministerial supply. After allowance has been made for all these facts, however, we believe that the tendency to set up settled pastorates under the present plan of ministerial supply is an affront to every worthy man in the Methodist ministry.

One of the problems which will be before the Uniting Conference will be the adjustment of the term of the presiding elder in the New Church. We hear suggestions of lengthening the term to six years, but we have heard no argument which convinces us that such would be a judicious course. Between the zero of the Methodist Protestant Church and the six year term of the Methodist Episcopal Church, we believe that our four-year term is a sensible and a workable average. It appears to us that a lengthening of the term would be in effect a further withdrawal of the administrative office, and a further narrowing of the privileges of the itinerant ministry. No man has to take the presiding eldership, and the Church has never found willing victims wanting. We are unwilling to place the personal equation first, we are for terms and an administration which will preserve the integrity of the itinerant contract. We stand for the itinerant system from top to bottom, or we favor its abandonment altogether. In our opinion the time has come when the Church must face the issues involved in its itinerant system squarely, courageously and with righteous consistency. We have no right to perpetuate an itinerant dualism based upon superior and inferior, no matter how that distinction may be expressed. In our opinion, no system of salary adjustment, by levy or otherwise, will solve the problem. We should administer the itinerant plan, recognizing within fixed limits of time the validity of plain exceptions and, if we have reached a time when the plan is not workable, we should face the facts as they are.

Let it be clearly understood that we are speaking only of the itinerant system and we are in no way responsible for interpretations which may seek to apply it to individual cases.

MODERATOR BABSON

It is not nice for an outsider to take part in a denominational controversy, and such is not our purpose, but it is impossible for one to be indifferent to the complete change of form of the Congregationalists to Moderator Babson between the beginning of his term and its close. Criticism of Mr. Babson seems to have become a form of indoor sport for church people and the church press on both sides of the Atlantic. He is called almost everything from a spoiled boy, and an arbitrary managing director, to a fossil. Mr. Babson probably showed some irritation on account of the promiscuous criticism of his administration, and his unfortunate reference to Miss Helen Keller might have been left unsaid. But it is not altogether impossible that the reasons for the change were deeper than can be explained by any mere incident or ill-advised word. It seems to us that no other man has had the discrimination and the courage to touch as many sore spots in a period of two years. He criticized church attendance, he criticized the preaching, he pointed out the undemocratic composition of the governing body of the Congregational Church, and his parting shot was fired into the official sanhedrin itself. He declared that no secretary of a board should receive more than three times as much salary as the average for the ministers of the churches. These are positions which should have been expected from one who has spent his life in trying to square the accounts between religion and economic righteousness. No one should be surprised at his refusal to consent to a policy which must create an inevitable rift among those who make up the Church. It is likely that the echoes of Mr. Babson's administration will be heard in church councils with increasing frequency and for years to come. They may never be adopted in the form which seems to have been unpalatable to the ruling element of Congregationalism, but such failure will not be proof of the unsoundness of opinions now outlawed as radical. The American churches will do well to take into serious consideration the opinions of a man with such a following and such well-established character as is that of Roger W. Babson.

THE AGITATOR

One of the most annoying and often one of the least constructive types of leadership is that of the agitator. It is not because the ideal and end with which the agitator sets out is either unworthy or without merit, but because it is next to impossible to keep the status of disinterested benevolence, particularly under the fire of the enemy. Men often begin as reformers and end as imaginary martyrs, without the triumphant joy which is the martyr's distinguishing mark. It is when one loses unselfish idealism that efforts degenerate into the petty maneuvers which we call by the name "agitator." The reformer may be rejected by his generation, but his substantial contributions to life and society will cause the descendants of that generation to build a monument to his memory. The agitator often becomes the symbol of an unconstructive form of attack which is subversive of the higher and holier principles of action. Persons and classes make better targets than principles and policies, and often a little success spoils what deserves to be a worthy and benevolent reform. To invoke the unctuous phrases of the literature of piety will do little to bolster the fortunes of a movement which has become personal rather than moral and social. There is virtue in wholesome agitation, but it cannot come to worthy fruitage through appeals to prejudice, or an arraying of class against class. When, through difficulty or defeat, the spirit of the agitator becomes sour and his advocacy bitter, the nobler impulses of life suffer. It is just a step from the ambitions of the reformer to the self-seeking of the agitator. Jesus once said: "Man, who made me a judge or a divider over you?" It was a selfish design which brought the complainant to Jesus, not a worthy devotion to righteousness to which his request might have been legitimately incidental. The incident presents in reverse the great truth which Jesus uttered upon another occasion: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Be a reformer if need arise, but do not become an agitator.

Editorial Miscellany

By Dr. H. T. Carley

BALD HEADS AND HAIRPINS

The ordinary hairpin is just about the simplest mechanical contrivance ever devised to serve a useful purpose. It is as plain as a broom-handle, and as efficient as a garden hoe. There is nothing about it to get out of order, and it lasts till it is lost. It is cheap enough for the poorest to have an ample supply, and serviceable enough for the rich never to be without it.

The hairpin has one primary function—to hold the hair in place—but it has many uses. When button-shoes were worn, it was an efficient shoe-buttoner; and many a man has found it a perfect device for cleaning pipe stems. On occasions, it has opened locks and mended toys; and it is the original nutpick. A resourceful woman once declared she could do anything with a hairpin—till her husband asked her to sharpen a lead pencil with it.

But to get back to the primary purpose of the hairpin—to hold the hair in place. Its purpose presupposes a headful of hair. If all heads were bald there never would have been a hairpin. If heads had been adorned with only a few scanty locks, probably necessity would never have mothered the invention of the hairpin—a little bear grease and a few pats would have maintained as orderly an arrangement as the most fastidious could desire. Ample proof of the truth of this statement is to be found in the cunning with which semi-bald-headed men can pull a few strands from one side of the head across the bald spot on top, paste them down on the other side, and kid themselves into thinking that nobody knows the difference.

A hairpin is useless on a bald head.

A pious profession cannot cover up a bad life.

LEST WE FORGET

More than five hundred million dollars annually would be added to the resources of church, educational, and philanthropic agencies in the United States if only three per cent of our income were contributed to these purposes. The ancient and profitable custom of giving one tenth of one's income to those less fortunate than ourselves is a wise and unselfish method of relieving the sufferings of humanity. One writer recently urged the practice of this rule without reference to religion at all.

At the present time we are giving less than three per cent of our great wealth to the support of hospitals, schools, colleges, libraries, child welfare, character-building agencies, universities, and churches.

Mr. Charles V. Vickrey, Secretary of the National Committee for Religion and Welfare Recovery, in a statement just published, sets forth the fact that while our national income increased more than sixty-one per cent from 1932 to 1936, the American public has actually decreased its gifts for colleges, churches, community enterprises, benevolences, and other causes of this kind. At the same time our expenditures for jewelry, theatres, tobacco, whiskey, beer, automobiles, and radio, and many other luxuries have risen to increases varying from twenty-five to more than three hundred per cent. The crucial religious, moral, and social needs of our day cannot be met without the continued financial support of our people commensurate with our increased income and with mounting expenditures for luxuries.

The National Committee consists of more than four hundred recognized leaders from all the major religious faiths and includes sixty-one bishops, catholic and non-catholic, sixty-five pastors, priests, and rabbis, twenty-five college presidents or other educators, and one hundred and forty-three national officers of church and benevolent boards, in addition to a considerable number of nationally known laymen, Catholics, Protestants, and Jews.

This organization in association with other religious, educational, and welfare agencies, will hold a National Stewardship Convention at Chicago next November 1, 2 and 3, in the endeavor to stimulate gifts to religion, charity, hospitals, character-building and other welfare movements.

The purpose of this notable gathering will be to bring to the attention of the American people the significance of the facts set forth in this article, and to show the vital need of the future for the continuation of effort and cooperation in social service and welfare work. When we relieve the sufferings of our fellowmen, we draw very near to God himself.

It is very generally believed that our people will respond to this call, made in the name of us all, by the National Committee. The American people usually do the noble and generous thing in the long run, and it can hardly be possible that they will reverse themselves in this important matter.

The program of the Convention is to be cooperative, educational, and non-controversial. It will deal with no administrative matters. The Committee seeks to work with and through existing religions, educational, welfare, and character-building institutions without any attempt to create a super-organization.

Among those who are expected to participate are: bishops, moderators, presidents, and other officers of ecclesiastical organizations; presidents, executives and trustees of national benevolent boards; presidents and financial officers of educational institutions; superintendents and financial officers of hospitals; representatives of orphanages, homes for the aged, etc. It is intended that at least one-half of the convention delegates shall be business and professional men and women qualified to represent the layman's point of view.

Our government cooperates through its provision by which it exempts from taxation fifteen per cent of the incomes of its citizens. It offers a legal and inviting proposal that the taxpayer may voluntarily direct this liberal percentage of exemption to the purposes outlined in this paper.

The milk of human kindness has always flowed through the veins of American citizens, and national fatty degeneration can not set in, so long as this is found in our blood. More highly sensitized recognition of the needs of those who have been bruised and broken upon the wheel of life will open our eyes to many of the higher values of humanity. and will increase our capacity for the enjoyment of true living in this dramatic day in which we must do our work.

In order to have a better world in which to live, we must have better men and women in increasing numbers. National wealth, national fame, and national power, will not lift us to higher plateaus; but national character will do this, and will do infinitey more. Bread cast upon the waters has been known many times to return.

Hoyt M Dobbs

THE TWINS' GIFT

By Amelia O. Stott

There was great rejoicing in the house of the Rice Merchant Lee when twin sons were born, for now, he felt, surely his luck would turn. As they arrived when snow lay on the ground in that North China village, they were given special names to deceive the Envious Spirits who might make them fall sick and catch away their souls. They were called "Winter Puppy" and "Clay Image," but as they were very small they were usually just called "the Tinies."

Their sister, Little Hope, who was nearly seven years older, was very delighted as her parents had always told her to wish a brother to come. Mrs. Lee was very proud of her baby sons; she would pretend to bite their fat little cheeks, saying, "Hao-coh" ("good to eat"), as she hugged them close. The twins certainly did look charming with their long, dark lashes against the pure olive tint of the skin. It seemed as if they were likely to be spoiled by all the fuss made over them, but who could resist their gurgles and merry smiles? As they were the only twin sons in that village they were considered very special indeed, although there were several pairs of daughters in the homes around who were hardly valued at all.

One day, when the boys were five, they were each given a bright, new hundred-cent-piece (dollar) by their old grandfather, who wished them to grow up and live to be a hundred with lots of money and good luck.

It happened that just after this most important birthday a widowed aunt came to live in their home. She had met with great trouble and losses, but had found **Cu Yia-su** ("the Lord Jesus") to be her Saviour-Friend. Aunt Apricot was very keen to help her brother-in-law and his wife to believe the "true doctrine," but Mr. and Mrs. Lee would not listen, being afraid of what they called "dangerous thought."

"Peace, peace, this is no time to change your coat," they said. "Our country is being beaten down by bitter wars; we cannot think of anything else. We are all so poor with these heavy taxes that our backs are bent double, and we know not what is going to happen tomorrow."

Aunt Apricot, finding the children's parents would not listen to a word, she said, began to teach Little Hope and the twins. They were delighted with the Bible stories she told them with the help of a colored picture book which the missionary had given her when she left her home town.

The little boys were very intelligent, and one morning their father overheard "Winter Puppy" saying, "I think the Great God-Father never sleeps at night."

"Why, little one?" his aunt asked.

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

We appreciate a good word concerning the Advocate from Rev. Alonzo Early, of Vinton, whose quota is now complete.

Dr. N. E. Joyner, Minden, finishes his Advocate campaign in good form and our remembrance has gone to him accordingly.

Rev. Otis W. Spinks sends four new and one renewal subscription for the credit of Lisbon charge for which we are grateful.

Dr. A. M. Shaw, Elizabeth, redeems his pledge to have his quota in by July 17, and he expects to add others yet to the credit of his charge.

Rev. J. D. Huff, pastor at St. Francisville, reports that he has just concluded a revival at New Hope in which six members were added to the church.

Rev. C. B. Powell, pastor at Melville, sends three subscriptions on his quota and reports more to follow in a few days. Thank you, Bro. Powell.

Rev. T. F. King adds two new and five renewal subscriptions to the credit of Ida and Hosston charge and says that he expects to get more than his quota.

Mrs. Blanche R. Collins, Advocate representative for First Church, Monroe, sends a good list of renewals and reports that others will follow in due course of time.

Our good friend, Rev. P. B. McCullin, of Winnsboro, is doing good work for the Advocate and for all the interests of the church, as has been his custom elsewhere.

Rev. J. F. Dring has completed his quota of ten for the Sterlington charge and his good work has been acknowledged by a copy of the Trail of the Circuit Rider.

We appreciate the good work of Rev. A. H. Baggett on the Converse charge. We have twenty-two names from his charge, and he says "You will hear from me again."

Rev. Jack Midyett sends a substantial list which more than completes our quota for Oak Ridge, and he says that he will finish his assumed quota before the campaign ends.

We are thankful for the generous words of appreciation to Mr. Chalmers and the editor for the copy of the Trail of the Circuit Rider, by Rev. Frank C. Collins of Pelican.

From Crowley, Rev. G. W. Pomeroy sends three new and eleven renewal subscriptions thus completing his quota. We appreciate that good list from the rice capital of Louisiana.

Rev. A. S. J. Neill, Athens, sends a list of six names from the Wesley Chapel church on his charge. They are all new and in the half year we hope to make them fast friends of the paper.

We appreciate the commendation of Mrs. T. H. Brown, of Gibsland, who says she enjoys the Advocate very much and mentions particularly the Editorial Miscellany of Dr. Henry T. Carley.

Rev. J. C. Whitaker brings Logansport's credit forward by a list of three new and two renewal subscriptions. He has capitalized the Aldersgate enrollment forms which we sent out some time ago.

Rev. L. P. Moreland sends sixteen subscriptions for the credit of Choudrant charge. Four of them are new and he reports that others are to follow soon. He reports satisfactory progress in his work.

We appreciate the good list of subscribers sent by Bro. L. R. Nease, Jr., of Heflin, and also his unwillingness to end his campaign while there are those who might be secured for the Advocate family.

We learn that Shreveport is all agog over the bringing in of a gusher inside the city limits. We are glad for what it may mean in a material way, but we hope that it may not spoil that beautiful little city.

Rev. Fred S. Flurry sends four subscriptions, all new, for the credit of Pearl River charge, and he adds that he expects to complete his quota and more if possible. We appreciate this excellent piece of work.

Rev. Chas. W. Lahey, who has been much engaged with the desperate illness of his son, Rev. Roger Lahey, sends four subscriptions and says "More later." We are glad to report the continued improvement of his son.

Rev. Ira. W. Flowers reports to us the sorrowful news of the passing of our good friend, Bro. W. B. Grayson of the Boeuf Prairie church, on July 7. He had long been a faithful steward on the Gilbert charge. His death was due to a heart attack.

Rev. V. D. Morris, in addition to his splendid list of renewals for Columbia, says, "I am going to make the district this week. He is leading the Advocate campaign in the absence of Rev. H. L. Johns, the presiding elder.

Rev. Joe Brown Love, Wesley Foundation, University of Louisiana, is desirous of helping every Methodist student at the University and he will gladly send a copy of the schedule of the Religious Education courses to anyone interested.

Dr. M. F. Wilson, New Orleans, calls our attention to the fact that we failed to give him credit for his "Another Version of the Bird with a Broken Pinion." It was not clear to us that it was his own composition. We are sorry for the omission.

Rev. G. A. Morgan, Winnfield, adds to a business note: "The work of the church is moving forward at Winnfield. People are joining the church on profession of faith at the regular services. Finances better than last year. General interest good."

Rev. J. F. Wilson calls our attention to the fact that we have the quota of Ringgold charge the same as last year although the charge was divided at the last Conference. We gladly make such adjustments, but the pastor has to furnish us the figures, as the minutes only show the change.

Rev. W. H. Giles left Bastrop last Monday for a visit to relatives at various places in Georgia, the Pastors' Conference at Lake Junaluska, and to return by pastor of the Presbyterian church have arranged a reciprocal exchange of pulpits and congregations making easier the providing of services for their people during their vacations which are placed at succeeding dates.

Last week, Mrs. Alma G. Riley, of New Orleans, started on an automobile trip with a party of friends intending to spend a time at Lake Junaluska. Near Georgana, Ala., about sixty miles south of Montgomery, they were caught in a downpour of rain on a narrow road and the car skidded into a ditch. All the party were bruised and badly shaken, but no serious injuries were sustained. The car was badly damaged.

REV. H. L. JOHNS COMMENDED

To the Presiding Bishop, A. Frank Smith, and to the Members of the Monroe District Conference:

WHEREAS, this is the fourth year of Rev. H. L. Johns' service on the Monroe District and his last District Conference of the quadrennium,

BE IT RESOLVED, that we, the members of the Monroe District Conference, express our deep appreciation for his brotherly spirit, his persevering loyalty to the Church and his challenging leadership in accomplishing the solid achievements in the District during the last four years. The District has made substantial progress during this quadrennium and this progres, in a great measure, has been due to his unflagging zeal and untiring efforts. We realize that he has been assisted in all this work by his devoted and efficient wife. And we desire to recognize her constructive contribution in this resolution of thankful appreciation.

We pledge the prayers and continued interest of every member of the Monroe District to Brother and Mrs. Johns in their labors in the cause of Christ wherever duty calls.

BE IT FURTHER RESOLVED, that a copy of these resolutions be spread on the minutes of this Conference, and that one copy be forwarded to Bishop A. Frank Smith, and that a third copy be sent to the New Orleans Christian Advocate.

REV. J. M. BOYKIN,
REV. WM. J. REID,
REV. C. K. SMITH,

MT. SEQUOYAH PREACHERS

Dear Doctor Duren: I would appreciate it if you would give a little publicity to the following: Bishop Selecman will preach at Mt. Sequoyah August 20-22, and Dr. H. C. Morrison, evangelist, will preach there August 23-30. A large attendance is expected. Expenses are light. Those who wish may bring food and bedding and camp on the grounds. Mt. Sequoyah is near Fayetteville, Ark. If you will come, I shall be pleased to have you as my guest.

Fraternally,
A. C. MILLAR.

(We regret our inability to accept the gracious invitation of our friend.—Editor)

MONROE DISTRICT CONFERENCE

The Monroe District Conference met this year at Wisner on June 2. Rev. F. J. McCoy was the pastor-host. Due to the efficient manner in which Rev. H. L. Johns presided, the business of the Conference was attended to quickly and smoothly, and without haste the Conference adjourned at the end of a single day.

The pastors' reports revealed much progress in the District. A note of optimism was predominant in all the reports.

Rev. B. C. Taylor preached the Conference sermon, using for his theme "A Bunch of Keys."

Brother Augustine Magruder Smith was licensed to preach at this Conference.

The following were elected as delegates to the Annual Conference: Mr. S. E. Pool, Wisner; Mrs. E. C. Gibson, Monroe; Mrs. D. C. Metcalf, West Monroe; Mr. W. D. Cotton, Rayville; Mr. Dan Files, Bastrop; Mr. W. B. Clarke, Monroe; Mrs. H. L. Johns, Monroe; Mrs. S. S. Holladay, Delhi; Mr. Fred Coon, Monroe; and Mr. E. R. Kiper, Gilbert. The following were elected as alternate delegates: Mr. G. Wright, Sterlington; Mr. T. E. Williams, Tallulah; Mr. W. M. Cox, Sr., Bonne I'Dee; Mrs. Wm. McG, Dollarhide, Oak Grove; and Mr. W. H. Waggoner, Columbia.

The Wisner church was a splendid host to the Conference. Next year the Conference will meet in West Monroe.

JACK H. MIDYETT,

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its first meeting for the fiscal year closing March 31st, 1939, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, September 7th, 1938, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 1st, 1938. No application will be entered on the Calendar after this date.

T. D. ELLIS,
Secretary.

BENJAMIN NATHAN CARDOZO

On Saturday afternoon, July 9, Justice Cardozo died in Port Chester, New York. In the published accounts of his life much has been said concerning his undoubted learning, not only in the law but in every other study which relates to the welfare of man and to human aspirations as they eternally seek to reconcile themselves with material and spiritual reality. With all that has been said of him on these grounds and on the grounds of his command of English, his intellectual honesty, his brilliance of mind, anyone familiar with the Justice's career can only concur. But something else needs saying. Justice Cardozo's family was completely Jewish. In "Who's Who" he listed himself as a "Hebrew." In these days of growing racial hatred and persecution, in these days when men are so often judged simply because they are "Jews" and not for what they have done or been, one cannot help pointing to such lives as that of Benjamin Cardozo and hoping that such a living refutation of racial bigotry may have some small effect in restoring that sanity of view in human relations of which he, himself, was so brilliant an exemplar.

—The Commonweal.

HOME-COMING AT LIVE OAK

Am sure that it will be of interest to many readers of "The Advocate" to have a brief report of our Home-Coming at Live Oak church. The weather was ideal, and every preparation had been made to take care of the large number of visitors that we knew would come to worship with us, when it was announced that Rev. J. D. Nesom, one of our boys, was to preach the sermon. The house was filled before the Sunday School program was finished. At its conclusion the little folks went outside to swings, and seesaws that had been provided for them. All available chairs were brought in from Sunday School rooms, and the house was soon filled to capacity again. Special seats had been reserved for the oldest members of the church and visitors in attendance.

We, of the church, were especially glad to have so many of the Nesom connection present, where John's father was a steward and Sunday School Superintendent for so many years, and whose work and influence still abides.

Prof. W. L. Peak, of Walker, presided at the piano, and as a prelude to the sermon Miss Alice Reeves sang "The Pearly White City." The sermon was eloquent and inspiring, delivered in plain and simple language, and was listened to with rapt attention, and unless we can get another of our home boy's for next Home-Coming he will be called on again.

After the morning service a sumptuous dinner was served. Will King brought coffee makers from his farm. They were on the job early, and served the people as they arrived, and again after dinner, and we crave the privilege of serving them again next year.

W. H. UNDERWOOD.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. T. Weems adds three subscriptions which brings the total for Waynesboro to twenty.

We thank Bro. M. M. Black for his faithful and fruitful effort in behalf of the Advocate at Heidelberg.

Bro. A. C. Lynd, Broad Street Church, Hattiesburg, sends us a new subscription which we sincerely appreciate.

Rev. J. W. Loudenslager has our thanks for faithfulness to the Advocate cause on the Waynesboro circuit charge.

Rev. W. O. Sadler seasons a business note with good wishes which had their earliest rooting in Millsaps College many years ago.

Rev. J H. Grice reports again for the Adams charge and he expects to make still further progress before the end of the campaign.

Mrs. Robert Carney has our thanks for three new and four renewal subscriptions from Crystal Springs. Rev. J. W. Leggett is the pastor.

Rev. G. A. Broadus makes further progress in the Advocate campaign for Rose Hill charge. We are grateful for his loyalty and work.

Rev. J. H. Jolly, Magnolia, reports a successful Vacation Bible School in his church, and he has closed a no less successful Advocate campaign.

Rev. T. E. Nicholson, Enterprise, sends three new and seven renewal subscriptions for the credit of his charge and indicates another list in a few days.

Rev. L. T. Nelson registers again with two new subscriptions for Homewood charge. No man follows through more persistently than does Bro. Nelson.

Rev. T. R. Holt, DeSoto, sends two renewal subscriptions which are sincerely appreciated. The volume of our circulation is built up of hundreds of small lists.

Rev. J. Melvin Jones has our thanks for his good work for the Advocate in Galloway Memorial Church, Jackson. We also appreciate the interest of Rev. Ben Sutherland, the pastor.

Rev. B. M Lawrence sends another new subscription for the credit of Coalville charge, and he says that he purposes to continue soliciting as he carries forward the work of his charge.

Rev. J. H. Cameron, Carthage, on the eve of his departure for Emory University where he will do some work, says that he had a good meeting at Freeny, Rev. A. S. Oliver doing the preaching.

Mrs. L. R. Stewart, Lake Como, places us in her debt for her renewal subscription and for her words concerning the paper. She says, "We don't feel like we could get along without the Advocate."

Rev. Wm. M. Tabb sends a good list of subscriptions which lacks only three of completing his quota for Bucatunna charge. We feel sure that he will finish his task, and we appreciate his fine work.

Brother P. J. Albright, McComb, gently chides us for neglecting to send him an expiration notice, but takes the edge off the chiding with a remittance and cordial good wishes for the office and the Advocate.

Mrs. S. E. Hinton, Advocate representative for Bay Springs charge, sends a list of five renewals which we think brings the total to twenty on a quota of twenty-one. The tabulation in this issue will show the exact figures.

Rev. Dan P. Yeager has completed his quota for Union Church, but he is no quitter. We have kept our promise to him also. He reports a good meeting at Bethesda in which he was assisted by Rev. E. E. McKeithen.

Miss Stella Moss, Oakley, remits for her renewal subscription and for a new subscription to b esent to her sister—both for the credit of Edwards charge, Rev. M. H. Wells, pastor. We appreciate such evidence of friendship for the paper.

Rev. Hilary S. Westbrook, Walnut Grove, reports two good meetings, one at Sebastopol and the other at Horeb. In the former he had the assistance of Rev. L. J. Snelgrove and in the latter he was assisted by Rev. Earl Presley who goes to Emory University in September.

Bro. R. E. McInturff, who recently retired from service as an Illinois Central Railway conductor, has accepted the place of Advocate representative for his church, Centenary, McComb. We appreciate Bro. McInturff and his loyalty to the Advocate as an instrument for reinforcing the spiritual life of our people.

Rev. W. L. Blackwell adds three more subscriptions to the total for Montrose. He reports two good meetings; at Sylvarena, Rev. Mr. Gallman assisting, there were four additions on profession of faith, and at Montrose, Rev. C. C. Clark assisting, he had a good meeting also. In the meeting at Garlandsville last week he had the assistance of Rev. J. L. Sutton.

Rev. Andrew J. Boyles, Bay St. Louis, has sent twenty subscriptions on a quota of twelve. He has just closed a revival at Lakeshore in which he was assisted by Rev. E. E. Price of Logtown. At Bay S. Louis, he had the assistance of J. B. Holyfield, and Prof. John Campbell for preaching and song service respectively. On both churches great improvements have been made.

Rev. George H. Jones, Millsaps Memorial Church, Jackson, has sent fifteen subscriptions on a quota of fourteen. He asks us to say that the pre-publication offer of $1.50 for Mississippi Conference Methodism, by Rev. J. B. Cain, will continue to August 1, after which the price will be $2.00. All cash-in-advance orders should be sent to Rev. Geo. H. Jones, 619 Duling St., Jackson.

BUCATUNNA, MISS.

Dear Dr. Duren: I will give you just a glimpse at the Bucatunna charge. We have had two of the best revivals that the charge has had in several years. At State Line, Rev. J. F. Bilbro, of Dozier, Ala., did the preaching and there was much and lasting good done. Bro. Bilbro is a very fine man and a wonderful preacher.

At Bucatunna Rev. Roy Wolfe preached for us and I do not hestitate to say that he is also a splendid preacher and always good help at a meeting.

This is the third year that he has assisted me in some of the meetings of the charge.

We are moving along at a steady pace and I am sure that we will be able to make a good report to the Annual Conference, even though we are having a bad year for the farmers in this section.

I love my people and am doing my best to serve them with an eye single to the glory of God.

Several of my best stewards have asked me if I would stay on the charge next year and I have said, "I would be glad to stay if you will stand by me."

I love the Methodist Church and it is my desire to serve God in it as long as I live.

Being a native son of Jackson, Miss., I love the Mississippi Conference and I ask the prayers of every preacher in the Conference that I may succeed for God and by God's help.

WM. M. TABB,
Pastor.

EPWORTH TRAINING CONFERENCE AT PLEASANT VALLEY

What is believed to be the first Epworth Training Conference in the bounds of the Mississippi Conference was held at the Pleasant Valley church in Copiah county, Mississippi, July 12-15, 1938, under the direction of the pastor, Rev. W. S. Cameron, of Barlow. About forty young people and several adults took part in the Conference and certificates were awarded to all who met the attendance requirements and were within the age limits. Churches co-operating were Pleasant Valley, Rehobeth, and Brandywine, while young people were present also from Hazlehurst, Tabernacle, County Line, Pleasant Hill, and Kosciusko, the last three being Baptist churches. The course taught was "Administering Young People's Work in the Small Church."

Pleasant Valley is a historic church and was the home church of Major R. W. Millsaps. A notable revival was held here in 1848 in which one hundred and thirty people joined the church and out of which ten preachers came into the Mississippi Conference.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The 1938 General Program for summer gatherings at Lake Junaluska is so splendid that all who read it will likely feel a challenge to spend at least one week at the Assembly, if possible. The annual session of the General Board of Lay Activities will be held during the third week of August and an excellent series of public addresses has been provided for that week. Bishops Smith, Decell, and Peele are members of the Board for this quadrennium.

Bishops Dobbs, Holt, Purcell, Selecman, Martin, and Watkins will be among the notable speakers at this LAYMEN'S CONFERENCE, August 14-19. Let as many preachers and lay members of the Mississippi Conference as possible make arrangements for groups of four or five, who would share the car expense of the trip, making the individual expense of travel very small. At the Terrace Hotel, which is headquarters for the Board of Lay Activities, four may occupy rooms with connecting bath at a rate of $2.50 each per day for room and meals. Other desirable arrangements may be made. All stewards and other officials will find this occasion one of great inspiration and assistance. Consult your pastor or district lay leader, and read the message of Dr. Morelock on page 1 of the folder, "New Trails to Service."

The following is a report on payments for the benevolences:

Brookhaven District: $2,606.92—Adams, $50.00; Brookhaven, $400.00; Crystal Springs, $300.00; Gallman, $181.75; Georgetown, $20.00; Harrisville, $35.70; Hazlehurst, $150.00; Magnolia, $250.00; McComb, Centenary, $241.42; McComb, Pearl River Ave., $183.76; Meadville and Bude, $268.96; Monticello & Pleasant Grove, $5.00 Osyka, $4.00; Scotland, $86.00; Summit & Topisaw, $42.66; Tylertown, $80.00; Utica, $131.17; Wesson, $90.00; Union Church, $86.50.

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Hattiesburg District: $3,071.35—Bay Springs, $173.00; Bonhomie, $34.15; Bucatunna, $50.00; Collins, $87.50; Ellisville, $115.00; Hattiesburg, Broad Street, $212.98; Hattiesburg, Court Street, $300.00; Hattiesburg, Main Street, $595.75; Heidelberg, $96.00; Laurel, First Church, $500.00; Laurel, Kingston, $22.00; Magee, $60.00 Matherville, $24.62; Montrose, $65.00; Richton, $180.00; Shubuta, $165.00; Sumrall, $75.00; Taylorsville, $44.85; Waynesboro, $200.00; Waynesboro Circuit, $55.75; Williamsburg, $24.75; Moselle, $20.00; Hattiesburg Circuit, $30.00.

Jackson District: $6,270.89—Brandon & Pelahatchie, $115.00; Camden and Sharon, $35.00; Canton, $200.00; Flora and Bentonia, $50.00; Forest, $150.00; Homewood, $110.00; Jackson, Capitol Street, $3,806.00; Jackson, Galloway Memorial, $1,000.00; Jackson, Grace, $89.14; Jackson, Millsaps Memorial, $100.00; Lake, $75.00; Lena, $6.25; Mendenhall and D'Lo, $34.00; Raleigh, $149.00; Shiloh, $70.00; Terry, $52.00 Vaughan, $54.50; Walnut Grove, $75.00; Jackson, Bessie Shands, $25.00; Jackson, Glendale, $75.00.

Meridian District: $1,397.87—Burnside, $65.73; Chunky, $21.10; Daleville, $100.00; DeSoto, $38.95; Enterprise, $101.97; Lauderdale and Electric Mills, $77.50; Meridian, Fifth Street, $90.00; Meridian, Hawkins Memorial, $33.00; Meridian, Poplar Springs, $50.00; Meridian, Wesley, $33.60; Pachuta, $18.00; Philadelphia, Station, $400.00; Porterville, $35.00; Quitman, $275.00; Rose Hill, $37.87; Vimville, $20.15.

Vicksburg District: $1,341.75—Anguilla, $100.00; Centerville, $110.00; Edwards, $125.00; Fayette, $100.00; Natchez, $150.00; Port Gibson, $175.00; Rolling Fork and Cary, $105.00; Satartia, $76.75; Vicksburg, Gibson Memorial, $150.00; Washington, $100.00; Yazoo City, $150.00.

Seashore District: $1,458.37—Bay St. Louis, $50.00; Brooklyn and Bond, $33.02; Coalville, $13.00; Columbia, $600.00; Kreole, $61.00; Leakesville, $20.00; Logtown, $25.00; Long Beach & Pass Christian, $80.40; Lucedale, $56.00; Moss Point, $41.00; Picayune, $172.95; Poplarville, $100.00; Saucier, $25.00; Vancleave, $64.75; Wiggins, $55.00; Biloxi, Epworth Wesley, $61.25.

Grand Total—$16,147.15.

This report includes payments to July 1, 1938.

J. M. SULLIVAN.

LAMBUTH MEMORIAL DAY SERVICES

The Annual Lambuth Day and Memorial Services will be held in the Pearl River Church, on the Madison charge, on Thursday, August 4, 1938, beginning at 11:00 a. m., and closing about 2:30 p. m.

A basket lunch will be spread on the grounds at noon. The baskets will be brought by those who attend the services and will be spread together.

Pearl River Church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn off highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery near the church. All of the descendants of the Lambuths are urgently requested to attend these services and bring any relics or anything of an historic fiature concerning the Lambuths.

The program is as follows:

11:00 a. m. Sermon by Dr. M. L. Smith, President Millsaps College.

12:00. Basket lunch spread on the grounds.

1:30 p. m. Address by Rev. J. B. Cain, Pastor Methodist Church, Hazlehurst, Miss His subject being, "Four Generations of Missionaries."

This address will be followed by short talks of a personal and historic nature.

2:30 p. m. Doxology and benediction.

C. W. WESLEY,
For the Committee.

MISS RUTH CLEGG—AN APPRECIATION

Whereas, it has pleased the Divine Heavenly Father to call unto himself, the precious soul of Miss Ruth Clegg, the beloved daughter of Rev. and Mrs. R. H. Clegg, of Brookhaven, Miss.

Therefore, be it resolved by the 3rd, Quarterly Conference of the Monticello-Pleasant Grove charge, Brookhaven District, Mississippi Conference, that we extend to Rev. and Mrs. R. H. Clegg, and other loved one, our deepest sympathy in this sad hour of bereavement, and say to them that God for some wise purpose has seen fit to snap this one strong link in their chain of love, and he will best know how to comfort and support them in their sorrow, for this is but a momentary separation, and an eternity of bliss is prepared for those who, through faith in God's promises, hope to meet their loved one hereafter, free from all pain and sorrow, in the Kingdom of God.

Be it further resolved, that these resolutions be spread upon the Minutes of this Quarterly Conference, and that a copy hereof be mailed to Rev. and Mrs. R. H. Clegg, and that a copy be mailed to the New Orleans Christian Advocate for publication.

W. E. DRIVER,
Secretary.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. W. Milligan, pastor at Duncan, Miss., is assisting Rev. W. S. McAlilly in a revival at High Point.

Rev. G. B. Love, Algoma, sends us a new subscription and we acknowledge our indebtedness to him for same.

Rev. J. H. Holder, pastor at West Point, began a revival at Siloam church, five miles west of West Point, Sunday, July 17th.

Rev. L. P. Jumper sends two renewal subscriptions for the credit of Iuka circuit, and expresses the hope that he may be able to send a better report soon.

Rev. Marlin McCormack sends five new and two renewal subscriptions from Lambert, and he expects to complete the quota for the charge within a few days.

Miss Tryphena Rogers, who loyally assists Rev. C. A. Parks in the Advocate campaign at Grenada, proposes to make a quick finish of the task in that fine church.

Rev. J. W. York assisted in a revival at Kilmichael, recently, where Rev. W. O. Hunt is pastor. Miss Beulah Kent directed the children's work during the meeting.

An interesting feature of church work in Clarksdale is the union meetings of the several Bible classes in the city. On July 17 the classes met at the Methodist Church.

Rev. W. R. Lott sends eight new subscriptions for the credit of Oxford-University Church, and we have made appropriate acknowledgment of his completed quota.

Bro. A. S. Brisco says, "Here I come with two more." These are for the credit of Poplar Creek charge, and one is a new subscriber, a name which we have known since childhood.

Rev. C. A. Northington reports that he has concluded a very successful meeting at Plantersville where he had the assistance of Rev. W. T. Phillips. The church is greatly revived.

Rev. J. D. Simpson sends the full quota for Oakland charge and eleven of the thirteen are new subscriptions. Bro. Simpson reports good progress, good meetings and good outlook.

Dr. T. T. Box, whom we came to know in Columbus, is now the County Health Officer at Chatom, Alabama. We appreciate his continued interest in the New Orleans Christian Advocate.

Rev. H. R. McKee sends a substantial list of subscriptions for the credit of Corinth circuit, and will send other subscriptions when he reaches home after he finishes the revival at Lamar.

Rev. B. F. Hammond, pastor of the Ebenezer charge, sends his full quota with one to spare and we have sent to him a copy of the Trail of the Circuit Rider which we hope he will enjoy.

Rev. W. P. Bailey sends three more subscriptions from Crenshaw and expresses his appreciation of the extension of the Advocate campaign. He says that he will be sending other subscriptions soon.

We appreciate a good note from Rev. W. M. Jones of Main Street, Water Valley. The editor of the Advocate is happy to have the privilege of acknowledging the loyalty of pastors in this personal way.

A group of nineteen girls from the Methodist Orphanage at Jackson, are giving programs in the churches over the state, under the direction of Superintendent Fred J. McDonnell. They were at Marks, July 10.

Rev. T. M. Bradley, Holly Springs, sends six new and twelve renewal subscriptions, with the promise of several more within the next week. We appreciate this splendid work of our good friend up in Marshall County.

Rev. W. M. Hester reports that he is beginning a six weeks revival campaign on the Woodland circuit. In the beginning of this work for deepening the spiritual life of his people he carries the Advocate cause in his heart.

Rev. W. T. Phillips is doing a splendid work at Lula and Dundee, but in nothing is he doing a better work than for the Advocate. He has just completed his quota with five new and one renewal subscriptions. Bro. Phillips is delighted with his work and his people.

A county-wide co-operative revival meeting at New Albany, is reaching many people in that section. All the pastors of the various denominations are co-operating. The services are being held in a tent. This year it is under the supervision of the Baptists.

Rev. W. M. Campbell remembers us with two new and three renewal subscriptions from Friars Point charge. We thank Brother Campbell for these subscriptions which help to make a decided increase for the total of the Greenville District over the returns in past years.

We regret to learn of the serious illness of Rev. W. N. Duncan at the parsonage in Ruleville. He was stricken suddenly on the night of July 14, and was said to be little improved on Sunday following. We wrote Mrs. Duncan at once, but have not yet had any further word.

Amory lost one of its most loyal laymen when Bro. Porter R. Roberts died recently. He had been connected with the Methodist Church for many years and gave largely of his time and means to its support. The Advocate extends sympathy to his widow who is a daughter of the Rev. W. M. Young, late of the North Mississippi Conference.

Last year Myrtle, where Rev. L. M. James is pastor, experienced one of the most far reaching revivals in the history of the town when Dr. Parker, from Wilmore, Ky., came to preach. He has been engaged to hold a revival this year. The meeting began July 19. The Myrtle church has made improvements on the church building by adding Sunday School rooms and refinishing the auditorium.

MRS. W. W. MITCHELL DIES

A letter from Dr. V. C. Curtis brings our first report of the death of Mrs. W. W. Mitchell of Clarksdale. She died in the early morning of July 2, and was buried at Clarksdale on the afternoon of the same day. The services were in charge of Rev. J. E. Stephens, the pastor, assisted by Dr. V. C. Curtis, a lifelong friend. The following ministers served as pall bearers: R. G. Lord, W. T. Phillips, W. W. Milligan, M. L. McCormack, R. T. Hollingsworth, and J. E. Lawhon.

Sister Mitchell was the wife of Rev. W. W. Mitchell, a superannuate of the Conference, whose personal afflictions make her going doubly sad. She was eighty years of age. The only child of these devoted servants of the Church, a son, died some years ago. Bro. Mitchell will have the sincere sympathy and the support of the prayers of many friends as he journeys into the sunset afflicted and alone.

W. L. D.

SHADE TREE APPOINTMENT

For sometime I have had a desire to write an article concerning some very fruitful work that has been done on the Tutwiler charge. Three years ago in response to an invitation, I went out six miles from Tutwiler and preached in a home; an appointment was left; the place was moved over under some shade trees by a little store. Since then every appointment has been met. The congregation has grown from a dozen at the beginning to more than two hundred during the revival, which has just closed, in which Rev. Marlin H. McCormack did the preaching. Local talent, assisted by the pastor, led the singing. More than twenty have been added to church rolls.

At the conclusion of the revival services a Methodist church was organized, and $300.00 raised in subscription on a new church building. It is my belief that much good has been accomplished in that neighborhood, which goes by the name of "Dog Walk." A Sunday School was organized early in the year and an average attendance of 60 has been maintained. Give us your prayers in the erection of this church and send us some money to apply on the building. Mail your check to R. T. Hollingsworth for Dog Walk Methodist Church Building.

Much credit is due to the untiring efforts of Brother McCormack, who is an attractive, eloquent and zealous preacher, and a thinker of the first order. If any of you desire effective help in your revivals, you will do well to secure the services of Brother McCormack. I am not trying to brag on him but telling the facts. R. T. HOLLINGSWORTH,

THE PARABLE OF THE CONSCIENTIOUS CONFEREE

It came to pass in the days of yesteryear that there was assembled a mighty conclave of religious youth, and those that were in power said, "Come, let us gather together Individuals of wisdom and understanding that we may sit at their feet and by so doing strengthen the movements to which our delegates return." And they went and did even as they had said.

Thus came the Conscientious Conferee to the assemblage and listened intently while the Man of learning held forth, And there were those in the company who broke in upon the Learned Discourse saying, "Brother, how do you get that way? Verily we esteem thy reputation but we hold thee Screwy at this point, tell us, we pray thee, whence came thine evidence?"

Then folded the Conscientious Conferee his hands upon his breast saying, "I thank my God that I am not as those Dissenters, for hath not this Great one a Ph. D. a B Q X and standing within the halls of learning? Therefore, will I not presume to intrude my mediocre mind upon his speaking but will copy verbatim his utterances that those who await my report shall have access to Truth Unadulterated." And his brain was opened like unto the gape of the new-hatched robin who awaits the worm, and as the sheep before her shearer is dumb so he opened not his mouth.

But it came to pass when he had returned unto those that sent him he arose in their midst and read them that which sounded like a pot-pourri of Infinity, advanced economics, human values and inspiration. Then said the Brethren, "How are we supposed to act on this regurgitation; verily it remindeth us of the ravings of a clergyman found drunken at a Chamber of Commerce Banquet. At what point doth it apply to our program and situation?"

And the Conscientious Conferee made answer saying, "That I know not for I held him according to his Rep and believed that he must automatically exude the answers." Then for lack of an Integrated Experience the Local Program returned again to the Outer Darkness of Crooners and Swing Music, and the Conscientious Conferee rent wide his garments and lifted up his voice and wept.

Motto: Not all the Erudition of an Einstein can restore personality to a canned sardine.—Jeff Campbell in the Star Island Sandpiper in The Christian Register.

THE TWINS' GIFT

(Continued from page 5)

"Truly it says so in that song you taught us.

"Night and day our Father watches
Whilst we play and whilst we sleep."

"That is true," said Aunt Apricot, "but is there anything else that helps you to know it?"

Then "Clay Image" chimed in, "I hear the wind at night, and it is God who keeps awake to make it blow; I see the moon and stars, and it is God keeps them bright and shining. Didn't our lamp go black last night because it burned dry, when we were asleep?"

Their aunt smiled, and their father turned away, for the Tinies' simple faith in their heavenly Father's watchful care made a deep impression upon him. How different did this Great God seem from the temple idols he had been brought up to worship which must be guarded so carefully and repaired continually or else they crumble to dust.

When the Twins got their lovely new dollar pieces their mother had sewed them very securely in the front of their best Dragon Face caps. It was only on a very special day that they were ever allowed to wear them, and of course they were very proud of their caps, which were admired by all their poorer neighbors.

"See! See! what it is to be born twin sons," cried the boys around as they looked with great envy at the Tinies in all their best clothes, escorted out by their proud father or adoring mother. It was really necessary to be extra careful of them having so much wealth affixed to their head gear.

One day Aunt Apricot returned from the tiny Jesus Church in the village looking worried. A big wind had blown down part of the poor little mud-walled place and broken up the tiled roof.

"It will take five dollars to mend it," she said sadly, "and where are we to get so much money these times?"

Mr. Lee nodded gravely, he really felt sorry for his sister-in-law's trouble, for he said that believing this "foreign religion" had made her a far better person to live with in the home. He had dreaded her arrival for many reasons, but custom required him to give his younger brother's widow a home, as she had no son alive. Aunt Apricot, however, had proved to be quite a comfort to them all; she supported herself by weaving cloth and made all their clothes and shoes. Never idle a minute, she was always cheery, unselfish, and kind. The children especially loved her so much that they immediately noticed the shadow on her bright face.

"What makes you sad, Precious One?" they cried; and she told them simply about the wrecked "House of Prayer." "Now you must all ask our Father to send us the money to mend up his worship hall. He only can help us."

"So we will," cried the boys, and then suddenly "Winter Puppy" exclaimed,

"I know! I know! There are our silver dollars. Honorable Mother must cut them off our New Year caps, and they will help."

"Good! Good!" cried his brother. "We'll give them to our Father in Heaven. Won't he be pleased?"

And this they insisted upon doing, though their mother shook her head and murmured something about "bad luck."

"No! No!" said Mr. Lee. "They will be too sore-of-heart if we refuse them. Let them be happy now, for truly by-and-by they may get much sour rice to eat." So the Tinies' gift went to the church repair fund, and somehow it so encouraged the handful of poor village Christians that through self-sacrifice the work was done.

To the great joy of Aunt Apricot, her brother-in-law and his wife began coming to worship in the little place that his twin sons had helped to restore!

—Sunday School Times.

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Christian Education

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CHURCH SCHOOL LESSON JULY 31

By Dr. J. R. Countiss

SAMSON: STRENGTH AND WEAKNESS

Golden Text: "Be strong in the Lord, and in the power of his might." (Eph. 6: 10.)

(Judg. 14: 5, 6)

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

(Judg. 15: 11-14)

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

(Judg. 16: 15-21)

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Samson was a strange combination of physical strength and moral weakness—of the giant and the dwarf. Dedicated from his conception to high purpose and holy living, he wrecked the plans of his parents and delayed the purpose of God by his faithless conduct. No doubt he shared the traditional enmity of his people for the Philistines, but he loved their ways and their women. By one escapade after another he stirred their wrath without any material accomplishment for the deliverance of his people. Judged by Christian standards, he is the least attractive of the Old Testament heroes, worthy of a place in the record only because the Bible gives us a cross-section of humanity—its worst as well as its best. It reveals both the goodness of God and the sinfulness of men, even of men of special privilege and high endowment, showing that the promise of God is no guarantee of the performance of men. They are left in moral freedom to work out their own salvation.

Samson did not bury his one talent—he squandered it. Possessed of physical strength, he doubtless considered himself superior in all respects, and exempt from the discipline necessary to ordinary mortals. Boastful and alert for opportunities to "show off," he neglected control and direction of his strength. Nothing is so dangerous and destructive as power uncontrolled, such as may be seen when a dam breaks, explosives are ignited, or when electric current escapes the wires, or an auto skids from the highway. Again and again, misguided Napoleons have almost wrecked civilization by wrong use of power, and men of genius have become miserable failures because they surrendered to passions and appetite. No native endowment can make the dissipated and dissolute masters of the world. Permanent victory is always on the side of character. Had the moral stamina of Samson been equal to his physical strength, he might have been another Moses or Joshua.

He seems to have begun his downward career by disregarding the counsel of his godly parents in choosing a Philistine wife, a fatal compromise with the enemy he was set to destroy. In the end, it led to the breaking of every point of his Nazarite vow, the least of which was the shaving of his head. No doubt strong drink was a feature of his week of feasting and carousal with Philistine youths, and his immorality endangered his life at Gaza. The pagan women who betrayed him showed a finer spirit of loyalty to their own people than did the Hebrew Samson with his background of godly training. His primary failure was moral, not physical.

America is a modern Samson, set for the saving of civilization. More highly endowed with natural resources than any other nation known to history, we have harnessed and mechanized these forces largely for selfish and materialistic ends. Our moral powers have not kept pace with our material wealth. Immense wealth has not prevented woeful poverty. We are not living up to the dreams of our fathers nor to the purposes of God while our neighbors cry for bread. Disease and slums and poverty are not due to the providence of God, but to the perversity of men. Will this modern Samson loll on the lap of the Delilah of pleasure till the Philistines rob him of his strength, bind his massive limbs, and blind him to truth and honor? Are we destined to pull down the structure reared by our fathers and destroy ourselves by misuse of our God-given powers?

"In a very real and fundamental sense our major problems are not economic or financial or industrial. Our real difficulty lies in the area of human relatedness.
—E. C. Lindeman.

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The Christian Fireside

LIGHT ON MRS. JOHN WESLEY

Some Unpublished Letters

The telephone has made me aware of a little spurt of interest in Mrs. John Wesley. The Parish Church of Camberwell is changing its graveyard into a garden of rest and it was remembered that John Wesley's wife was buried there. Search was again made for her tomb. It was forgotten that nearly 100 years had passed since the day when the public road was turned over the place where her son Noah buried her without letting John Wesley know.

Every now and again, there arises a champion, if not to defend, yet to palliate her offences and even to cast over her memory some gallant light. At the Centenary of 1891, gallant Thomas McCullagh (Irish, I think, and all for the weaker protagonist) entered the lists wearing Molly's colours on his arm. "It is time that the inconsiderate abuse heaped upon Wesley's wife should cease." And, seeing the figure she is made to appear in recent books, one can be only sorry that his words have been so little heeded. It is true she receives a little more sympathy. It is tolerantly admitted that her situation as the wife of John Wesley was impossible; but in herself she is handled with scorn and snobbery and a patronising pity. Her undoubted better self is overlooked. The unfortunate incident in Ireland that rests only on the testimony of Hampson, himself the reverse of fairminded, is isolated from the bitter memory of the terrible voyage across the Irish Sea. Sarah Ryan is blackened still more to worsen Molly. In the darkest thing of all—the forged letters, the part of Maxfield, who could copy John Wesley's writing so that none knew the difference, is glossed over. The age of chivalry, grumbled Thomas McCullagh 50 years ago, has gone. Poor Mrs. Vazeille is become an easy target for easy abuse.

The Rev. F. W. Mills in the Wesley Historical Society's Proceedings, just to prove chivalry is not quite dead, has written, not so much a spirited defence of the lady, as a very careful examination of the evidence afforded by the Letters, the Journal and, of couse, Tyerman. Most of us will agree that the imaginary letter he ascribes to the pen of Molly is no more than just. And, I believe, that probably she made the better and certainly more human effort to make the best of a bad job, short of changing her nature. John Wesley also tried, but the defect in his temperament was as hard to overcome as her own and, moreover, he had put himself in the position where he wanted two incompatible things. There is a Sanscrit proverb which says you cannot eat half your chicken and expect the other half to go on laying eggs. This is exactly what John Wesley could not help expecting. One need plough no deeper to find the reason for that "chastisement" which John Wesley had no right to call his cross.

I have in my possession an account of the sale in 1867 of 31 then unpublished letters of John Wesley addressed to Mrs. Vazeille. Most of these have since been published, but ,so far as I can see, there remain eight which at present have never been given to the public. There is one written before marriage from Dublin on January 19th, 1750, of which I know nothing. Another written from Bristol, March 11th, 1751 (his first absence after the wedding on February 18th) begins, "And can my dear Molly spend four whole days, Friday, Saturday, Sunday, and Monday without saying one word to me? However you will forgive me if I am not so patient. I want to be talking to you if not with you."

On April 2nd, 1751, he is at Wednesbury and writing, "My dear love, How is it that absence does not lessen but increases my affection? I feel you every day nearer to my heart. O that God may continue his unspeakable Gift! That we may both daily increase in Faith, in Zeal, in Meekness and in tender love to each other!" From Manchester, April 7th, 1751, he wrote, "Last night I had the pleasure of receiving two letters from my dearest Earthly Friend. I can't answer them, till I tell you, how I love you. Tho' you knew it before. You feel it in your own breast. For (thanks be to God) your Heart is as my Heart and in token of it, you have given me your hand. I think you might have found a better husband. But Oh! where could I have found so good a wife? If I was not to bless God, surely the stones would cry out! . . ."

In that year yet another letter merely repeats his diary entry. In 1756, from Cork comes another unpublished letter of which there is known only a few lines speaking of his work and a particular blessing to his own soul. Something ominous is in one from Helston, September 15th, 1757, though apparently a pleasant letter. "It is a blessed thing to overcome Evil with Good. You are at present the Mistress of Kingswood House, and the Women there are to follow your Direction. If they do not know it, I desire Brother Parkinson will tell them so, only in a mild and loving manner. I desire him also to tell them I will allow no one in that house to drink tea twice a day." From London, December 9th, 1774, a letter filling eight pages is painfully written on their differences. The last fetched 6 lbs. 17s. 6d. the biggest price at the sale and was bought I believe by Dr. Rigg.

I wonder where these missing letters are now? Perhaps I have just overlooked their publication. Is it better to let them lie in oblivion? From the short descriptions available of them they seem to indicate warmth of affection greater and lasting longer than is usually assumed. They suggest that on both sides there was a desperate effort to close the widening rift in the domestic lute. This fits in with the rather surprising results of Mr. Mills careful examination of the facts. He estimates that of their thirty years of married life Mrs. Wesley lived with Wesley eighteen or nineteen years. She returned after separations four times, and the last two letters of Wesley to her reveal her seeking a reunion. In her will she left him a ring.

"In tragic life, God wot,
No villain need be.

Was Mrs. Harrison right when seeing her portrait behind the door in the Mission House she summed it up as the face of a shrew?

Annie E. Keeling, grand-daughter of the step-grandson of Mrs. Vazeille, looking on the face of one she was proud to think was in some sense her ancestress, did not feel so. She examined the painting carefully, when Mr. Davies of Hinde Street presented it to the Missionary Museum. Reputed to be by Gainsborough, it was shown to a Gainsborough expert. His test of genuineness was to find the name of the sitter hidden somewhere among the details of the portrait. Mrs. Keeling says that an examination with a strong magnifying glass revealed the words Mary and Vazeille in minute characters among the curls of the lady's hair. After saying her descendants occupied honourable positions, not only in Methodism, but in connection with the Church of England and the universities, Miss Keeling protested that "While yielding to none in admiration of the illustrious husband she did not consider that the wife's side of the question had ever been stated or that she merited the successive blame commonly bestowed on her."

Examination reveals the faded names of Mary Vazeille in the Mission House portrait but I fear the evidence for a proper investigation of her case is lost or scattered as these missing letters. I fear she will ever be the sport of writers who must at all costs be glamorous. Unless indeed, there be a recovery of the deeper humanity of the classic age and, with it, the reticence which in ignorance is content, not guess provocatively, but to be kind.

—Wesley's Chapel Magazine.

Good humor is a greater conqueror in the battle of life than Caesar in the battle of nations.—William Winter.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Speaking of MacDonell school, reminds me of an interesting story told by Mr. Colbert Risner recently. It is as follows:

"One of the things that make our work here at the MacDonell school so interesting is the unexpected and unusual. One morning about ten o'clock, three children, two girls and a boy, made their appearance on the campus. To describe these children would require several new words, but in the language I have, I can say they were the dirtiest, the most woebegone human beings I have ever seen. In their faces was written only too plainly, the tragedy of living a lifetime of suffering and fear in twelve short years. Over and over again the mother who brought them repeated these words to Miss Hooper, "I hope you can take them because we're 'pore pore.' Unable to turn them away they were taken in although the Bible school was well under way and the buildings filled to capacity. These three children could not speak even one word of English. There was not a Bible in their home, and you should have seen the look on the face of the boy when we presented him with one.

"We do not sanction mischief, but we were delighted to observe in the eyes of these children, during the second week, a mischievous glint as they made some unnecessary noise in a get together service. To us it was beautiful, because they were able to register some feeling on the faces that came to us expressionless.

"I am sure you will be glad to know that these children, who have never been to school before, will be with us next year."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Report of Itta Bena Methodist Missionary Society for the Second Quarter

During this quarter we have had two special World Outlook programs given by the Outlook Chairman.

$1.00 has been paid to the Methodist Hospital Auxiliary at Memphis.

Our quota has been paid to the District Parsonage at Greenwood.

A missionary unit was held for young people, having both Sunday and week day sessions.

Status of women and stewardship has been presented.

Spiritual Life Groups have met each week.

We finished our Mission Study book the first month of this quarter but have continued the Bible study.

The Baby Special Superintendent has done splendid work and is planning more for the future.

The Business Women's Circle has been very active. A "Smile Social" was given by this group. It was enjoyed by all who attended.

A Membership Rally was held at the church with a fairly good attendance and two new members were added to our roll. These members were gladly welcomed.

We have paid almost half of our Membership Pledge.

Much progress has been made toward refurnishing our parsonage since it has been rebuilt.

MRS. J. E. CONE,
Supt. of Publicity.

Olive Branch, Miss., July 5th.

An inventory of the work of the Olive Branch Methodist Missionary Society was taken at the last business meeting, which completed the semi-annual report.

The ladies present, 32 in number, met with the chairman, Mrs. Maurice Woodson, who entertained at her home at Maywood, with an out-door meeting. From our seats on the lawn we had a view of the forty-five acre lake with its water lillies and beautiful scenery. The surroundings suggested the opening song, "For the Beauty of the Earth." Following this, Mrs. E. M. Sharp, wife of our Methodist minister, read poems on nature, "Consider the Lillies," "God Planted a Garden," "To a Daisy," "Out in the Field with God," and "Country Faith." Mrs. Sharp then gave a report from the Conference Training School at Mathiston. The study was on "The American City," the book to be used this fall. The checkup on the work shows approximately 64 members included in the three circles, with more than a hundred dollars pledged. The society is using the budget plan and each quarter collections have been sufficient to send a check for the required amount. In several different ways the ladies have been raising money. They have taken subscriptions for the county paper, made aprons from sugar sacks donated by one of the merchants, sold rubber slip-ons for ladies' shoes. They have arranged parties for the aluminum ware companies, and sold coat hangers to CCC camp boys.

Among some of the activities is a new stove purchased for the parsonage for which payments soon will be completed.

Our "Baby Specials" show an enrollment of 34 babies from the Beginners Department and the Nursery. We have a net increase in subscriptions for the "World Outlook." In our Children's division of the missionary society we have regular Sunday morning groups that are receiving the best of training under Mrs. Woodson and her assistants.

While there is yet much to be done, many things on many lines of the work that we have failed to accomplish, we have according to this measuring rod, our standard, met with the requirements for the first six months.

MRS. WALTER WINDERS,
Publicity Chairman, Olive
Branch Missionary Society.

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Elberton, Ga.

In Memoriam

BESSIE RUTH CLEGG

It is hard for one to think of this sweet and beautiful woman as gone from us for a while and yet it is true. For a little more than eighteen years her life had been a ray of sunshine to her family and everyone who came in contact with her. Her love and appreciation for her parents and her older sister, Mildred, was an inspiration to all who were intimate with the family. Her dear father had been her only pastor until the family moved to Brookhaven where Bro. Clegg was made presiding elder of the Brookhaven District. Since that time the writer of these lines has been her pastor and no pastor has ever had a more loyal or sympathetic helper. The following lines were written by her father after her going and at his request her pastor read them at the service at the Broad St. Church in Hattiesburg. They not only sum up the facts of a well spent life but pay a worthy tribute to a dutiful daughter.

"Bessie Ruth Clegg was born September 5, 1919, at Harperville, Mississippi. Died July 15, 1938, at Hattiesburg, Mississippi.

"At her own request she was received into the Church at the early age of four years. Even though she was of such young and tender years she never had anything but a vivid memory of her experience and reception into the Church. Her faith in Christ was so complete that Jesus was more real to her than any person she ever met in this world. Young people everywhere have always said that her decision about all matters was based on whether it would please Jesus. She loved children and especially the underprivileged of any color, rather giving them the things she had than to keep and enjoy them herself.

"Bessie Ruth has been under specialists since she was five years of age, and in spite of ill health she never made anything but an 'A' throughout her elementary, junior high and high school work. She did her freshman college work at Whitworth this past year and won the highest honors in her class."

"We live in deeds, not years; in
thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives,
Who thinks most, feels the noblest, acts
the best."

Her pastor,
J. L. NEILL.

—Civilization is built on the practice of keeping promises. It may not sound a high attainment, but if trust in its observance be shaken, the whole structure cracks and sinks.—Liddell Hart.

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—Presiding Elder

Alexandria—M. S. Monk	60	8
Boyce—C. W. Lahey	7	5
Bunkie—R. M. Bentley	13	15
Campti—L. Shumaker	9	10
Colfax-Montgomery—J. C. Rousseaux	10	16
Glenmora—T. T. Howes	17	4
Jena Olla—B. D. Watson	17	3
Jonesville—J. C. Sensintaffar	8	1
Marksville—G. A. LaGrange	15	8
Melder—C. B. Powell	10	3
Natchitoches—R. R. Branton	17	21
Opelousas—C. D. Atkinson	17	4
Pineville—H. N. Brown	15	1
Pleasant Hill—J. C. Price	15	3
Rochelle-Tullos—E. W. Day	8	10
Sicily Island—J. L. Lay	15	1
Trout-Goodpine—Jerome Cain	11	1
Winnfield—G. A. Morgan	16	14

Baton Rouge District

J. Henry Bowdon—Presiding Elder

Amite—A. A. McKnight	12	2
Angie—D. T. Williams	13	2
Baker—G. H. Corry	22	23
Baton Rouge—		
First Church—J. Richard Spann	99	48
Istrouma—W. H. Royal	19	20
Clinton—S. J. McLean	13	1
Franklinton—W. T. Gray	14	19
Greensburg—A. D. St. Amant, Jr.	25	4
Hammond—Carl Lueg	16	1
Jackson—J. P. Bonnecarrere	12	15
Kentwood—R. S. Walton	9	10
Lottie—R. V. Fulton	10	6
Natalbany—J. D. Nesom	10	3
Pine Grove—R. H. Bamburg	16	1
Plaquemine—William Schuhle	3	5
Ponchatoula—A. T. Law	15	19
St. Francisville—J. D. Huff	12	8
Springfield—A. M. Martin	18	3
Walker—P. W. Sibley	13	1
Zachary—J. E. Hearn	15	25

Superannuates—2.

Lake Charles District

B. H. Andrews—Presiding Elder

Abbeville—Ellis Smith	14	18
Church Point—W. C. Barham	10	12
Crowley—G. W. Pomeroy	18	19
DeRidder—A. S. Lutz	15	12
Elizabeth—A. M. Shaw	7	8
Gueydan—K. W. Dodson	7	4
Hackberry—T. D. Lipscomb	4	4
Indian Bayou—J. A. Knight	21	1
Jeanerette—A. P. Smith	7	11
Lafayette—A. L. Gilmore	20	1
Lake Charles—W. L. Doss, Jr.	47	34
Leesville—Briscoe Carter	10	2
Many—L. N. Hoffpauir	9	13
New Iberia—O. L. Tucker	13	16
Rayne—J. D. Fomby	14	15
Sulphur—Martin Hebert	14	1
Vinton—Alonzo Early	9	12

District Conference—12.

Monroe District

H. L. Johns—Presiding Elder

Bastrop—W. H. Giles	20	24
Columbia—V. D. Morris	30	20
Delhi-Crowville—S. S. Holladay	17	17
Gilbert—Ira W. Flowers	23	23
Mangham—W. W. Perry	25	32
Mer Rouge—J. A. McCormack	13	7
Monroe, First Church—W. C. Scott	100	50
Monroe, Gordon Ave.—J. M. Alford	16	5
Newellton—M. D. Fulkerson	10	1
Oak Grove—E. B. Emmerich	21	21
Oak Ridge—J. H. Midyett	20	16
Pioneer—H. W. Ledbetter	11	12
Rayville—W. J. Reid	12	7
Sterlington—J. F. Dring	10	10
Swartz-Claiborne—W. O. Byrd	6	3
Tallulah—D. W. Poole	25	11
Waterproof—J. M. Boykin	15	15
West Monroe—C. K. Smith	50	20
Winnsboro—P. B. McCulllin	12	16
Wisner—F. J. McCoy	15	12

New Orleans District

Elmer C. Gunn—Presiding Elder

Bogalusa—J. B. Grambling	24	24
Covington—David Tarver	12	17½
Franklin—J. T. Harris	16	2
Houma & French Mission—A. D. George	16	1
New Orleans—		
Algiers—J. Booth	18	18
Carrollton—D. B. Raulins	32	15
Chalmette & Second—H. A. Rickey	13	15
Metairie—Carl Tooke	..	3
Epworth—D. Kleinschmidt	18	22
Felicity—J. G. Snelling	9	3
First Church—Wm. H. Wallace, Jr.	40	16
Gentilly—A. W. Townsend	8	8
McDonoghville—J. E. Selfe	7	2
Parker Memorial—H. B. Hysell	15	5
Rayne Memorial—W. Holmes	34	82
St. Marks—H. B. Hines	9	3
Pearl River—Fred S. Flurry	8	5
Slidell—L. E. Douglas	12	5

Superannuates—25.

Ruston District

Louis Hoffpauir—Presiding Elder

Arcadia—H. M. Johnson	20	1
Athens—A. S. Neill	26	3
Bienville	19	1
Calhoun-Downsville—E. M. Mouser	12	1
Choudrant—L. P. Moreland	18	16
Cotton Valley—A. A. Collins	10	4
Dubach—W. B. Hollingsworth	24	3
Farmerville—Thurmon Spinks	11	11
Gibsland—H. W. Rickey	16	2
Haughton-Doyline—W. C. Mason	24	2
Haynesville—B. F. Rogers	20	23
Heflin—L. R. Nease, Jr.	10	10
Hodge—D. B. Boddie	9	9
Homer—B. C. Taylor	25	23
Jonesboro—W. F. Roberts	14	15
Lisbon—O. W. Spinks	10	6
Minden—N. E. Joyner	31	34
Ringgold—J. F. Wilson	21	11
Ruston—Guy M. Hicks	42	25
Springhill—R. A. Bozeman	6	8
Sibley—W. E. Akin	27	1
Simsboro—R. T. Pickett	21	1

Superannuates—17.

District Conference—13.

Shreveport District

A. M. Serex—Presiding Elder

Belcher-Gilliam—L. W. Smart	7	1
Bossier City—F. A. Matthews	13	14
Converse Circuit—A. H. Baggett	20	23
Coushatta—R. H. Staples	14	25
Grand Cane—A. R. Hoffpauir	13	4
Greenwood—H. E. Pfost	12	2
Hall Summitt—L. A. Carrington	16	1
Ida-Hosston—T. F. King	10	9
Logansport—J. C. Whitaker	16	12½
Mansfield—J. J. Rasmussen	25	25
Mooringsport-Oil City—D. F. Anders	16	8
Pelican—F. C. Collins	11	15
Plain Dealing—J. W. Faulk	24	3
Rodessa—S. S. Bogan	1	1
Shreveport—		
Cedar Grove—Jolly B. Harper	22	27
First Church—Dana Dawson	169	79
Mangum Memorial—R. M. Brown	43	2
Noel Memorial—C. M. Crow	70	6
Park Avenue—R. T. Ware	22	22
Vivian—C. E. McLean	17	6
Zwolle—T. J. Holladay	6	12

District Conference—12.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman—Presiding Elder

Aberdeen—V. C. Curtis	22	8
Algoma—G. B. Love	15	1
Amory—J. A. George	35	1
Becker—G. W. Robertson	24	1
Bellefontaine—R. C. Mayo	16	4
Calhoun City—T. W. Lewis	11	19
Coffeeville—C. L. Oakes	17	2
Derma—Milton Peden	18	1
Eupora—J. M. Guinn	18	2
Fulton—W. W. Hartsfield	21	5
Greenwood Springs—T. F. Sartain	33	1
Houlka—E. M. Shaw	16	4
Houston—W. J. Dawson	14	30
Nettleton—W. W. Bruner	41	1
Okolona—W. L. Storment	13	2
Paris—Luther Nabors	10	10

FOR QUICK
HEADACHE RELIEF
STANBACK
10¢-25¢

Pittsboro and Bruce—K. E. Clark..	13	7
Prairie & Strong—W. D. Smith....	11	4
Shannon—H. D. Suydam...........	16	2
Smithville—W. C. Mattox..........	23	1
Tupelo—H. F. Brooks............	56	4
Verona—C. A. Northington........	16	23
Water Valley-First—T. H. Dorsey..	23	1
Water Valley-Main St.—W. M. Jones.........................	11	11
Woodland—W. M. Hester..........	23	1½

Columbus District

L. P. Wesson—Presiding Elder

Ackerman—A. Y. Brown............	9	13
Artesia—W. R. Crouch...........	10	6
Brooksville—R. P. Neblett.........	6	1
Caledonia—E. B. Potts............	26	3
Columbus, First Church—E. Nash Broyles......................	49	4
Crawford & Mayhew—N. N. Maxey.	9	4
Durant—E. S. Lewis...............	14	16
Ethel—T. W. Smallwood...........	29	3
Kosciusko Station—T. E. Gregory....	27	17
Longview—J. L. Nabors...........	31	2
Louisville Station—E. R. Smoot....	26	1
Louisville Circuit—W. J. McAlilly...	25	1
Macon Station—J. M. Bradley......	17	3
Macon Circuit—E. B. Sharp........	20	2
Noxapater—J. R. Murff...........	23	3
Pickens & Goodman—G. C. Gregory	11	3
Sallis—E. F. Tucker...............	21	4
Shuqualak—M. E. Armstrong......	8	2
Starkville—Melville Johnson........	38	1
Weir & McCool—J. N. Humphrey...	22	2
West Point—J. H. Holder.........	31	2

Superannuates—1.

Corinth District

J. D. Wroten—Presiding Elder

Baldwyn—W. C. McCay...........	21	8
Belmont—J. Noel Hinson..........	19	1
Blue Mountain—J. B. Burns.......	21	4
Booneville—W. L. Robinson........	18	6
Chalybeate—W. R. Liming........	28	1
Corinth, First Church—E. H. Cunningham......................	45	16
Corinth Circuit—H. R. McKee	20	8
Dumas—A. M. O'Neil.............	19	3
Hickory Flat—D. R. McDougal.....	12	12
Holly Springs—T. M. Bradley......	21	21
Iuka—S. E. Ashmore	13	18
Iuka Circuit—L. P. Jumper........	28	2
Mooreville—R. E. Wasson.........	22	8
Myrtle—L. M. James..............	32	1
New Albany Station—N. J. Golding.	27	9
Oxford—W. R. Lott...............	22	26
Potts Camp—L. A. Bennett........	10	1
Rienzi—H. C. Lewis...............	17	1
Ripley—W. J. Cunningham........	11	3
Waterford—Travis Filgo..........	9	2
Wheeler—N. L. Threet............	24	2

Superannuates—1.

Greenville District

J. R. Countiss—Presiding Elder

Clarksdale—J. E. Stephens........	44	13
Cleveland—J. J. Baird.............	24	1
Duncan & Alligator—W. W. Milligan......................	5	9
Frairs Point & Lyon—W. M. Campbell......................	8	6
Greenville—J. W. Ward...........	37	6
Hollendale—W. C. Galceran, Jr.....	9	11
Indianola—W. C. Newman.........	17	2
Leland—R. G. Moore..............	14	4
Lula & Dundee—W. T. Phillips....	10	11
Merigold & Sherard—E. G. Mohler.	13	2
Rosedale & Benoit—W. W. Woollard	12	7
Shaw & Lytton—C. L. Rogers......	10	1
Shelby—H. H. Wallace.............	9	8
Tunica—R. G. Lord...............	12	16

Greenwood District

A. T. McIlwain—Presiding Elder

Acona—W. M. Langley............	11	11
Belzoni—W. D. Baker.............	16	16
Black Hawk—M. A. Burns.........	18	10
Carrollton—L. C. Lawhon..........	25	25
Drew—T. B. Thrower..............	18	21
Duck Hill—H. N. McKibben........	18	16
Ebenezer—B. F. Hammond.........	17	10½
Greenwood, First Church—S. H. Caffey	51	53
Inverness & Isola—S. A. Brown....	12	15
Ittabena—G. H. Boyles............	13	15
Kilmichael—W. O. Hunt...........	11	13
Lexington—J. T. McCafferty.......	19	23
Minter City & Glendora—W. L. Paerson.......................	6	12
Moorhead—J. C. Wasson..........	12	16
Price Memorial & Philip—Geo. D. York.........................	5	5
Poplar Creek—A. S. Brisco........	17	6
Ruleville & Doddsville—W. N. Duncan......................	12	14
Schlater & Cruger—W. D. Bennett.	12	20
Sunflower—J. O. Dowdle...........	18	18
Swiftown—A. W. Bailey...........	6	6½
Tchula—A. R. Beasley............	8	27
Tutwiler—R. T. Hollingsworth.....	12	17
Vaiden & West—E. C. Driskell......	15	20
Webb & Sumner—J. W. York........	15	5
Winona Station—W. H. Mounger....	20	20
Winona Circuit—S. W. Hemphill....	20	10

Sardis-Grenada District

C. T. Floyd—Presiding Elder

Batesville—P. F. Luter............	10	1
Byhalia—W. C. Beasley...........	18	7
Charleston—A. C. McCorkle........	17	3
Coldwater—G. R. Williams........	11	2
Como—Seamon Rhea.............	7	11
Grenshaw & Sledge—W. P. Bailey..	11	3
Grenada—C. A. Parks............	26	2
Hernando—H. P. Lewis...........	9	13
Holcomb—F. H. McGee...........	20	1
Lake Cormorant—J. S. Maxey.. ..	6	4
Lambert & Crowder—M. H. McCormack, Jr...............	13	8
Marks & Belen—J. E. Lawhon......	12	3
Oakland—J. D. Simpson..........	13	15
Olive Branch—E. M. Sharp........	17	2
Red Banks—W. S. Selman.........	13	2
Sardis Station—M. E. Scott........	10	12
Sardis Circuit—R. L. Ellis.........	21	2
Tyro—H. E. Carter...............	16	5

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—Presiding Elder

Adams—J. H. Grice................	25	11
Barlow—W. S. Cameron...........	14	4½
Brookhaven—J. L. Neill...........	44	4
Crystal Springs—J. W. Leggett.....	26	8
Gallman—F. E. Dement...........	19	9
Georgetown—Percy Vaughan........	17	3
Harrisville—W. R. Murray.........	22	2
Hazlehurst—J. B. Cain............	22	18
Magnolia—J. H. Jolly.............	11	14
McComb, Centenary—Otto Porter..	43	10
LeBranch—L. J. Snelgrove........	14	2
Meadville and Bude—E. E. McKeithen.................	21	12
Monticello & Pleasant Grove—J. M. Lewis......................	42	6
Osyka and Fernwood—J. B. Shearer	12	8
Prentiss—L. L. Roberts...........	25	7
Silver Creek—J. H. Moore.........	12	3
Summit & Topisaw—J. B. Holyfield	15	6
Tylertown—Ira E. Williams........	15	26
Union Church—D. P. Yeager.......	12	12
Utica—E. L. Ledbetter............	23	3
Wesson—H. L. Daniels............	15	3

District Conference—9.

150 Copies Aldersgate—3.

Hattiesburg District

W. B. Alsworth—Presiding Elder

Bay Springs—E. A. King..........	22	22
Bonhomie—J. B. King............	6	6
Bucatunna—W. M. Tabb..........	12	9
Collins—J. S. Noblin.............	10	12
Ellisville—J. D. Slay.............	12	12
Hattiesburg—		
Broad Street—G. F. Winfield....	35	26
Circuit—T. A. Carruth..........	10	18
Court Street—J. W. Sells........	35	37
Main Street—J. T. Leggett......	35	35
Heidelberk—M. M. Black.........	21	14
Laurel, First Church—M. L. McCormick	37	15
Laurel, Kingston—R. A Allums.....	18	19
Laurel, West Laurel—P. H. Grice..	15	2
Magee—G. P. McKeown...........	14	2
Matherville—A. M. Elliison........	15	4
Montrose—W. L. Blackwell........	16	15½
Moselle—G. H. McBryde..........	17	11
Mount Olive—E. W. Ulmer........	15	16
New Augusta—A. M. O'Neal.......	12	10
Petal—H. A. Wood...............	13	13
Richton—L. D. Haughton.........	15	15
Seminary—V. S. Coleman.........	18	10
Shubuta—E. A. Kelly.............	10	11
Sumrall—L. M. Reeves...........	10	10
Taylorsville—A. F. Gallman........	22	11
Waynesboro—J. T. Weems.........	17	20
Waynesboro Circuit—J. W. Loudenslager......................	19	6

District Conference—10

Jackson District

T. M. Brownlee—Presiding Elder

Benton—Roy L. Lane..............	14	14
Bolton & Raymond—A. M. Broadfoot....................	10	4
Brandon & Pelahatchie—J. E. Williams....................	26	18
Camden—S. N. Young............	13	1
Canton—C. W. Wesley...........	25	17
Carthage—T. C. Cooper..........	11	17
Carthage Circuit—J. H. Cameron..	16	3
Clinton—C. E. Downer............	17	[illegible]
Edinburg—T. B. Winstead.........	8	1
Fannin—A. Joe Beasley...........	14	3
Flora & Bentonia—H. E. Raley....	20	4
Florence—J. E. J. Ferguson.......	12	4
Forest—W. M. Sullivan...........	15	7
Homewood—L T. Nelson..........	32	13
Jackson, Shands Mission—Elliot Jones.........................	5	3
Jackson, Capitol St.—B. M. Hunt..	107	[illegible]
Jackson, Galloway Mem.—B. L. Sutherland...................	[illegible]	[illegible]
Jackson, Glendale—J. A. Wells....	16	2
Jackson, Grace—J. L. Smith.......	22	2
Jackson, Millsaps Memorial—Geo H. Jones.........................	14	11
Lake—L. L. Matheny.............	18	3
Lena—D. M. Ulmer..............	15	3
Madison & Pochahontas—J. H. Morrow	8	12
Mendenhall & D'Lo—B. H. Williams	31	5
Morton—C. H. Gunn..............	22	3
Raleigh—S. W. Granberry.........	30	2
Shiloh—C. Y. Higginbotham.......	31	3
Terry—W. A. Terry...............	22	2
Vaughan—F. M. Casey............	13	2
Walnut Grove—H. S. Westbrook...	22	4

District Conference—9.

Superannuates—6.

Meridian District

W. B. Jones—Presiding Elder

Chunky—G. G. Yeager............	21	3
Daleville—J. C. Jackson..........	14	7½
DeKalb—Murray Cox..............	22	2
DeSoto—T. R. Holt...............	26	4
Enterprise & Stonewall—T. E. Nicholson....................	20	10
Lauderdale & Electric Mills—E. D. Simpson......................	9	10
Meridian, Central—J. A. Smith....	71	[illegible]
Meridian, East End—T. O. Prewitt..	33	[illegible]
Meridian, Hawkins Memorial—Roy Wolfe.........................	22	6
Meridian, Poplar Springs—R. L. Walton.......................	13	5
Newton—M. K. Miller.............	20	5
Pachuta—W. J. Walters...........	19	1
Philadelphia—O. S. Lewis.........	26	23
Philadelphia Circuit—W. C. M. Baggett......................	43	4
Quitman—V. G. Clifford..........	9	15
Rose Hill—G. A. Broadus.........	23	9
Scooba—S. C. Moody............	16	3
Vimville—W. H. Lane............	17	2

District Conference—13.

Seashore District

J. C. Campbell—Presiding Elder

Bay St. Louis—A. J. Boyles........	11	22
Biloxi, Main St.—W. J. Ferguson...	30	2
Biloxi, Epworth-Wesley—R E. Alsworth......................	17	5
Brooklyn-Bond—E. M. Lane........	12	15
Coalville—B. M. Lawrence.........	25	5
Columbia—C. C. Clarke...........	29	23
Escatawpa—A. S. Byrd...........	20	2
Gulfport, First Church—Van R. Landrum......................	56	7
Kreole—H. Mellard...............	8	5
Logtown—E. E. Price.............	6	6
Long Beach—H. J. Moore..........	9	6
Lucedale—W. H. Lewis...........	18	16
Lumberton—H. W. Vaughan.......	11	11
Mentorum—R. I. Moore...........	15	3
Moss Point—L. E. Alford..........	10	4
Pascagoula—J. W. Moore.........	10	10
Picayune—J. O. Ware............	19	20
Poplarville—H. C. Castle.........	15	14
Purvis—G. E. Allan..............	13	3
Saucier—D. E. Vickers...........	20	9
Vancleave—P. Olia Nix...........	23	9
Wiggins—D. T. Ridgway..........	13	15

District Conference—5.

Vicksburg District

H. A. Gatlin—Presiding Elder

Anguilla—L. P. Anders............	10	1
Centerville & Liberty—S. F. Harkey	24	2
Edwards—M. H. Wells............	15	2
Fayette—J. M. Corley............	13	14
Gloster & Crosby—C. H. Strait....	18	10
Hermanville—S. B. Watkins.......	21	2
Lorman—A. W. Wilson............	10	2
Natchez—C. A. Schultz...........	30	13
Port Gibson—J. E. Gray..........	13	2
Rolling Fork & Cary—P. H. Grice..	17	2
Roxie—P. B. Ormond.............	15	1
Satartia—F. J. Jones.............	18	2
Vicksburg, Crawford St—T. J. O'Neil	56	3
Vicksburg, Gibson Memorial—O. H. Scott........................	18	21
Washington—J. A. McRaney.......	14	14
Woodville—W. O. Sadler..........	18	4
Yazoo City—C. W. Crisler.........	24	1

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Warfare that is purely physical does not interest me so much as warfare against darkness, ignorance, prejudice. There must be serious warfare in the spirit of love, of reconciliation between man and man, and man and God. Christianity along with other forces has failed to prevent war in China, and I personally feel a deep sense of inadequacy, for we have failed. But you fail, I fail, but God does not fail. It is His responsibility.

—James H. Lawson of India.

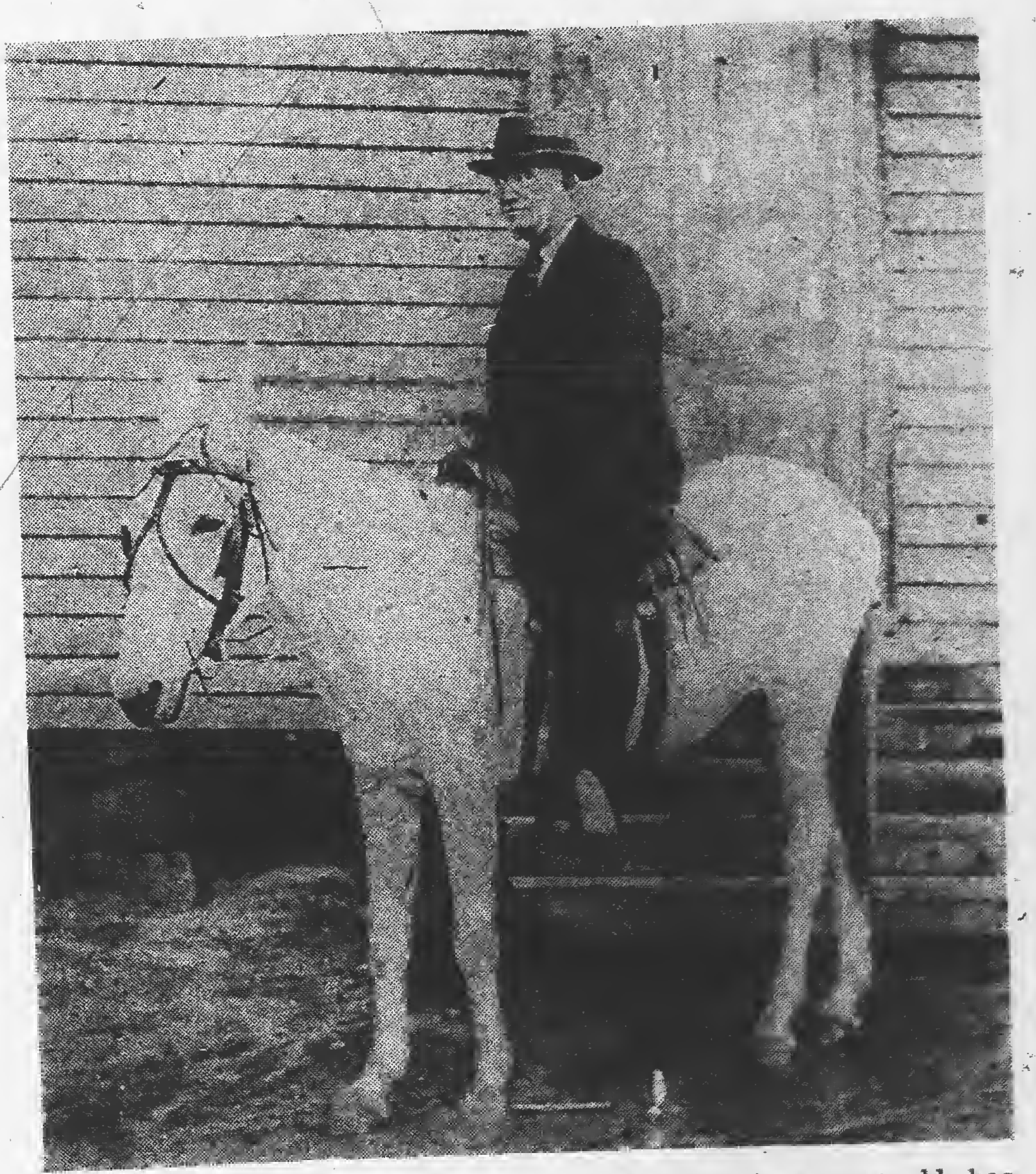
THE PRAYER-ROOM TODAY

O Lord, we pray for the spirit of love and social understanding that we may be intelligent workers in thy vineyard and be able to serve the highest interests of the whole race of mankind.

Vol. 35. No. 31.

NEW ORLEANS, LA.
THURSDAY, AUGUST 4, 1938.

A METHODIST VETERAN



David Allen Tigert of Dumas, Miss., is eighty-two years old, has been married for sixty-one years, and has been a steward in the Methodist Church for fifty-one years. The circuit of which his church is a part is more than twenty miles across, but he has missed only four Quarterly Conferences in his fifty-one years as a steward. Brother Tigert rode this gray mule for twenty-five years in the service of his church. The credit for the beautiful brick church building in the country town of Dumas is largely due to David A. Tigert.

Wallet of the Week

MOUNT OMEI, the most famous of the five sacred Buddhist mountains of China, requires police protection in order to prevent the numerous religious suicides which occur there. The devout Buddhists, looking down upon the clouds from the height of eleven thousand feet, fancy that they see Buddha surrounded by a rainbow and believing that he has come to welcome them to Nirvana, leap over the precipice in a transport of joy. What they actually see is the reflection of their own form in the mists which surround the mountain.

* * *

THE REFORMED CHURCH of Allegan, Michigan, has resorted to the gospel of self-help in a series of practical ways which have kept seventy-eight men representing fifty-two families employed for a period of four years. Their first undertaking was the clearing of a forty-acre tract of land. The timber from the land was sawed into lumber and sold, the inferior and unmerchantable wood was made into vegetable crates, and the waste was cut into fuel. When that project was exhausted logs were bought from a clearing which the city was making, and in such ways the congregation has maintained steady employment for its members.

* * *

"LIQUORIZED ICE-CREAM" is reported to be the latest assault of the drink industry upon the sobriety of the people of America. State Alcoholic Beverage Commissioner, D. Frederick Burnett, is said to have refused an Elizabeth, New Jersey, concern permission to dispense the concoction. The manufacture, sale and possession of liquored candy has also been forbidden in New Jersey, according to an Exchange which comes to our desk. Such an unblushing attempt to create a taste for drink needs no comment, and the very willingness of an industry to do such a thing should arouse the resentment of a self-respecting and decent public.

* * *

THE BLOODIEST PERIOD IN HISTORY, according to Harvard University, is the first quarter of the twentieth century. The study upon which the conclusion is based covered the last two thousand five hundred years, and includes nine hundred and two wars and sixteen hundred and fifteen international disturbances. The war index of our century is held to be "eight times greater than all previous centuries," and the man of the thirteenth century is declared to have had six thousand five hundred more chances to die in bed than his descendants of the twentieth century. And we call ourselves civilized.

THE MINISTERIAL ASSOCIATION of Los Angeles is reported to have made a survey of the city as to the varieties of religion which are practiced in that area. Our source of information does not give the details of the report except as to non-Christian cults. It was discovered that there are twenty pagan societies holding regular services in and about the city. Pagan cults are doubtless limited largely to the races among whom they originated, but they add to the confusion of religious thinking.

* * *

IN INDORE, INDIA, the Maharajah has thrown open the state temples to a quarter of a million untouchables. This action includes the release of all public places, eating houses and vehicles for their use, and the privilege of the public wells for water. The residential restriction is also removed and they may occupy houses along with those of the upper class. This advance on the reforms for which Gandhi has fought is believed to be the beginning of a movement for the complete overthrow of the caste system of India.

* * *

POPULATION ACCELERATION which once gave concern to economists is no longer a problem to be reckoned with. According to The Commonweal, only eight of the nations of Western Europe are reproducing themselves. These are Holland, Poland, Bulgaria, Italy, Rumania, Ireland, Spain and Portugal, and Spain and Portugal have shown a decrease in birthrate since the beginning of the present century. In the United States, authorities believe that a population peak may be reached before the end of the present century, while the problems of a downward trend in population are becoming more and more pressing for both France and England.

* * *

THE TELEPHONE DIRECTORY of the Los Angeles Extended Area is said to contain the listings of more than a hundred businesses which incorporate the word "Mission." Apartments, auto court, welding works, beauty shoppe, boiler works, cut-rate drug store, garage, hosiery mills, leather sportswear, liquor house, mattress and box springs company, mortuary, stone company, service station, and other enterprises seek to appropriate the fame of the Old Spanish Mission. It is said that most of these enterprises have no ecclesiastical relation to the Mission. Although the term "Mission" is so much used, the city of Los Angeles and its twelve suburbs are said to be aggressively non-Catholic.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

NUMBERS vs. CREATIVE FAITH

Our good friend, the editor of the **Baptist Message**, Shreveport, thinks that "The unionizing trend among some Christian denominations today is fundamentally a defeatist program." He refers with others to Methodist union, but we believe that he does not give sufficient reason for the sweeping implications of his opinion. If unionizing or "united front" were all that is involved in such a program, we could readily assent to the charge that it is a hopeless venture. We believe that any just appraisal of Methodist union must not overlook the factors which the three branches have in common—of history, doctrine and polity. We are not prepared, therefore, to make the admission necessary to justify, as we think, the charge of a "defeatist program."

On the other hand, we are not being swept off our feet by sentimental considerations which blind us to the real facts as to our future. We distrust an enthusiasm which rests upon the high-sounding "Eight million Methodists united," or "The greatest union in the history of Protestant Christianity." The world is not going to be stampeded by an argument of bigness, mere numbers. If such were true, then the world is hopelessly pagan and must remain so. Our impact will not be determined by the multitudes enlisted with us, but by our experience of salvation and our passion for sharing that experience with others. In matters of faith and eternal life, men are not interested primarily in the opinion of majorities; they seek the incontestable authority and understanding of God in Christ. Unless we shall carry into our union the creative energy which was manifest in the building of Methodism, we may expect to face difficulties for which we are little prepared.

We have studied the record made by united English Methodism with sincere interest and concern. Throughout the entire period the annual membership audit has shown an unbroken series of losses. A few months ago it was announced that the report this year would probably show a different trend, but the Conference meeting at Hull registered a loss of 3,564 members—the smallest thus far, but still a loss. Some time ago the **London Spectator** gave statistics of the Sunday School enrollment for 1937 showing the following losses: Baptists, 16,000; Congregationalists, 23,000; Methodists, 66,000; and Church of England, 82,000. Now comes the report for the Methodists for 1938, as given by the **Christian World**, showing a further loss of 49,375, bringing the total losses for six years to the amazing figure of 300,000. No one can say that they are going to other communions when all are losing, and we find no sufficient explanation in the statement of Rev. A. F. Hayden that the enrollment in English elementary schools has decreased 278,562 in the last two years and is now the lowest in forty years.

We do not recite these things as an argument against union, but to emphasize the plea that we look to the creative inspiration and experience which alone can save us from discouragement and defeat. We must not permit the machine to take the place of power and passion, and we must not depend upon sentiment or a census instead of God. The Methodist Church had its baptisms of fire in the past, but it never faced a greater ordeal, nor withal a greater opportunity, than it does today. Ours will surely be a defeatist venture unless we are able to pray with Israel's ancient lawgiver: "If thy presence go not with me, carry us not up hence."

OUR NATIONAL DEBT.

The national debt on June 30 is said to have been approximately forty billion dollars, or four hundred and sixty dollars for every man, woman and child in the country. These figures would have produced a state of political hysteria a generation ago, and they are frightful enough as a tax burden now. In our opinion there has been much reckless spending and the waste is still enormous, inexcusable and unpardonable. But even at that one does not like to join forces with those who appear to be more concerned with safeguarding their personal fortunes than for a fair discharge of social responsibility. It is not easy to deal with the wholesale mendicancy being fostered by our government spending without giving comfort to those whose spirit and purpose we do not share. That, however, does not redeem the scheme of political selfishness for which generations yet unborn will have to suffer.

BISHOP J. LLOYD DECELL, LL.D.

Friends in Mississippi will be interested in and will appreciate the honor conferred upon Bishop Decell when the degree of Doctor of Laws was conferred upon him by Union College, Barbourville, Ky. Bishop Decell was presented by Bishop Edwin H. Hughes of Washington, D. C., and the award was made by Dr. John Owen Cross, President of the College. A picture of the participants, including James D. Black, former Governor of Kentucky, was carried in **The Enquirer**, Cincinnati.

THE ADVOCATE CAMPAIGN ENDS NEXT MONDAY

This will be our last editorial appeal in behalf of the Advocate campaign, since it will come to an end next Monday. Of course, credit will be given individual charges after the end of the campaign and we will continue for a limited time the offer of the Trail of the Circuit Rider for completed quotas of ten or more. The campaign, as it relates to district prizes, **will end next Monday.**

At the present moment there are 142 charges in the three Conferences which have made no response. We had sincerely hoped that every charge might be represented in our report next week. The total for the campaign is 790 short of the 1937 campaign, but we feel sure that this deficit will be more than wiped out in the next few days. Eight of the nineteen districts are already in advance of 1937, two districts have reached the 400 quota, and we think that it is reasonably certain that at least three and perhaps four others will do likewise. The most heartening and encouraging facts have been the fewness of those who have asked that their papers be discontinued, and the cordial assurances which have come to us from every corner of our territory. During the month of July, we entered 560 new names on our mailing list, and we had not more than fifty who requested a discontinuance of their papers. We genuinely appreciate the fine response which has been made, we urge that the most be made of the days which remain, we still hope that every charge in all three of the Conferences may be represented in our final report, and we certainly hope that no district may fall below the record of a year ago.

Editorial Miscellany

By Dr. H. T. Carley

AIR CASTLES

My friend, Felix Fortunatus, has been telling me his vacation plans for the summer. They are so elaborate, so complete, so appealing, that it is hard for me to keep down a feeling of unrighteous envy. Why should he have so much, while I have so little?

Felix was as poor as I am until recently, when a strange thing happened. A distant relative, whom Felix had never seen and of whom he knew practically nothing, bequeathed him a fortune amounting to something in excess of three million dollars, a good deal of it in cash, the rest in income-producing property. So Felix feels financially independent.

But his good luck has not made him stuck-up—he is the same friendly, companionable, sympathetic Felix he always was. And I think he will continue that way. In fact, he told me the other day that if he thought his money would give him the big-head, he would get rid of it. I believe he meant it, too.

Being a good friend of mine, Felix told me some of the things he intends to do with his fortune. First of all, he said, he is going to build a comfortable home. He has always lived in a rented house—not a very fine one, at that. Now, he is going to have a home of his own—not a mansion, but a comfortable, well-furnished house with all the modern conveniences. With an air of grim determination, he said there was one thing he would certainly have—a special room for storing trunks and things like that. He said he was going to have linoleum on the kitchen floor, too.

And then, he said, he was going to provide comfortably for his brothers and sisters, all of whom were as poor as he had been. He said he wished his father and mother were still living—he'd put a thousand-dollar bill in their hands and tell them to go down town and spend every cent of it.

And then he spoke of orphanages and colleges, and said he was going to make a nice donation to them. He said, too, that he was going to see that his own preacher got a raise in salary; and, he added, he was going to make a big contribution to the fund for the superannuate preachers of his church. He told me of a lot of good things he was going to do with his money.

But about the vacation—oh yes!

No distant relative has left Felix any fortune, and he's not going on any vacation. He was just building air castles.

WESLEY'S CHAPEL

In the last few weeks I have seen several of the most famous and beautiful cathedrals in Europe: namely, Notre Dame, Munich Catholic, St. Paul's, Maline, with its chimes, and others. Of these numerous religious shrines there is one place that every Methodist should see if they visit Europe and England.

This place is City Road Chapel or better known as Wesley's Chapel. There is nothing there of unusual beauty in structure or of musical note, but there is the simplicity and greater beauty from the thoughts that it brings to one. It was the center of the work of John Wesley, and a place that was so very dear to his heart. Just what does one see?

I found myself in the quiet interior of the chapel. Here I discovered a far more impressive atmosphere than I had experienced in the immense vastness of St. Paul's Cathedral, which I had visited the night before. There the enormous accumulation of civic monuments and equestrian statues had given me the impression—a disagreeable one, I confess —of a Pantheon of Olympus, where the memory of great and prancing horses is faithfully preserved. **De guestibus** . . . It is true that in the rich interiors of Methodism's chapel, with its beautiful stain glass windows, there is an array of marble busts and commemorative plaques. These I found very tastefully displayed and besides, the bust and stone work inscriptions, I must confess, were as welcome as old friends coming to meet me at the end of a long journey. They all spoke of personalities and happenings with which I was long well acquainted from years of study of the Wesleyan reaction—Maximin Piette.

Across the street from this chapel of brick that was completed in 1778, is Bunhill Fields. This historic graveyard gets its name from the fact that in the reign of Queen Elizabeth, it was a place for dumping cart loads of bones. Thus, the name "Bonehill." Later it became the burial place for non-conformists. In 1852 it became too crowded for any more graves, and since then there has been no one buried there. Among those that lie there are John Bunyan, Daniel Defoe, who lies beneath an obelisk erected by the boys and girls of England, William Blake, Dr. Thomas Goodwin, who attended Oliver Cromwell on his death bed, Isaac Watts, Susanah Wesley, the mother of John and Charles Wesley, and others.

To the right of the entrance to the chapel is the Wesley house. There one may see the room in which Mr. Wesley died, his Bible, portable writing desk, electrical machine used for sick people, his three-cornered hat that he tried so hard to get his ministers to wear and six pewter collection plates used at the Foundary, the site of which is near by.

Behind the chapel is John Wesley's tomb. In the same vault with him lie his sister, six of his preachers, and his physician. An old Methodist lady is said to have been standing with Mr. Wesley watching the workmen build the chapel when he turned to her and said, "I should like to be buried here, and on the morning of the resurrection rise with all my children around about me."

As one stands here it is with only the greatest respect and admiration that they think of this one, one whose work extends to all parts of the world "as his parish." On the simple but impressive marker (north side) is this inscription:

"To the Memory of
The Venerable John Wesley, A. M.
Late Fellow of Lincoln College, Oxford.

This GREAT LIGHT arose,
(By the singular Providence of God)
To enlighten THESIE NUTIANS,
And to revive, enforce, and defend,
The Pure Apostolical DOCTRINES and PRACTICE of THE PRIMITIVE CHURCH
Which he continued to do both by his WRITINGS and his Labours
For more than half a CENTURY:
And to his inexpressible Joy,
Not only, beheld their INFLUENCE extending
And their EFFICACY witness'd
In the Hearts and Lives of MANY THOUSANDS
As well in THE WESTERN WORLD, as in THESE KINDOMS,
But also far above all Human Power or Expectation
Liv'd to see PROVIDENCE made by the singular Grace of God,
For their CONTINUANCE and ESTABLISHMENT
TO THE JOY OF FUTURE GENERATIONS.

READER, If thou art constrain'd to bless the INSTRUMENT,
GIVE GOD THE GLORY.

After having languished a few Days, He at length finished his COURSE,
And his LIFE together; Gloriously triumphing over DEATH, March 2nd.
An Dom. 1791, in the Eighty-eight Year of his Age."

CARROLL VARNER, JR.
London, Eng., July, 1938.

PROMOTION OF BENEVOLENCES

On July 12 at a meeting of the Executive Committee of the Joint Cooperative Committee for the Promotion of General Benevolences, Dr. C. K. Vliet, Pastor of Trinity Church, Miami, Florida, was chosen as secretary to head up the work for the benevolent program of the Church.

Dr. Vliet is a native of New Jersey. He is a graduate of Pennington Seminary; took his special pre-medical course at Syracuse University; and graduated in medicine from the Baltimore Medical College. He practiced medicine in New York City from 1908 until 1921. Then he went to Florida and engaged in business as a building contractor in West Palm Beach for four years.

Dr. Vliet was licensed to preach in 1924; admitted on trial in the Florida Conference and ordained deacon in 1928; admitted into full connection in 1930; and ordained elder in 1932. He served as supply on the Jupiter charge and the Wagg Memorial charge in the Miami District; assistant pastor and then pastor of West Palm Beach First Church; pastor of First Church, Lakeland; and for the past four years presiding elder of the Miami District. At the recent session of the Florida Conference he was appointed pastor of Trinity Church, Miami.

Dr. Vliet has been unusually successful as a pastor and presiding elder. During the four years of his eldership on the Miami District every dollar of the benevolent askings was accepted and paid; every church in the district observed the fourth Sunday for Missions with an offering of more than $8,500; for the past two years every church in the district has had a Golden Cross enrollment with receipts exceeding $1,500; the debts of the churches in the district were reduced from $350,000 to $100,000; enrollment in the church schools showed a net gain of ten per cent; church membership increased more than thirty per cent, with a net gain of two thousand; a district parsonage valued at $20,000 was erected and two churches have been built and another is in process of construction.

Dr. Vliet brings to the task of secretary for the promotion of Benevolences an unusual combination of personality, training and background of experience. From his experience as a practicing physician, contractor and minister he brings to his task the viewpoint of both a layman and a minister. He is an indefatigable worker, a man of broad vision, a good organizer, and a splendid Christian gentleman. Under his leadership the Board of Lay Activities should be able to do more in the field of promoting full payment of benevolences and the Church as a whole, with Dr. Vliet as secretary for the Committee, should make real strides towards a more generous support of all the causes represented in the Benevolences.

At the last General Conference the Bishops in their Address stressed the necessity of an intensified effort to increase acceptances and payment on Benevolences. A Special Committee on Finance was set up to give consideration to this question. The report of the Committee was adopted and the Joint Cooperative Committee for the Promotion of General Benevolences was constituted by the General Conference. This Committee is composed of three Bishops, the

(Continued on page 16)

Louisiana Conference

PERSONAL AND OTHERWISE

The report in this issue of the Advocate shows that Shreveport District, under the capable leadership of Dr. A. M. Serex, has again registered victory in the Advocate campaign and they win the prize of $100 for such use as they may choose to make of it. We congratulate Dr. Serex and his loyal supporters upon their splendid victory.

Rev. T. T. Howes has our thanks for a list of subscriptions from Montrose-Glenmora charge.

Rev. C. B. Powell, Melville charge, sends a renewal from Palmetto and adds "others are to follow later."

Rev. W. C. Mason remembers the Advocate with a substantial list from Haughton, for which we are duly grateful.

Rev. J. C. Sensintaffar, pastor at Jonesville, gives proof of his Advocate loyalty by sending a good list of renewals from his parish.

Rev. J. L. Lay, Sicily Island, has sent five more than his quota of fifteen and a copy of the Trail of the Circuit Rider has gone to him.

Rev. Lastie N. Hoffpauir remembers the Advocate in his program at Many, and reports satisfactory progress in the work of his church.

Rev. J. D. Huff sends four new subscriptions for the credit of St. Francisville, and a remittance for other subscriptions sent a week ago.

Dr. N. E. Joyner, Minden, does not put on a spectacular campaign, but he is building constantly toward his goal. We appreciate his good work.

Rev. G. A. LaGrange sends us a list to be added to his previous report for Marksville charge, and we appreciate his continued loyalty and work.

Rev. G. A. Morgan, pastor at Winnfield, has our thanks for material favors and for his brotherly thoughtfulness in matters regarding the paper.

First Methodist Church, Shreveport, is credited with another good list of subscribers, which was sent in by Mrs. H. C. Loyd, one of the secretaries.

We regret to learn of the affliction which has troubled Bro. H. N. Brown of Pineville, recently. He was incapacitated for a period of two weeks by boils.

Rev. Albert S. Lutz completes his Advocate quota for De Ridder, and we have remembered him in a manner which we trust he may enjoy for a long while.

Mrs. Blanche R. Collins sends three lists which increase the total for First Church, Monroe, by twenty-three subscribers. Rev. Walter C. Scott is the pastor.

We thank Bro. C. D. Atkinson for his interest in the Advocate cause in the goodly city of Opelousas where he presides. It is after the custom of his ministerial life.

Rev. W. O. Byrd, Swartz-Claiborne charge, achieves an Advocate success for his little work which we very much appreciate. Two of his three names are new friends of the paper.

Rev. R. V. Fulton reports a good meeting at Rosedale in which he had the assistance of Rev. J. H. Bowdon, the presiding elder. At New Roads, he will be assisted by Rev. W. D. Milton.

Rev. W. D. Milton, LeCompte, sends a good list of subscriptions and more than meets his quota. He has been busily engaged in the construction of the youngs people's camp for the Alexandria District.

Rev. A. H. Baggett has sent twenty-three subscriptions from Converse charge—twenty-one of them new. This is three more than his quota. We take off our hat to Bro. Baggett for his splendid achievement.

Dr. G. J. Tinsley has our sincere thanks for a good list of subscriptions from Lafayette. The editor had a delightful visit to Lafayette on the fourth Sunday and enjoyed the hospitality of Dr. Tinsley and his home.

Rev. W. J. Newsom, of Tangipahoa on the Natalbany charge, says that Rev. B. D. Watson assisted in a meeting at Pine Ridge last week and Rev. J. H. Bowdon, the presiding elder, was expected for a meeting at Tangipahoa this week.

Rosedale Church School, Lottie charge, is the only Church School to which the Advocate goes as such. It was paid for by a collection for that purpose. Rev. R. V. Fulton is pastor and the subscription was sent by Bro. E. R. Leigh, Grosse Tete.

Rev. Ralph Cain, who serves the Gonzales charge, reports a favorable attitude to the Advocate in his charge. He had a good meeting at New River church on his charge, and Rev. Martin Dave Feldger, recently licensed from the Istrouma church, did the preaching.

We appreciate the spirit of our good friend, Rev. I. T. Reames, who says that he purposes to help all he is able to bring the Advocate campaign at Vivian to success. Bro. Reames has not been well and we are glad to have this indication that he is somewhat improved.

Miss. Fannie M. Purcell, of Shreveport, has an appreciated word to say for the Advocate in renewing her own subscription and remembering another member of her family with the paper. Miss Fannie came originally from Black Hawk, Miss., and we have known and appreciated her for many years.

Dr. W. L. Doss, Jr., First Church, Lake Charles, sends a final list of twenty subscriptions which more than complete his quota. Eighteen of the list are new subscribers. He and his wife are to have a vacation which we feel sure they will enjoy after the strenuous toils of recent months and the added burden of the heat in this section.

GOOD PINE CHURCH

We have just closed a very successful and spiritual revival at the Good Pine church. The able and efficient pastor, Rev. Jerome Cain, conducted the morning and evening services, bringing spiritual and uplifting messages to everyone present.

There were large prayer groups under the leadership of Mrs. P. H. Rasberry in the adult division, and Mrs. W. W. Lufcy in the children's division. There was much good done in these prayer groups, many lovely experiences were had, and the Lord was with us throughout the week.

The music and singing was under the capable leadership of Mrs. Jerome Cain and Mr. Curtis Austin, a fine Christian boy from the Baptist church. He received fine cooperation from all the young people of the community and from the Baptist Church.

During the revival, homes of the people in the community were opened to Rev. and Mrs. Cain. They were graciously entertained during the week and much good was done by their visits and Christion fellowship with the people.

We feel that the Lord has richly blessed us during this revival. Bro. Cain brought some heart stirring messages to the people and caused them to stop and ask themselves, "Where am I standing in the sight of Almighty God?" Although no new members were received into the church, many rededicated and reconsecrated their lives to Jesus Christ. We can all say our hearts were "strangely warmed."

It was good to have been there.

ONE WHO WAS PRESENT.

EVANGELISM

Dear Dr. Duren: I think your editorial in the Advocate of July 21st, with reference to Evangelization, is what might be called a keynoter, and gives much food for thought—so I beg leave to offer a few suggestions along the same line, which seems to me would help start something that would soon prove to be of real worth to the whole church, and Christianity in general. Let there be a special evangelist appointed for each and every conference district. His work would be to conduct what is commonly called Revival Meetings, throughout the different charges of his district, and would serve not over two years, then change.

Now as each charge is composed of from one to four or even more churches, quite a number of these meetings could be held at a central point, thereby serving several congregations, which would help out greatly in covering his allotted territory, etc. Now as to financing this special work, if the collection plan is not satisfactory, then let this item be included in the church benevolences. All this we might say would be the cause of opening up a new and larger field of labor pertaining to evangelization, or to creating departments and teachers, etc, to train these evangelists, so our church schools would necessarily have to broaden out in order to teach this special course. Also it would seem, in order to turn out a real **evangelist**, that there would be need for careful testing in connection with this training, so in case it was found that a man or woman could not make good then encourage them to pursue some other course.

In conclusion, I will say if this does not meet with wide approval, then let those who can do so, work out a better plan.

H. C. LIPSCOMB.

WANDERING WAIFS

By Charles E. McLean

The poison of selfishness, rather than the blight of ignorance, has been the disturbing factor in history. Children who are lost, rather than children who are learning, fill the brackets of Divine concern and challenge the attention of the Kingdom builders in our midst.

Ignorance limits Light and misunderstands its meaning so that the richness and depth of life are lost to the race. Selfishness perverts Light or excludes it altogether as it measures the content of life in terms of individual interests. Ignorance has lost life; selfishness has destroyed life. Ignorance has misunderstood nature and the God of nature; selfishness has exploited the one and scorned the other. Ignorance is an inner lack which can be supplied; selfishness is an inner quality which must be changed if the ills imposed by it upon the race are ever to be cured. All of profane and religious history must be read in the light of the warping and discoloring effect of selfishness upon the race's attitude to Truth and Righteousness.

Much of the ignorance and superstition of today is, in part, the fruit of selfishness. That imagination must be vivid, indeed, which can picture our world in its present state had not selfishness assumed the royal prerogative through the centuries! The progress of history should have been orderly and the appropriation of truth should have parallelled the experience of the race. The periodic shattering of civilizations through moral disintegration and the ravages of war should not have occurred to spoil the dreams and undo the struggles of ages! Jealousy and hate should not have produced their prodigious crop of individual and racial tragedies to blacken records of conduct and achievement which ought always to be fair! The mistakes of the race should not have had those qualities which blister the consciences of men, eat out their hearts or fill the land with weeping!

The supreme need, experience and destiny of mankind is fellowship with God. This is the declaration of Scripture and is acknowledged to be the guiding principle of the best of men. Through this fellowship the qualities of Eternal Life are woven into the fiber of the human soul. Through it God's laws and God's love have their proper fruition in human life and character.

The racial beginning has been pictured in terms of children and their Heavenly Father. Created in the Father's image, the children were to find their sufficiency in Him who made them and who, in the nature of things, would sustain them. But the insinuation of ideas of self-assertion, self-sufficiency, and self-satisfaction into human behavior brought all of self into the foreground to assume a top-heavy share in human thought, purpose and pursuits, so that the progressive realization of God's dreams for His children was rudely interrupted.

Some of the consequences of this interruption may be seen in the bloody tracks the race has made; in the inexorable attitudes which still exist in human relationships, and in the unworthy and unwholesome concepts of spiritual life and moral integrity which are yet bearing bitter fruit among us. The interpretation of history as given by St. Paul in Romans and Ephesians, is suggestive in this regard. Reduced to its simplest terms it indicates that when we cut loose from God there remains no sure support for integrity of character, correctness of judgment, or understanding of right. Shut up to our own resources we fall victim to our own limitations and an avalanche of misgivings, intellectual uncertainties, spiritual perversions and moral mishaps must ensue. Jesus, the only figure ever to move across the span of life with unclouded eyes, confident step and perfect purity of heart, did so because He clung to God by faith and made the Father's wisdom and will the light and law of the Son.

When the light of God's presence and fellowship is eclipsed by sin our spiritual understanding and moral energy gradually disintegrate and the gloom of darkness settles down over the soul. But for the fact that God continues to sustain us even though we have repudiated his will we should have no hope and our blasted spirits should soon be groping in changeless stygian shadows.

The drift of the soul toward the gloomy abyss of "outer darkness" depends upon how swiftly the blighting powers of sin break down the sensibilities which reach out toward God. The Godward instincts, faculties and aspirations perish through misuse or disuse and the soul dwells alone with its sin in the black ruin of its selfish existence awaiting the end.

Men have made a sorry muddle of a marvelous and challenging world. The Divine command to subdue and have dominion over the earth fell upon willing ears. The trouble has been that the race has too much ignored the Creator while revelling in His creation! The aim has been to possess and enjoy the world rather than to develop and administer its endowments. The game of life has been played vehemently, but with little regard to the Rules, while the insistent pleadings of the Umpire have gone largely unheeded.

In material and so-called scientific fields progress has been made in keeping with the high dignity of the race. Materialistic civilizations bearing marks of great genius and glorious capacities have been developed through the ages. But the race has never developed a character

(Continued on page 10)

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. A. Allums sends a new subscription from Kingston, Laurel, which makes one more than his quota for the charge.

Rev. H. J. Moore, Long Beach, has credit for six subscriptions on a quota of nine, and he says that the others will be forthcoming.

Rev. E. E. McKeithen adds eight and one-half subscriptions to the credit of Meadville and Bude charge, and he hopes to send others still.

Rev. A. W. Wilson of the Lorman charge, has our thanks for a new and a renewal subscription from his field, and credit has been given accordingly.

Rev. J. B. Cain sends eight new subscriptions in a list of nine from Hazlehurst—a continuation of Advocate loyalty that runs through the years.

Bro. L. E. Havens, Ocean Springs, remits for a six months renewal of his paper, and asks that credit be given Vancleave charge, Rev. Olia Nix, pastor.

Rev. L. D. Haughton, Richton, is no quitter. He has completed his quota and we have evidenced our own appreciation in a manner which we trust he may enjoy.

Rev. W. L. Blackwell sends three new subscriptions from Montrose charge, and reports that he has held three revivals and that the fourth would include last week.

Rev. J. A. McRaney completes his quota for the Washington charge and we have sent a copy of The Trail of the Circuit Rider as an abiding reminder of our appreciation.

Bro. J. S. Byrd adds five new subscriptions to the total for Columbia church. This lacks one of completing the quota unless there be an Aldersgate credit which we have overlooked. Rev. C. C. Clark is the pastor.

Rev. A M. Ellison, Jr., has our grateful appreciation for a careful and detailed interest in the Advocate on the Matherville charge. When we entered Millsaps College his father was one of the first young men whom we met.

Rev. G. H. McBryde, evidently feels that he is somewhat hard pressed in his campaign in Moselle charge. He asks for credit for two subscriptions and says, "I need them bad." He was entitled to the credit and the credit is so recorded.

Rev. John W. Ramsey did the preaching in a remarkable revival at Mars Hill on the Philadelphia circuit, Rev. W. C. M. Baggett, pastor. The presence and power of the Spirit were evident and a number of members were added to the church.

Rev. O. S. Lewis, writing from Philadelphia, reports that he and his family are recovering from the very serious accident which they had recently. Miss Ann Stevens, daughter of Bro. and Mrs. Lewis, has returned to her work at Ensley, Ala.

Our good friend, Bro. R. E. McInturff of McComb, has already registered in the Advocate campaign for Centenary Church. He came to the office and secured the mailing list a few days ago and already we have three new subscriptions from him.

We regret to learn that Mrs. Sigrest, the wife of Rev. Guy Sigrest of Burnside charge, will have to spend a time in a hospital in an effort to recover her health. She was to have gone to the Baptist Hospital, Jackson, last Monday a week ago.

A letter from Rev. J. M. Lewis, pastor at Monticello, brings us the good tidings of steady improvement following his recent illness. Dr. Leath of Brookhaven will take care of his pulpit during August, and Brother Lewis' physician thinks that he will then be able to resume the work.

Rev. W. M. Sullivan, veteran Advocate campaigner from Forest, remits for seven new and four renewal subscriptions which increases his total number of campaign credits to eighteen—three more than his quota. In no case does it give us greater pleasure to acknowledge the faithfulness of an Advocate friend than in that of W. M. Sullivan.

Mrs. C. M. Martin, East End, Meridian, has brought the Advocate circulation in her church to forty-two. She is one of the best and most devoted representatives we have. Rev. T. O. Prewitt is the fortunate pastor of that church—a good Advocate friend himself. Sister Martin is expecting to do some work at Mississippi State College, Starkville.

Rev. J. H. Morrow reports a successful revival at Madison, in which he had the assistance of a cousin, Rev. W. W. Morrow, from Bridgetown, New Jersey. Rev. Aubrey Smith, of Millsaps College, assisted him at Pocahontas. Through the generosity of Bro. Arthur Montgomery of Atlanta, Georgia, seven hundred dollars worth of repairs to the parsonage were made possible.

Rev. and Mrs. W. H. Saunders took quite a jaunt through Mississippi recently. They visited Jackson, Canton, Durant, Pickens, Winona, Eupora, Carrollton, and Black Hawk. At Carrollton, where Bro. Saunders was pastor for a period of three years, he was invited to preach at Eden, which was then one of the churches on his circuit, at a widely attended memorial service. And at Black Hawk he had the joy of a visit with Mr. J. B. Streater, a friend of a half century.

CAMP MEETING NOTICE

The sixty-sixth Annual Camp Meeting will be held at Seashore Camp Grounds, Biloxi, August 3-14. Services will be conducted in the Tabernacle each morning and evening of the ten days with Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, preacher. The public is cordially invited to share this season of spiritual refreshing and restful surroundings.

C. O. CHALMERS, Manager.

IN GRATITUDE

My Dear Dr. Duren: Please give me space just to express my appreciation.

As all the readers of the Advocate know, our daughter, Ruth, passed from this world of sorrow into that House not made with hands, Friday evening, July 15. She had suffered in some ways nearly all her life; and had gradually gone down the past year, in spite of all that Doctors and careful planning could do.

The thing I want to say is, that friends of the laity and ministry alike, have remembered us, from all parts of the Conference and outside the state. The expressions of sympathy; the assurance of prayers; and the words of exhortation, have all been far beyond anything we could imagine. We feel so unworthy of it all, and we just wanted to say, we are grateful. "Underneath are the Everlasting Arms."

R. H. CLEGG.

"EVERYTHING IN FULL," BISHOP. WHAT IS A 100% REPORT?

By Bob L. Pool

What is our standard? Is it numbers or vital experience? Is it amounts or personal sacrifices? Is it quantity or quality, or both? Our report is our yardstick. Often the report is one-sided. We stress victories and cover up failures. The scale of standards is lopsided. Numbers and salaries are secondary. They are worldly interests; they are pagan standards. No charge or no minister can face God and report 100 per cent who has not excelled the accepted standard.

"Everything in full, Bishop," customarily means this: (1) Pastor and presiding elder paid all that the stewards promised. (2) The amount the Quarterly Conference accepted on benevolences paid in full. (3) Usually nothing more, but occasionally a minister has in mind that the other interests of the church have been presented.

What is usually labeled a 100 per cent report is labeled incorrectly. Merely to pay on salaries what the stewards promised and to pay what the Quarterly Conference accepted on benevolences is not necessarily an indication of either a healthy spiritual or material condition of the church. The amounts set on these items may have been by the test "how little can we pay and be respectable?"

At least two new reports should be included in our quadrennial forms, and two new questions faced by each Quarterly Conference. How many souls will this church endeavor by the help of God to win on profession of faith? This is vital. Has this church kept its contracts, been honest in its dealings, and what plans are being made or followed this year to pay the debts? The 100 per cent report must be inclusive. Every interest of the Kingdom must have been advanced. These include evangelism or soul winning, missions or the salvation of souls other than those in our immediate locality, Christian education or growth in character through training and practice. All of this must be based upon on sincerity, integrity, trustworthiness and honesty.

Our world is full of fear; confidence is shaken. There are now glaring examples of certain churches selling Christ for less than "thirty pieces of silver." This is evidenced by the practice of raising funds through games of chance. This is sin, gambling, thievery in the name of religion. We must have a revival of honesty in the church before we can have a restoration of confidence in the world. The Church is made up of persons—the same persons who have failed to practice Christian ethics—pertaining to wealth in business.

No, dear Brother, everything is not in full until souls have been won on profession of faith and until honest debts have been satisfied. No, dear Elder, your duty is not fulfilled when you advise or encourage pastors and churches to take care of salaries and benevolences and ignore and forget other matters such as debts. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Is debt defeating the soul winning work of your church? Then pay it.

CHURCH-WIDE PASTORS' CONFERENCE

Lake Junaluska, N. C., August 9-14, 1938

Bishops Ralph Cushman and Clare Purcell, Doctor E. G. Homrighausen (Professor, Princeton Theological Seminary) and Doctor Hazen G. Werner (Pastor, Dayton, Ohio). Forum discussions following each address.

MILLSAPS COLLEGE OFFERS COURSES ON CHRISTIAN MINISTRY

Millsaps College seeks to give her ministerial students the best possible preparation for their high calling. In addition to many courses on the Bible itself, the history and program of the Church, and of the Methodist Church in particular, there is now offered a course on "The Christian Ministry." It is not the purpose of this course to be a substitute for the full seminary course provided by our Church, and which through generous scholarship and other aid is now within the means of almost any earnest average student. The course on "The Christian Ministry" does seek, however, to give immediate help to all ministerial students as they launch themselves into the work of their calling during their college days, filling pulpits and holding meetings during summer vacations. It will also provide special assistance to those few candidates for the ministry whose circumstances will not permit them to attend one of the seminaries of the Church.

This course includes not only classroom study of the work of the ministry both as pastor and as preacher, but the study of the administration of the total program of a Methodist church, and some definitely practical work under the supervision of various active ministers.

The purpose of this letter is to seek the guidance of the members of both of the Mississippi Conferences, as to what specific things should be included in the course. Won't you please jot down any suggestions you have to make about this course, out of your own ministerial experience, and send them in right away to the undersigned?

PROFESSOR HENRY M. BULLOCK.

HOLY CATHOLIC CHURCH

Why do we say Holy Catholic Church in our creed, when it is the most misunderstood of anything in our religion. Recently my pastor said in a public statement that he was called on more often to explain this one statement than any other part of our creed.

Recently my next door neighbor, who was Catholic, said to my wife: "You Protestants are not sincere. You say what you know is untrue when you repeat the creed. You do not believe what you say—'I believe in the Holy Catholic Church.'"

Recently we have had other changes in our church; so why not this stumbling block in the way of so many average people? Our Doctors of Divinity understand the statement but many of our laity do not. In our morning church service at this point in the creed, people stand with closed lips, while this statement in the creed is being repeated.

I sometimes do believe our ministers fail to know the far reaching evil of this one statement.

Some months ago a gentleman visited a Methodist church in Central Louisiana where his children attended Sunday School. He was not a member of any church. After the service he said to the pastor, "You people are Catholic, count me out." The church possibly lost a life of service. Small compared to the loss of the man. He lost a place to worship. He did not come again.

Do we continue the statement as false pride? Are we obstinate? Or can some other word be used?

METHODIST.

A PRAYER

If You have really giv'n to me
The sacred gift of poesy,
Lord, take the talent that You gave,
And make it Love and Duty's slave.
First, take my life and make it clean;
For from the sordid and the mean
Never the rose of beauty springs
Perfect, for to the blossom clings
Some slime of sin, some taint of shame,
From those low sources whence it came.
Then take my life and make it, Lord,
To merge with yours in full accord.
Drive out the evil and the mean.
Purge me with hyssop. Make me clean.
And if mine be the gift to weave
In words what others may belileve.
Then make my heart pure, clean and
white,
That I may live the things I write.
And may my words be signposts true
To mark the road that leads to You.

J. F. DORROH.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best Department Store
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REV. J. H. SHUMAKER
808 BROADWAY NASHVILLE, TENN.

North Mississippi Conference

PERSONAL AND OTHERWISE

Greenwood District, Dr. A. T. McIlwain presiding elder, is the first to secure the prize quota. The prize money has been the means of keeping a ministerial student in College, who would have left at the end of the first semester but for this timely aid. The prize helped both a worthy student and the Advocate cause. Dr. McIlwain has a consistent record of victory in his Advocate campaigns.

Mrs. A. J. Tucker sends a list of six new subscriptions and a renewal for the credit of Booneville and its capable pastor, Rev. W. L. Robinson.

Rev. S. W. Hemphill sends a list of seven half-year subscriptions for the credit of Winona circuit charge. Our acknowledgment in due form has been sent.

Rev. J. O. Dowdle, who is doing a good work on Sunflower charge, is a faithful friend of the Advocate cause as attested by his unfailing loyalty in our campaigns.

Rev. T. M. Bradley, Holly Springs, has made a clean sweep of his quota assignment and he has the evidence of our gratitude in his possession—a copy of the Trail of the Circuit Rider.

Rev. W. J. Cunningham, the popular and efficient pastor at Ripley, has been granted a vacation which will be spent at the Pastors' Institute of the University of Chicago.

Rev. H. H. Wallace, pastor at Shelby, places us in his debt for a good list of subscriptions. He is much pleased with his people and his work, and he says there will be no shortage in anything.

Rev. W. M. Langley completes his quota for Acona circuit and we have acknowledged same in a manner which we trust may occasion many happy memories of this year's Advocate campaign.

Rev. H. R. McKee, Corinth circuit, is one of our loyal and dependable friends. He looks after the subscriptions, and he helps us to give recognition to those who have helped to make the church in his field.

Mrs. E. M. Fant, Coahoma, brings up pleasant memories of good friends of the long ago by a list of subscriptions from that church. That was one of the churches on the second circuit of this editor.

Mrs. A. A. Smith, Route 1, Dumas, has our sincere thanks for a renewal subscription which she sends in herself. We hope that she may find much helpful and enjoyable reading in the Advocate as it comes week after week.

Rev. W. J. Dawson, Houston, has sent in thirty subscriptions on a quota of fourteen, and he really regrets to lose a single subscriber from his renewal list. His interest in the Advocate cause continues after the period of special effort is ended.

Rev. J. T. McCafferty sends twenty subscriptions, the full quota for Lexington, and says that he hopes to send others whom he has not yet been able to contact. The Trail of the Circuit Rider is our acknowledgment of his labor and loyalty.

From the **Choctaw Plain Dealer**, we have the report of the death of Mrs. W. L. Graves of Ackerman. She had been ill a long while and her going was triumphant. We extend sympathy to her husband, Rev. W. L. Graves, and to the large circle of children and grandchildren who mourn her loss.

The sixty-eighth camp meeting at the South Union Camp Ground, Chester charge, was held July 22-27. Rev. E. R. Smoot, of Louisville, was the camp meeting preacher. Four services each day were held and the following assisted with the preaching: A. T. McIlwain, L. P. Wasson, W. J. Dawson, and A. Y. Brown. One hundred and thirty-five people occupied the thirty tents, large crowds attended and the meeting was one of the best in recent years.

MRS. W. L. GRAVES PASSES

Mrs. W. L. Graves, wife of Rev. W. L. Graves, Superannuate member of the North Mississippi Conference, passed away at her home in Ackerman, Miss., Wednesday, July 27. Funeral services were held Thursday morning in the Ackerman Methodist Church, conducted by her pastor, Rev. A. Y. Brown, assisted by Rev. L. P. Wasson, presiding elder of the Columbus District, Rev. W. N. Dodds, pastor of Central Church, Columbus, and Rev. E. B. Wilkinson, pastor of the Ackerman Presbyterian Church.

Mrs. Graves had been a patient sufferer for seven years. Her active years of service in the parsonages of various charges in the Conference, and her latter years of quiet prayerful service were both benedictions and blessings upon her family and all who knew her. Her passing meant her going into a world no less real than the world in which she lived. Bro. Graves and the children have the sympathy of the brethren of the Conference, and of a host of friends in Ackerman and throughout the Conference.

A. Y. BROWN.

FROM CHAPLAIN J. H. BROOKS

Dear Bro. Duren: Please have the address to which my copy of the Advocate is sent changed from Washington, D. C., to U. S. S., New Orleans, Long Beach, Calif.

I expect to leave Washington about August 1, and visit in Mississippi and Texas, with the Brooks and Jaco "Clans," and thence to California where I will be stationed on one of our new Navy cruisers—the New Orleans. She has a good name and is reported to be a fine ship.

During my three years in Washington as Assistant Chief of Chaplains, 22 new Chaplains have been appointed, and have received their first training for service in the Navy in Washington. Five of these have been Southern Methodists: R. E. Bishop, of Virginia; R. W. Faulk, of Louisiana; M. H. Twitchell, of Mississippi; T. E. Johnson, of Virginia; and S. B. Bennett, of Texas. They are all doing fine work, and our church has reason to be proud of them.

I will be succeeded in this office by another Southern Methodist, Chaplain E. W. Davis, U. S. N., of the Virginia Conference.

If we should be able to make New Orleans on our way to California we will call by to see you.

With kindest personal regards.

Sincerely,

J. H. BROOKS.

WANDERING WAIFS

(Continued from page 7)

capable of supporting them. One by one they have collapsed and their time scarred relics and historic records remain to suggest the utter vanity of human pursuits when unsupported by the wisdom and power of God!

If we exclude divine revelation from our reckoning, mankind has never developed a standard of conduct by which he could live confidently and develop that quality of character necessary to support the social structure. That Ideal of rightousness and the grace to achieve it, which found expression in Jesus Christ, was not wrought out by man on the anvil of time with the hammer of experience and the arm of reason. It is the gift of God!

Human conventions reveal the marks of selfishness, so dominant as a racial characteristic, and their fruits are generally disappointment and despair. The fact that governing bodies of great nations are today, admittedly, experimenting with nostrums designed to cure social ills, is an illustration in point. These remedies, bearing the marks of human conception, will cure nothing with permanence but will lay the groundwork for future complications more disturbing than the ills they seek to dispel.

It is safe to prophesy that no civilization can endure unless the wisdom and will of God collaborate with that of man in building it. When the present civilization totters to destruction or undergoes mighty upheavals of change it will be because the pattern for its structure is not heavenly and the cement binding it together is adulterated with the mire of selfishness.

It has been proposed that education, as commonly understood, will ultimately correct the confusion and uncertainty which have so long cumbered all that men have been or thought or wrought. But here again we grope in the gloom of our own limitations. Educational practice bears the same taint of selfishness as the race it is to lift. The cultural values evolved by it are as lop-sided as the minds which conceive the type of education in question. Indeed, in this modern day when popular education has a wider sway than in prior times, there is, if possible, more confusion and uncertainty in the world than ever. It will not answer to say that we are in a period of transition. Material prosperity is the dominant thought and educational practices and content turn more and more to the mundane so that if there is transition its upward swing may well be temporary. The true test of knowledge is its attitude to God and nothing that may be taught or learned will lift men or serve as a basis for their relationships if it excludes God from his rightful place as the Pole Star of all our thought and conduct.

Wherever we turn in history or experience we find men groping in the darkness of their own insufficiency. Shorn of our pride, of our pretenses and of our artificial distinctions, we are but wandering waifs on the deserts of Time! We plod from idea to idea spending our energies for that which is not bread! We grope from one shadowy phantasm of hope to another only to find disillusionment and despair! The wells of life we dig yield us no water! The paths we chart for our feet are as the trail of one lost in the night; they bring us in a circle to where we first began! History repeats itself because the race circles in a beaten path and will not sight, by the Sun of Righteousness, a true course through the ages to the Father's throne!

One civilization boasts itself against another only to follow it in the cycles of time to the same gloomy end as selfishness bears its full destructive fruit and prove powerless to support the stupendas human wisdom, character, and vision one burden of racial government and preservation!

And what of our own age? We stand and pray with ourselves, "God we thank thee that we are not as other civilizations were,—elemental, brutish, uncultured! We admire them for their qualities of greatness but pity them for the blindness and stupidity which worked their ruin!"

We ought rather to cry, out of a humility born of our gruesome failures and manifest limitations, "Lord have mercy on us sinners!"

It may be contended that our generation is well aware of its sins and is laboring to eliminate them. But is not our ministration of racial healing too largely one of externals? We labor with the surface and do but little for the blood stream. Solemnly we take up the problems of our day, one by one, and seek practical solutions for them. We talk of social adjustments as though the elements of the race were to be fitted like a jig saw puzzle while at every joint of the body social there is anguish and pain because the several members of the body are out of harmony with the purposes of the God who made them!

There is no way to build an enduring civilization around selfishness and sin. And this generation, like its predecessors, concerns itself with the symptoms of sin rather than with the disease. Thus its chief interest is in the elimination of an evil symptom rather than the correction of its constitutional cause. The regulation of acts is too shallow a treatment for baneful behavior since an act is merely the expression of a principle. Jesus taught that though it were possible to limit our relation to an evil act to the yearnings of our hearts, the sin is none the less real. The moving scene upon the screen of life is but an expression of the principle of lights and shadows projected from the heart.

The history of war is illustrative here. The fatality which seems to wrap war in the cloak of human destiny is nothing but the inevitable expression of selfishness and sin. The drama is upon the field of battle but the crime is first wrought out in the selfish stupidity, spiritual perversity and blindness of the clashing elements involved. When human selfishness, without the curative values of Divine counsel, pyramids to a sufficient height the restraints of human conventions break down and violence ensues. Efforts to cure the war evil have been based, largely, upon the adjustment of differences and not upon the correction of the attitudes and spirit in which these differences are rooted.

Numerous agencies are laboring to solve the external problems of modern life but only the church is much concerned with the transformation of its spirit. And because the church, knowing that "out of the heart are all of the issues of life," tries to place a regenerated spirit in the center of every relationship, she is charged with having no concern for the great burdens of humanity. When repentance toward God is made the center of her message, she is accused of shutting her ears to the cry of hungry children seeking bread. But let her seek through great moral reforms to eliminate want and she is advised to confine her activities to her spiritual mission. And when calamity comes, through the very selfishness the church seeks to destroy, she is blamed for having failed to avert it.

The complexities and perplexities of our age are apt to be human bypaths along a very direct road. Life and character forces are all elemental and remain so until a basic attitude, warped by selfishness, finds expression in behavior which contravenes right. The intensity of modenr life, plus selfish attitudes and the human habit of compromising, give rise to many of the so-called problems of our day. We have a feeling that at the Judgment all of man's duties and obligations will be set forth in a beautiful simplicity nothing short of amazing. Meanwhile, the world's hope waits upon two meaningful experiences: the regeneration of the human spirit and the passing of human selfishness.

It is possible that the very intensity of life, today, may maneuver the race into making its final choice as regards the one Hope of the world. At a great concourse of neighbors we must learn to love one another or face another inevitable racial calamity! The destiny of the man, the final triumph of Divine righteousness and the vindication of Divine judgment are interwoven with the admitted failure of human contrivances to achieve moral integrity and its concomitant social and racial security.

Vivian, La.

"No woman's breath was ever sweeter
Because of nicotine,
Whether a haggle-tooth of eighty
Or a silly sweet sixteen."

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Christian Education

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CHURCH SCHOOL LESSON, AUGUST 7

By Dr. J. R. Countiss

RUTH: ADVENTUROUS FAITH

Golden Text.—Thy people shall be my people, and thy God my God.—Ruth 1 : 16d

Ruth 1:6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them, till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

In this lesson we turn from the doings of judges to the drudgery of peasants, from the struggle for empire to the romance of life. The short story of Ruth has lived through the ages, "the most beautiful love story in literature." Its incidents seem in themselves trivial enough—Elimelech and Naomi with their two sons fleeing to Moab to escape the famine in Judah, marriage there for the sons, death for three men and widowhood for three peasant women. Though Naomi and her husband had not forsaken the worship of Jehovah for that of Chemosh, she probably felt that the deaths in her family indicated divine disapproval of their emigration to a foreign country, and her lonely heart turns to the once happy cottage in Bethlehem and the homeland where worship was pure and inspiring. Without her faith and loyalty the story could never have been written.

Her beautiful and devout life had so won the hearts of her two young daughters-in-law that they set out to accompany her to the land of Jehovah, an evidence of their affection that must have been most gratifying to Naomi. But her experience as an immigrant bade her warn them of the loneliness and ostracism they might expect as unattached foreign widows among strange people with peculiar customs and a different religion. Orpah listened to reason, and with discretion turned back. Ruth hearkened to faith, and with heroic determination decided to press on, declaring in immortal phrase her loyalty to Naomi, to her home, her fortune, her people, and her God until their dust should molder under a common sod. Nobler words are not recorded from human lips, and in subsequent life her hands kept faith with her tongue.

Arriving at Bethlehem, the two tattered travelers were met with questioning and reproach—Naomi, because she had left when harvests had failed, to return only when they were reported abundant; Ruth, because she was a foreigner, unattached and unemployed—merely another mouth to be filled. Naomi apologizes for her poverty and bereavement, acknowledging that her emigration had brought sorrow and emptiness instead of joy and fullness. Then, back to the deserted cottage on the ancestral acres, shelter, but no bread. The diligent and determined Ruth would not become a tax on Naomi nor a beggar on the streets. It was the time of the barley harvest, and Jewish law provided expressly that the hungry might glean the fields behind the reapers. Thither went our Moabitish heroine to gather food for herself and Naomi, the task menial but honorable.

Happily, but not by accident, as we believe, she found herself among the gleaners in the fields of the noble and generous Boaz, a kinsman and friend of the family. This kindly landlord quickly noted the presence of the modest and diligent young woman, learned that she had asked the privilege of gleaning, discovered her tragic history, and made provision that her labor should yield food for herself and Naomi, urging her to return daily to his fields and glean. Upon learning the favor with which Ruth had been received by this worthy kinsman, Naomi resolved to open the way for him to marry her, and so fulfill the Jewish custom of preserving the family name. Her strategy was daring and dangerous, but both Ruth and Boaz maintained their honor, the marriage was celebrated and the foreign damsel became the ancestress of the great David and David's greater Son, born hundreds of years later in that same village of Bethlehem with this strain of Gentile blood in his veins. The beautiful story of Ruth was probably written to condemn intolerance and show that no foreigner should be despised.

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HEADACHE

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The Christian Fireside

WHY BEARS LIVE ALL WINTER WITHOUT EATING

One half of the answer to this is: As bears sleep most of the time in a warm place in winter, they do not need so much food as when they are active. The other half is that they eat themselves. In the summer months they eat greedily, a great deal more than they need at the time. This extra food is stored up in their bodies in thick layers of fat. This fat keeps the sleeping bear warm. Food is fuel. As he is very warm in his blanket of fat, a bear needs less food. And, gradually, he eats the blanket. The fat is absorbed into the blood to feed all the other tissues of the body. In the spring the bear comes out thin and poor.

Many other animals hibernate in the winter. Snakes store up fat to live on. You see there is little food for them in the winter, so nature taught them how to stock up their internal pantry shelves for hard times. When you are sick and cannot eat as much as usual, you too, live partly on the fat stored in the body. That is why you become very thin. And that is why, when you begin to get well, you are as "hungry as a bear."—How and Why Library.

SUBSTITUTE

On his way to school on Monday morning Bob Barker whistled gaily. In his pocket was more money than he usually had.

At the second house in the block he stopped. The gay whistle became shrill. Dick Peter's head appeared in an upstairs window.

"I'll be right down," he called.

He came running down the front steps, history book under his arm.

"We had a big class at Sunday School yesterday," Dick said as they went down the street. "Where were you?"

Bob rubbed the back of his neck. "I caught cold Saturday and it settled in my neck. I was sick in bed."

"We missed you," Dick told him. "How is it now?"

"It's still a little stiff," Bob replied, "but I can get around. Yesterday I could hardly move."

They swung around the corner and on their right was a drug store. In the window, shining temptingly, were rows of gleaming glasses and many-colored bottles of soda water.

"Let's stop and get a soda," Bob suggested. "We've plenty of time."

"I'm broke," Dick answered.

Bob grinned. "My treat," he said. "I've got some extra money this morning."

"A capitalist!" Dick exclaimed. "Where did it all come from?"

Bob grinned again. "I usually put a dime in Sunday School and a dime in church. Because I was sick yesterday I'm twenty cents ahead this morning."

Dick stopped, his hand on the drug store door.

"Who is going to substitute for you?" he asked.

Bob's grin gave way to a puzzled frown. "Substitute for what?"

"For the money you didn't give to the church."

"They'll get along," Bob said.

"I know they will," Dick replied, "but only because someone else gives more. Did your dad pay his taxes this year "

"Sure."

"Why did he?" Dick asked.

"Why, the government expects a certain amount of money to run things. If they don't get it they can't do those things."

"The church uses the same plan," Dick explained. "It counts on so much money to do its work. If it don't get it some worth-while things must be left undone. That's why the substitute givers contribute more than they can afford, because others give nothing."

Bob looked at the sparkling bottles in the window. "I played football all last year without a substitute," he said. "I won't need a substitute when it comes to supporting the church." He grinned once more. "You talked yourself out of a soda, because I'm putting that twenty cents in the collection next Sunday."

"I don't mind" said Dick.

—Exchange.

"THANKS, I DON'T DRINK," SAYS FLYER CORRIGAN!

By H. Phelps Gates

"Thanks, I don't drink; just give me a glass of water."

These were almost the first words of Douglas Corrigan, 31-year-old flying mechanic, who startled the world by hopping over the Atlantic in his antique $900 "aerial jalopy."

One of the first pictures of the young flyer to be radioed to America and published in the metropolitan press showed him drinking water after he had refused a glass of Irish whisky.

"My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist Church of Santa Monica, Calif., in whose home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition," Dr. Langford said in an interview with the National Voice. "I hope his flight will help teach the youth of this land the value of clean living and total abstinence."

Corrigan took off from Floyd Bennett Field, New York, presumably for the west coast. His arrival in Dublin was the first news anyone had that he was not on his way to California.

Still dressed in his greasy flying togs, Corrigan met Eamon De Valera. "As long as you choose to stay in this country," the Irish premier told him, "you shall be an honored guest of Eire."

In Ireland, Corrigan seemed to be more proud of his plane than of his achievement. "She's in grand condition after that hop," he said. "I think she could take me around the world."

THE CHRISTIAN HOME

One mark of the Christian is that he is "given to hospitality." What is true of the individual is equally true of the Christian home, for one of its chief marks is a large-heartedness that is not forgetful to entertain strangers. Recently, during a period of reminiscences some stories were told which illustrated how liberal Christian people were in pioneer days with what little of this world's goods they were permitted to possess. Here was a family of twelve children, with father and mother, making their home in a small house built partly in the side of a hill, the second story of rough-hewn logs, with a tiny attic under the crude roof reached by a simple ladder and entered through a small window-like aperture from the outside. In addition to the fourteen members of the family there was another honored Guest, the same who blessed a home in Bethany centuries ago, and shared a village wedding in Cana. Because he was there, the rooms of the tiny house were enlarged so that when the itinerant preacher came and found no parsonage to shelter him and his family he was invited to share the comfort and protection of the already crowded little house on Swan Creek. The preacher's family was assigned the second floor, the family took the hillside basement, and the boys of the family found nighttime accomodation in the tiny attic. That same modest home, made beautiful with the spirit of Christian hospitality, sheltered many of the devout leaders of the church whose fruitful labors saw thousands won for Christ and the Kingdom. The walls that shelter the Ark of the Lord are always blessed dwelling places.

—Religious Telescope.

Miss Sallie Carroll: "We love Japan; we will never be satisfied until we help her become a Christian nation."

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

A Letter from Mrs. G. W. Dameron

Dear Friends:

This is the first opportunity I have had to greet you as Superintendent of Mission and Bible Study, but I assure you I have been quite busy trying to become acquainted with my duties. For the past six weeks I have been in Nashville, Tenn., studying at Scarritt College. This was not only a delightful privilege but a profitable one. I don't know of a more helpful opportunity that could have come to anyone and especially to a new Superintendent of Study. I had the privilege of studying under Miss Mabel K. Howell, whom many of you know. Miss Howell is not only a deeply consecrated woman, but also an outstanding church leader and educator. She is at the head of the Missions Department of Scarritt College.

Scarritt College, too, is all that we have ever heard it was—from the beauty of physical surroundings to the earnestness of purpose which prevails among students and faculty members alike. And yet there are no "long faces," but joyous Christian fellowship in which all share. Dr. J. L. Cunningim, President of Scarritt College, says of the Scarritt ideal, "We want to make Scarritt College an actual demonstration of the Kingdom of God on earth. To that end, we—the students and faculty—seek to live together as one big Christian family."

Plans are already under way for the fall study, the topic of which will be the Church in the City. The text book will be "The American City and Its Church," by Samuel C. Kincheloe. Last spring we studied about the task of the Church in rural areas. It is fitting that we turn our thoughts now to the Church in the city—or urban settlements—where 56 per cent of the people of the United States live. I should like for each auxiliary study leader to read Kincheloe's book, "The American City and Its Church," in preparation for the fall study leaders' meetings (no longer called "Coaching Day").

To the Executive Committee and any others who in any way made it possible for me to attend Scarritt College, I am deeply grateful. I shall always treasure this experience as one of peculiar value and helpfulness.

Yours in His Service,
ESTELLE D. DAMERON.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

Lake Junaluska, N. C., July 28, 1938.

Dear Women: This being the first time I have attended the Leadership School at Lake Junaluska, I am revelling in the beauty of the place and in the wonderful opportunities offered.

Six other women from Executive Committee are here—Mesdames D. L. St. John, E. V. Perry, L. J. Power, T. H. Fore, R. E. Rollings and L. O. Todd. Each is taking two courses for credit. Several others from Mississipi are present, enjoying the enriching experience of the School.

All Mississippi people are planning a picnic for one evening, to which we are looking forward with pleasure.

The enrollment is 585, the highest on record for a single term.

Mrs. W. A. Newell, Council Superintendent of Christian Social Relations, is holding a seminar each morning, and Mrs. Helen B. Bourne, Secretary of Education and Promotion, is meeting all women who are interested in the Missionary Society.

Seven bishops are here—Bishops Paul B. Kern, A. Frank Smith, Charles C. Selecman, Hoyt M. Dobbs, John M. Moore, Ivan Lee Holt and W. N. Ainsworth. Bishop Clare Purcell will preach Sunday.

When we get home, we will share the inspiration and information with you.

KATHERINE A. WILSON.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Leadership Training School, Holly Springs, Miss., July 18-23, 1938

The Mississippi Leadership Training School held its tenth annual session July 18-23, 1938. The school opened on Monday evening with a program of welcome and introduction of faculty members. The enrollment exceeded that of any past year, one hundred and forty-five, ninety-three of whom were women. Fifty-two auxiliaries of the Methodist Church, South, had a part in making the school a success by sending representative Negro women to take advantage of the training offered.

The following accredited courses were offered: Worship, Christianity and Race Relations, Planning for Children in the Local Church, Enlisting and Developing Workers, The Church and Its Work, Christian Youth Building a New World.

This is the third year that all courses have been taught by accredited teachers. In addition to these courses the State Departments of Extension and Health furnished leaders for handcraft and health classes.

Rev. Roy A. Grisham, Conference Executive Secretary, and Dr. P. H. Easom, State Director of Negro Education, made valuable contributions to the program by each participating in one of the inspirational services. Marjorie Haggart, Rural Deaconess, participated in the school by leading recreation and teaching the course, "Christianity and Race Relations."

The following societies sent delegates: Tupelo, 2; Pontotoc, Amory, West Point, Louisville, 2; Columbus, Starksville, Durant, Holly Springs, 6; Corinth, 2; Oxford, New Albany, Water Valley, Waterford, Booneville, Guntown, Clarkedale, 3; Robinsonville, Rosedale, Greenville, Cleveland, Merigold, Shipman's Chapel, Duncan, Dublin, Sumner, Alligator, Lexington, Belzoni, Minter City, Doddsville, West, Greenwood, Ruleville, Schlater, Winona, Senatobia, Marks, Sardis, Grenada.

In addition to these a number came at their own expense, and several were sent by the Presbyterian auxiliaries.

The training school will certainly bear fruit and Southern Methodist women may justly be proud of the part they are playing in developing Christian leaders among Negro women and thereby contributing to the development of more Christian relations between the two races.

We may be assured that the Colored Methodist Church sincerely appreciate our efforts.

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In Memoriam

IN MEMORIAM

In the passing of our good friend, Mrs. Jimmie Humphries Gordy, on July 5th, the town and community of Grayson have sustained a great loss. She was a devoted member of the M. E. Church, Sunday School and Missionary Society. Although she was of a reserved nature she was ever ready to discharge the duties committed to her hands. Through her long illness she was a patient sufferer and a faithful servant of her Lord. Her faith was child-like. All that skilled physicians and loving hands could do failed to restore her. She died in peace.

She leaves a devoted husband, S. E. Gordy, two worthwhile sons, a loving mother, and one sister, all of Grayson.

We think of her as another soul in Paradise.

A FRIEND.

HENRY MASON YOUNG

Henry Mason Young, son of Mason Young and Sarah Elvira Davis Young, was born February 13, 1860, at Blythe's Chapel, in Prentiss County, Mississippi. He became a member of the Methodist Church at Blythe's Chapel in 1874. He was licensed to preach at Marietta, Mississippi, October 4, 1884. Brother Young joined the North Mississippi Conference in November, 1888. Bishop Charles B. Galloway was president of the Conference at that time.

On January 20, 1880, Rev. H. M. Young and Miss Ida Victora Bane were united in marriage. Rev. W. M. Young said the ceremony. Mrs. Young passed away in 1929. On December 1, 1935, Rev. H. M. Young and Mrs. Dave Bane were united in marriage. Rev. W. J. Wood said this ceremony.

For thirty-eight years Brother Young was an active and faithful member of the North Mississippi Conference. To him, preaching was not a profession but a passion. He loved to preach because he loved men. One of the first things that anyone who knew Brother Young would say about him was, that he was a good man. That is one thing about his life that we cannot forget. When we say that he was a good man, we mean all that the word "Good" implies. The writer followed Brother Young in one of his pastorates and lived there for five years. During those five years, we did not hear one person say that he was not a good man. He lived so consistently that he inspired in others a desire to be good. To him, faith was not something to preach but a principle to live by. It could be said of him, "He lived by faith." The spirit of hopefulness was another characteristic of his life and ministry. Hope was the anchor of his own soul and he preached a gospel of hope to others. Brother Young was so devoted to the work of the ministry that his work was not a duty but a privilege. Having loved his church, he loved it to the end.

In 1926 Brother Young asked for the Superannuate relation. This relation was granted by his Conference and he moved to Booneville, Mississippi, where he spent the rest of his days. The spirit and attitude of a preacher in his retirement are very good indications of the kind of reserve he has been storing up during his active ministry. It was very refreshing indeed to know the attitude of Brother Young in his retirement. The spirit in which he accepted this relationship was a revelation of the real man that he was. His retirement was spent in peace among the people who had known him from childhood. These people loved and honored him because they knew him and because of the noble life he lived. His patience and his gentle spirit were like balm to the souls of those who knew him. He was ready to go and meet the Father but he waited patiently for the summons, even though he suffered a lot of physical pain. He bore his suffering with the fortitude of a real Christian. He never questioned the goodness and mercy of God.

Brother Young fell on sleep April 8, 1938. The funeral was conducted from the Methodist Church in Bonneville, by his pastor, W. L. Robinson and Rev. J. D. Thompson, the Baptist pastor of Booneville. He was buried at Booneville, Mississippi, April 9, 1938. He lived the kind of life that is worthy of immortality.

W. L. ROBINSON.

RESOLUTION—CHAUNCEY FRENCH

The Board of Stewards of the Rayne Memorial Methodist Church, at a recent meeting, unanimously adopted the following resolutions,

Whereas, our Heavenly Father, in his infinite wisdom, hath summoned our beloved brother and fellow-worker, Chauncey French, to a larger, fuller life,

Whereas, He was a faithful and devoted member of Rayne Memorial Church for many years and rendered efficient service both as Trustee and Steward, and contributed liberally of his time and money to its many activities,

Whereas, The initiation of the movement for the financing and construction of our modern Educational Building was, in a large measure, due to his untiring efforts as Chairman of the Building Committee,

Therefore be it resolved, That the Board of Stewards of Rayne Memorial Church, together with the many close friends, with whom he was so long associated in church work, have sustained a real and distinct loss in his passing,

That, His wise counsel and business ability, in helping to solve administrative and financial problems of church work, will be greatly missed by his former associates,

That, While we bow in humble submission to the will of the Heavenly Father, we pray that consolation and guidance from Him will prove a sustaining help to the bereaved family,

That, A copy of these resolutions be sent to the family and also to the New Orleans Christian Advocate for publication and that they be inscribed upon the permanent records of this Board.

Rayne Memorial Church,
L. C. PIGFORD,
President.
J. D. RUMPH,
Secretary.

New Orleans, La., June 20th, 1938.

In Polish they call it "Wakacije"
The Swedish people say "Semester"
In French it turns out to be "Les Vacances"
And in Spanish it's known as "Vacaciones"

Wherever you go there's a name for it.
To you and us, however, it's just good old "Vacation."

I have a poor opinion of a man who talks to men what women should not hear.—Richardson.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Hot Weather is Here—
Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

PROMOTION OF BENEVOLENCES

(Continued from page 5)

Executive Secretary of each of the five General Boards, one of the Publishing Agents, and two representatives, a minister and a layman, from the Board of Missions, the Board of Christian Education, and the Board of Lay Activities. Following the appointment of these representatives by the College of Bishops and the several cooperating boards the Committee met in Nashville, Tenn., May 31 for organization and consideration of its work. The members of the committee are: Bishop Paul B. Kern, Bishop Clare Purcell, Bishop J. L. Decell (College of Bishops); Dr. W. G. Cram, Dr. W. F. Quillian, Dr. G. L. Morelock, Dr. C. W. Tadlock, Dr. T. D. Ellis (Secretaries); Dr. B. A. Whitmore (Publishing Agent); Dr. J. D. Hammons, Mr. D. H. Hall (Board of Missions); Dr. W. M. Pearce, Dr. J. N. Hillman (Board of Christian Education); Dr. Dawson C. Bryan, Dr. Harry Denman (Board of Lay Activities).

The Committee organized by electing Bishop Clare Purcell, Chairman, Bishop J. L. Decell, Vice-Chairman, and Dr. G. L. Morelock, Secretary. An Executive Committee was constituted to which was referred the matter of further consideration of a secretary and matters of detail including office, budget, etc.

The Joint Cooperative Committee for the Promotion of General Benevolences was constituted by the General Conference for the purpose of bringing all of the promotional activities for Benevolences under one head and direction, bringing the five General Boards of the Church into cooperation with this end in view, and setting up an adequate budget for the work.

The Committee feels that in the selection of Dr. Vliet an unusually strong man has been found to head up this work. With the full cooperation of the Bishops and the other leaders of the Church, and the responsible agencies of the Church as a whole and the annual conferences, it should be possible for him to render tremendous service to all of the causes represented in the Benevolences.

Dr. Vliet will work under the direction of the Joint Cooperative Committee and at the same time serve as Associate Secretary in the field of Benevolences for the Board of Lay Activities. He will assume the responsibilities of his office on August first.

The next meeting of the Joint Committee will be at Lake Junaluska, N. C., August 13.

G. L. MORELOCK.

The man who would lift others must be uplifted himself and he who would command others must learn to obey.—Charles K. Ober.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

	1937	1938
Alexandria District—R. H. Harper, P. E.	400	188
Baton Rouge District—J. Henry Bowdon, P. E.	159	239
Lake Charles District—B. H. Andrews, P. E.	429	234½
Monroe District—H. L. Johns, P. E.	513½	392
New Orleans District—E. C. Gunn, P. E.	414½	288½
Ruston District—Louis Hoffpauir, P. E.	305	280
Shreveport District—A. M. Serex, P. E.	543½	430½
	2,764½	2,052½

Mississippi Conference

Brookhaven District—R. H. Clegg, P. E.	102	192
Hattiesburg District—W. B. Alsworth, P. E.	447½	413
Jackson District—T. M. Brownlee, P. E.	233	339
Meridian District—W. B. Jones, P. E.	329½	216½
Seashore District—J. F. Campbell, P. E.	223	229½
Vicksburg District—H. A. Gatlin, P. E.	141½	98
	1,476½	1,488

North Mississippi Conference

Aberdeen District—W. P. Buhrman, P. E.	107	162½
Columbus District—L. P. Wasson, P. E.	135½	95
Corinth District—J. D. Wroten, P. E.	149	177
Greenville District—J. R. Countiss, P. E.	63½	106
Greenwood District—A. T. McIlwain, P. E.	407½	425½
Sardis-Grenada District—C. T. Floyd, P. E.	76	96
	938½	1,062

The above report may have some slight errors in it, but it is substantially correct and carries all credits.

STANDARD COFFEE
STANDARD COFFEE COMPANY
STANDARD COFFEE COMPANY

MEN WANTED
Salary and Commission

The Standard Coffee Company may hold the opportunity you are looking for.
This Company furnishes its permanent route representatives with DeLuxe Sedan Delivery Trucks, gives them a weekly salary, pays all automobile expenses, and then pays a generous commission on collections over a certain minimum amount.
Route salesmen earn net—

FROM $16.50 TO $40.00 PER WEEK, 52 WEEKS A YEAR

Successful route salesmen can become territorial managers, some of whom now earn over $150.00 a week.
The type of man best fitted to make good in this business is a married man, between 25 and 35 years of age, who can furnish first-class references and cash or real estate bond.
There is a Standard Coffee routeman near you. We will be glad to make arrangements for you to discuss with him the possibilities of this business.
With Standard you can grow just in proportion as you are willing to put in a sincere, honest day's work selling and delivering Standard merchandise right to the homes, and can hire and train others to do the same.

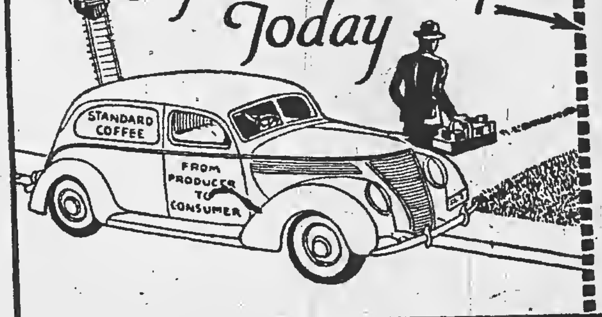
Please fill in the attached coupon and mail it to us. We will see that you are given an opportunity to learn all about this business.

STANDARD COFFEE COMPANY, INC.
P. O. Box 98, New Orleans, La.

Sign and Mail Coupon Today

STANDARD COFFEE COMPANY, INC.,
P. O. Box 98,
New Orleans La.
Please send me application form for position of salesman with your company.

NAME..
STREET..
CITY..
STATE..



New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

The Christian church, as the organized exponent of Christianity, must set its own house in order and get ready for the greatest crisis in history . . . . Christianity is not essentially a personal religion, it is also a political faith, and its message means social reorganization.

—E. Stanley Jones.

THE PRAYER-ROOM TODAY

Lord, grant me an overwhelming consciousness of thy presence, and an overmastering sense of my responsibility for ministering to others—even the passion which sent Jesus to the cross.

Vol. 85. No. 32.

NEW ORLEANS, LA.
THURSDAY, AUGUST 11, 1938.

Does Our Religion Show?

Does our religion show? Do we want it to show? Or do we ask, as fond parents may ask of a possible vaccination scar, to have our religion placed "where it will not show?"

It is reported of certain of the Apostles that their enemies "knew that they had been with Jesus": the Apostles' religion SHOWED.

Here is a man who has a short, biting, critical, carping, cutting, fault-finding disposition. He appears to say: "Do not ask me to be different. I'll be a Christian provided I can still be myself. Do not expect my religion to interfere with my temper and temperament. That's my way, after all." In other words, Jesus can have what's left.

This man has a business. He says: "Do not expect my business to indicate that I have been with Jesus! Religion is one thing and business is another. If I am to be a Christian it will have to be some place where it does not show."

Our statesmen's words and actions indicate clearly that they have spent much time before the altars of the strange gods of Profit, Mars, and Personal Ambition. It is not so evident that their policies have been affected by "their having been with Jesus."

Does a Christian business or corporation look different from a non-Christian? In what way does the imperial policy of Christian Italy differ from the imperial policy of heathen Japan? What change is wrought in the policy of a government or of a public utilities company when the heads thereof become Christian? Or is our religion not supposed to show?

What have we to show that we "have been with Jesus?"

Those are the questions: our words and deeds are the answers.

—Addison H. Groff, in The Messenger.

Wallet of the Week

A PAGAN CENTER OF THE WORLD was the description applied to New York City recently. The city has a population of seven million and has one thousand and seventy-four churches, with a membership of five hundred and fifty-four thousand. Seven per cent of the population hold membership in Protestant churches and only forty per cent of those attend Sunday services. About two per cent of the population attend Church School and regular church attendance is pitifully low.

* * *

THE MOHAWK VALLEY in New York was settled two hundred years ago, and the two hundredth anniversary was observed at Fort Johnson on July 9. At the time Sir William Johnson, of Ireland, settled in that section, it was a virgin forest and it was truly a frontier settlement. For Johnson's leadership in the French and Indian War, he was made a baronet by the King of England. He afterward built Johnson Hall in 1763, still one of the show places of the Mohawk Valley, and he was almost a feudal lord of that day and section.

* * *

THE FAMOUS BOSTON TEA PARTY of December 16, 1773, had an echo in a letter recently discovered in the Public Record Office, London. The letter of the firm of Davison, Newman and Co., petitioned the King for recompense for sixteen chests of tea thrown overboard by a second tea party in Boston Harbor. According to the claim, "a great number of persons, many of them disguised and dressed and talking like Indians," boarded the brigantine, Fortune, on the evening of March seventh, 1774, "broke open the hatches and threw the tea into the water, whereby the same was wholly lost and destroyed."

* * *

OF AUTOMOBILE FATALITIES in New York City in 1937, forty per cent of the victims were found to have been drinking alcoholic beverages, according to a statement credited to Dr. Thomas A. Gonzales, chief medical examiner. The annual report dealing with violent deaths is quoted as saying that one of every three pedestrians killed in highway accidents in the last two years had been drinking. The report declared that traffic regulations had materially reduced highway accidents, but that such regulation could not control the action of pedestrians or drivers under the influence of drink.

THE COMMERCIAL NATIONAL BANK of Chattanooga paid tribute to the clergymen of that city recently in an advertisement which appeared in all local papers. The caption was, "A Clergyman's Work is Never Done." After enumerating the numerous tasks of the clergymen, this tribute followed: "We who work all day and by set hours, gladly pay tribute to the clergy whose work never ends. We hereby take the occasion to remind ourselves and you that the clergy richly deserves our friendship, our cooperation and our full support."

* * *

THE POPULATION OF THE WORLD, according to the **Philadelphia Evening Bulletin,** is 1,828,000,000, of whom 639,000,000 are Christians and 1,189,000,000 are non-Christians. There are 318,000,000 Roman Catholics; 130,000,000 Eastern Catholics; 191,000,000 Protestants; 15,000,000 Jews; 227,000,000 Mohammedans; 311,000,000 Confucianists; 215,000,000 Hindus; 161,000,000 Animists; 140,000,000 Buddhists; and 120,000,000 miscellaneous non-Christians.

* * *

THE NATIONAL AHEPA, a Greek-American fraternal organization, will hold its fifteenth annual convention in New Orleans, August 14 to 20. The arrangements include religious ceremonies and colorful pageantry. On August 14, His Grace Archbishop Athenagoras will dedicate Holy Trinity Church, erected by the oldest Greek Orthodox Church organization in America. The Archbishop will be assisted in the ceremonies by other clergymen. Thursday's program will include an afternoon parade on the streets with Ahepa patrols, and the convention banquet at the civic auditorium in the evening.

* * *

THE FOUNDATION OF SOCIAL WORK is interestingly presented in a paper by Rev. J. F. Finnegan, D. D., Ph. D., in a recent issue of **Catholic Action.** The writer shows that while the Romans had considerable social legislation such as the Agrarian Laws of Tiberius Gracchus, and the state-controlled conservation of food stores under Gaius, all of such measures were Rome-centered and were rooted in political selfishness. In the same manner, he analyzes Greek social objectives as resting upon Greek refinements of thought and without anything of true charity and philanthropy. He calls the whole story a record of "Unphilanthropic Paganism."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager | **H. T. CARLEY, D.D., Associate Editor** | **C. MILTON CHALMERS, Publisher**

EDITORIAL

THE CHURCH PRESS

Much is being written and thought today regarding the church press. Some of the discussion is an echo of the financial straits into which denominational papers have drifted; and, in the case of our own church, it reflects also anxieties, interested or otherwise, growing out of the prospects of reorganization. We have no disposition to discourse upon what papers should survive, but we do have very definite convictions as to what policies should not survive. We write, therefore, of policies only.

We do not look with favor upon the syndicated press which at present dominates the publicity of the Methodist Episcopal Church. We have seen all their papers except the **California** and we know and appreciate their editors. We have not the figures as to the financial operation, but we have understood that they have not been self-supporting. We do not believe that chain publicity can ever command a support at the hands of Methodist people. It lacks the originality and the individuality which makes the church paper a ministry to the people.

We are opposed to the maintenance of our periodicals by appropriations from the proceeds of our Publishing House. In the Methodist Episcopal Church, South, our General Organ has been subsidized to the extent of $178,203.18 in the past eight years—$76,402.68 during the last quadrennium. This subsidy has been made to maintain the periodical, but it has not established it in the loyalties of the people. We are not literalist in our interpretation of the sixth Restrictive Rule, but we cannot believe that the appropriation of this enormous subsidy is just to the whole Church and particularly to the superannuate preacher who has a Constitutional interest in the earnings of our Publishing House.

This brings us to our own publication. This paper has a nominal subsidy from the three patronizing Conferences. We have told the Publishing Committee more than once that we desire its elimination at the earliest possible moment, and we have worked constantly toward that end. We say very frankly that we are opposed to these subsidies. They are not a remedy for the distresses of the Conference organ, they only temporize with difficulty, and they subtract from the funds which are sorely needed for causes resting wholly upon the benevolence of the Church. After four years of first-hand grappling with the problems, we are convinced that a subsidy is but an easy and an indolent means for meeting a responsibility. We believe that the general interests of the Church should make fair compensation for their space requirements and that all subsidies should be abandoned. We would say that the first General Conference of the United Church should register its disapproval of subsidies. In our opinion a constituency of three hundred thousand members can maintain a Conference organ, and an editor with energy and ability can sell it to our Methodist people. Placing the church paper in the budget of the local church is merely a variation of the subsidy policy—it builds no loyal clientele upon whom the fortunes of the paper must rest. These opinions are not speculation with us, we have had four years of clinical experience.

The Church cannot have a vigorous and a virile press without an interested and a loyal constituency for its cornerstone. Doping has a cumulative effect and in the end leaves its victim an intellectual, a moral, a social and an economic cipher. It appears to us that the church press most feasible and most likely to make its own way is the area, or what is now known as the Conference organ. We would emphasize, however, that it cannot succeed if its editorship is to be made a buffer in the appointments, a Conference sinecure. A man may be a good man and a man of ability, but unfitted temperamentally and otherwise for editorial responsibility. No form of church press will ever succeed until editorial fitness shall be made a first consideration.

THE HARRISON-THOMAS-FLETCHER EDUCATION BILL

Our attention has been called to an editorial discussion of the above styled measure now before Congress. We are not familiar with the details of the bill, but we have asked for a copy of it. A summary of the report of the Advisory Committee on Education was carried in the April issue of **The Journal of the National Education Association** and a brief comment favorable to the bill was published in the May issue of the same periodical. The report of the President's Committee did not seem to propose Federal control of education, and the bill itself specifically reserves to the states the entire control including the "institutions for the preparation of teachers." As we see that phase of the question, the danger of purse-string control is much greater than any that might be effected by the terms of a statutory enactment. The bill has certain cryptic phraseology like "equalizing of educational opportunity," adopted from the minority report of the President's Committee, which we do not like, and we are not enthusiastic about adult education on a "project basis." The participation of parochial and private schools in the report was limited to textbooks, transportation, scholarships for pupils 16 to 19 years of age, health and welfare services, and the continuation of student aid. The recommendation was so limited and so uncertainly made as to have danger in its trend rather than in its specific terms. We are opposed to anything that would threaten our time-honored doctrine of the entire separation of church and state and we are opposed to all legislative extravagance and that includes the subsidies of this bill. We will have more to say about this measure when we have studied the bill itself.

THE CAMPAIGN ENDS

The curtain is down on another Advocate campaign. Our friends in Mississippi and Louisiana will be interested to learn that all bills are paid to August 1, and we have a cash balance in the bank of $2,102, as against $1,141 at the same time last year. The collections from the end of the campaign to November 30, 1937, totalled $4,167, and we believe that it is reasonable to assume that they will not be less than that this year. This would give us $6,167 for operating expenses to the end of the Conference year. Subtracting our expenses for the four month period, we should close the Conference year, November 30, with a cash balance of $2,500 as against $942 balance in 1937—an improvement in Advocate finances for the year of more than $1,500. We feel reasonably certain that we will close out the Conference year in the best condition which we have known for a decade. We thank all our friends of the ministry and laity of these three Conferences for making this condition possible.

We will make the best circulation report that we have made for ten years. The total number of subscriptions received in the campaign is 5,383 as against 5,179 in 1937. There were 308 Aldersgate credits, 52 superannuate gift subscriptions, 83 hospital subscriptions, 1,122 new subscriptions, and 3,808 renewals.

Editorial Miscellany

By Dr. H. T. Carley

COMPANY FOR SUPPER

The rural nomenclature for meals differs noticeably from the urban. In the country we have breakfast, dinner, and supper; in the city you have breakfast, lunch, and dinner. The difference extends not only to the name and order of the meals, but also to the menu.

A typical city breakfast consists of a piece of toast, a cup of coffee, and a small dish of some kind of cereal. In the country we have coffee, grits, eggs, bacon, hot biscuits, butter, molasses, and, likely as not, muskmelons when they are in season.

In the city, lunch—the midday meal—probably consists of a slice of cold bread with a lettuce leaf and a piece of tomato on it, and water, tea, or milk. In the country dinner is the noon meal—and it is a good one. At this time of year, we have butter-beans, corn—fried or on the cob—eggplant, squash, tomatoes, cucumbers and onions, Irish potatoes, cornbread, iced tea and milk, and, maybe, kershaw pie. Oh, yes—I almost forgot the fried chicken.

Dinner in the city comes at supper time—and frequently it is a pretty good meal. In the country, we have for supper what was left from dinner—if anything. It won't be long till breakfast, anyhow.

But when company comes! Then we put on the big tablecloth, hunt up the funny little forks and spoons, clean up the lamp chimney and put fresh oil in the lamp. Instead of one chicken, we kill two, fry the breasts and second joints, and make a big pie of the backs, drumsticks, wings, necks, and giblets. We have some of all the vegetables in the garden and a can of English peas from the store. Instead of biscuits we have hot rolls—if they rose enough during the afternoon. If you want the molasses—and some of us always do—you have to ask for it, for, being more or less a plebeian article of diet, it has been relegated to the kitchen shelf. The dessert—for we always have dessert for supper when company comes—may be watermelon or ice cream or any one of the many delicious concoctions every good housewife knows how to mix up.

So we have pleasant fellowship with our friends, and a corking good meal—and that's a combination hard to beat. Even if we didn't have the supper, we'd enjoy the friends.

TWILIGHT OF THE PRESS

By Ernest A. Dewey

No newspaperman expects to write, in this lifetime, the requiem for his profession. Hateful is the thought of an existence barren of the noises of the newsroom, the clatter of linotypes, the thunder of the presses and the smell of ink. Even so, in quiet moments after an edition has gone to press, occasionally there pop up thoughts of disquieting uncertainty about the position of the press in the scheme of the not far distant future. That uncertainty is multiplied by many things: by the attitude of government in a state of flux toward the press; by the mushroom growth of radio, an industry which, in scarcely ten years, has grown to Gargantuan scale and made a place for itself partly by carving a huge hunk out of the journalistic carcass; and by other matters, most important of which is the change in the press itself.

Fifty, forty, even thirty years ago, the newspaper was a vital force in American life. Today it is as impersonal as an apartment-house trash-barrel, and its daily collection of fact and opinion no longer is adequate to the task of informing and holding together the mind of the modern community. With expansion in size and horizon the educative value of the press did not broaden. It merely spread itself thinner. Presstime no longer is an event but an incident. The journalistic voice has changed from a clarion call to a mixed-up voodoo mumbo-jumbo which glorifies the wisecrack rather than the clean-cut thought. Editorial opinion in this day sometimes attempts straight thinking and unbiased analysis of important issues but more often bemires itself in frothy argument pandering to one political group or another with no particular degree of sincerity behind it expected or accorded.

In the Golden Age of American journalism—the days of the Greeleys, Danas, Wattersons and other journalistic titans whose fame has almost become fable—the American newspaper spoke with the voice of authority; it commanded respect; its influence was a potent compelling force; literally, it molded public opinion, because it centered public attention. When the editor spoke the public listened. The "power of the press" was a thing real and tangible, for each paper expressed the individuality of its editor and its following numbered those who avowed his convictions gospel. This was an era of glory for the press.

Modern machinery brought in the golden age of income to the newspaper business. The newspaper increased in pages and its news and circulation horizons widened. Mechanics of the modern press required huge investments. From a personal journal the newspaper progressed to a repertorial medium as coldly impersonal as a doorknob. The places of responsibility upon its staff were taken by efficient business-getters who must govern its policies according to circulation figures and advertising lineage as flatly as any other business is governed by gross sales and net profits. The dewy-eyed sentimentalist and the flaming literary firebrand must needs become a columnist or quit. The editorial writer became a nonentity, a specialist in pap. The plants became mere newspaper factories more greatly concerned with private profit than with informing, educating and focusing the mass mind.

Popularity spelt big circulation, so good business indicated following and pandering to public opinion rather than leading it. The popular paper must please everybody and in striving for mass production the press voluntarily abandoned the fortress of its power. It surrendered the generalship of advancing thought to become a mirror of the mob. Its influence upon public opinion thereupon diminished as the newspaper increased in size. The Greeleys, Danas, Wattersons—voices of the individualized newspaper—were replaced by the "canned" opinionative columns of columnists whose outputs are not an expression of the identity of any single journal but are broadcast by syndicates like tumbleweeds in the wind. The newspaper of today presents a polyglot of opinion; a review rather than a view.

The newspaper no longer monopolizes the public attention. Modern life has diffused and complicated that attention to such an extent that the modern newspaper finds its influence even less pressing than that of the corner movie or a fifteen-minute radio broadcast. It endeavors to compete with those mediums, yes. Through puzzles, contests, pictures and comics it invades the field of lowbrow entertainment, which it cannot hope to conquer. The newspaper can claim the interest of its reader only so long as it can entertain him or imform him upon a query he may have in his mind. A headline may snatch at his attention an instant longer but the story needs to be exciting to postpone the moment when the paper is discarded as merely a soiled fragment of that day's life.

The editor of **The Commonweal** once said that I was "frankly contemptuous of print" as an influence in modern American life. And why not? Experts who were paid to find out discovered that the average American spends less than four minutes time upon his daily paper. How much influence can we exert upon any individual in that time? How much information can we give upon matters that require thoughtfulness, how much prejudice can we overcome, how much public opinion can we mold in four minutes?

There is the tragedy of the newspaper. Print requires thought to digest it into opinion; it requires study to digest it into accurate opinion. It has never had great appeal to the crackpots who will not "waste" time getting into essentials but who skim the surface, gain the fragmentary incomplete view of an issue or a fact and rush off half-cocked to air a half-baked opinion. Modern life has become so complex that the American people believe they no longer have time to "go out and find a stump to sit down on and think things out." We believe we are so busy that we have only time for pre-digested foods, facts and opinions. And too often those who have the job of supplying these pre-digested facts and opinions are themselves too busy flea-hopping from one thing to another to qualify themselves upon the very facts they present and the opinions they are in such hurry to express.

This hurly-burly of haste is reflected in the American press to the extent that its influence has been lessened still more. Mental laziness has grown upon us until we pay less and less attention to print. In this we are abetted by the presence of radio to which we have only to listen without the effort of reading. Radio has pushed the press still further into the twilight by taking its place as a purveyor of news with greater immediacy, by exerting a more personal appeal to the emotions than is possible by means of print, and by taking a prodigious swipe at the advertising revenues of the press.

An editor friend of mine who is publisher of a large Midwestern newspaper, is making a vigorous fight before the communications commission to acquire control of a radio station. When I asked him recently why he appeared so anxious to get into a competing business he replied: "I want that radio station for the same reason that the wise livery-stable proprietor of the early 1900's put a garage in the back end of his building."

How prophetic is his view, I wonder?

—The Commonweal.

RESOLUTION REGARDING CHILDREN'S RADIO PROGRAMS

(Southern California Conference, M. E. Church)

"WHEREAS: The majority of radio programs now on the air for children are not conducive to substantial character building, but on the other hand, because they often glorify war and carry blood-curdling stories of murder, crime and terror, they are deleterious to the health of our children, physically, morally and spiritually; and, many mothers complain that their children suffer ill effects, nervously, resulting from these programs; and

"WHEREAS: Advertisers do themselves, as well as their intended customers, a disservice by the use of this char-

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Ralph Cain is doing a splendid work at Gonzales. He reports that he expects to complete his Advocate quota.

Rev. R. V. Fulton has secured his full quota for the Lottie charge. It is a good piece of work and we genuinely appreciate it.

Rev. A. M. Wynne reports on the Advocate campaign from the goodly little town of Bonita. We appreciate his interest and work.

Rev. L. P. Moreland sends three additional subscriptions from the Choudrant charge. We thank Bro. Moreland for his effective work.

Rev. Maurice Fulkerson sends ten subscriptions from Newellton—a community church in Monroe District, and a delightful people indeed.

Rev. O. L. Tucker adds to the completed quota of New Iberia charge two more subscriptions for which we extend our sincere thanks.

Rev. Howard E. Pfost sends one renewal and four new subscriptions from Greenwood, and says "More to follow." Thank you, Bro. Pfost.

Rev. Sidney A. Seegers sends a magnificent list of subscribers, more than his quota, from Lake Providence, for which we are duly grateful.

Mrs. W. C. Metcalf continues her good work for the Advocate at West Monroe, and we sincerely appreciate her loyalty. Rev. C. K. Smith is pastor.

Rev. A. A. Collins is taking care of the Advocate at Cotton Valley and he expects to bring the campaign to success before the time for the final report.

Rev. L. A. Carrington, who serves the Hall Summit charge, registers his interest in church publicity with a list of six subscriptions for credit to his work.

Rev. T. D. Lipscomb sends four subscriptions which brings his total to eight on a quota of four for Hackberry charge. We appreciate his message of commendation.

Dr. A. M. Serex, presiding elder of Shreveport District, was a visitor in New Orleans recently. He was accompanied by his family and will be down for several days.

Rev. H. W. Rickey gives evidence of his Advocate activity at Gibsland. It is no new characteristic of his ministry. We appreciate his unfailing support of the paper.

Mrs. Blanche R. Collins adds another list to the credit of First Church, Monroe, of which Rev. W. C. Scott is pastor. The last list included seven new subscriptions.

Mrs. H. C. Loyd remits for an additional list of twenty-one subscriptions for the credit of First Church, Shreveport, and Dr. Dawson. Fifteen of the list are new friends.

Rev. D. W. Poole sends a list of seven new and five renewal subscriptions for Tallulah charge. We appreciate this list of subscribers and also the sterling loyalty of Bro. Poole.

Rev. Carl Lueg adds eight subscriptions for the credit of the Hammond church, and he seasons it with genial good wishes. Thanks to him and to the people of Hammond.

Rev. J. E. Selfe sends a list of subscriptions and receives full quota credit for the McDonoghville charge. We thank Bro. Selfe and his people for this full response to the quota asking.

Rev. L. R. Nease, Jr. pastor at Heflin, is spending a time with homefolk in Georgia. Bro. Nease was accompanied by his family who have not enjoyed a visit to Georgia for some time.

Rev. Ellis Smith, pastor at Abbeville, was in the city for a few days last week and took time out to look in on the Advocate office Monday. We appreciate his considerate interest for the paper and the editor.

Clerical absences from the city include Dr. E. C. Gunn and his family, Dr. W. W. Holmes and wife, and Dr .D. B. Raulins and family. These are all having brief and well deserved outings in various places.

Miss Katherine Yeldell, secretary for Noel Memorial Church, Shreveport, has our thanks for a magnificent list of subscriptions from that splendid church. They have been entered and credit given accordingly.

Dr. and Mrs. Harper have done a splendid piece of work in the building of a camp for the uses of the District. In the work they have had the loyal support of the preachers, churches, and many outside friends.

Rev. H. M. Wolfe, Missionary Secretary for the New Orleans District, remembers us with a card from the "Land of the Sky" where he is attending the Assembly and taking courses having to do with his work.

Rev. P. W. Sibley sends two renewals and five new names for the credit of Walker charge. He reports progress in his work and a good revival at Friendship church where he was assisted by Rev. J. Henry Bowdon.

Rev. Ashley T. Law, writing from Laramie, Wyoming, reports a great trip through the far West including old Mexico. This is Bro. Law's third trip to that section of the country. Work at Ponchatoula is in fine shape.

Our good friend, Rev. Martin Hebert of Sulphur, sends an even thirty subscriptions from Sulphur, and invites the editor to come down and spend the second Sunday at his church. We regret that we are not able to accept.

Rev. H. M. Johnson reports that things are moving fine at Arcadia, and he sends twenty-five subscriptions for the Advocate—five of them new. We appreciate the invitation to visit with him and it will be a joy to do so when opportunity offers.

Rev. A. D. St. Amant reports his Advocate campaign from Greensburg charge and says that his work is getting along very well. His third Quarterly Conference was such as to give him great encouragement and hope for the days ahead.

Rev. S. S. Bogan has the unique distinction of having every member of his official board in the very newest charge in the Conference, a subscriber for the Advocate. The entire charge has thirty-one members and is credited with four subscriptions.

Rev. J. C. Rousseaux has finished his Advocate campaign at Colfax and Montgomery with seven to spare. Bro. Rousseaux gives unstinted praise to Dr. and Mrs. Harper, and to Rev. C. W. Lahey, and Rev. Ted T. Howes for the building of Camp Brewer.

Rev. H. N. Brown has our thanks for material favors and also for assistance in straightening out some tangles in our mailing list. We appreciate the work of Brother Brown at Pineville where he has the great hospital work of that city along with his pastorate.

Friends of Rev. B. H. Andrews, presiding elder of the Lake Charles District, will regret to learn of his sorrow in the loss of a brother. We know nothing except the fact of his brother's death and that interment was at the old home in Illinois.

Rev. J. W. Faulk makes a good report of his work at Plain Dealing and that includes a list of twenty-three subscriptions for the Advocate. He had a successful meeting in which he had the assistance of Bro. Van Carter. He is also planning a golden anniversary celebration for the Plain Dealing church.

Many a person has joined the unemployed because his boss wore rubber heels.—Road Builders' News.

REV. G. P. WHITE ILL

My Dear Dr. Duren: This is to inform you that Brother G. P. White, our resident superannuate, is again seriously ill. It seems to be another of his heart attacks. I was out to see him this morning and although he is of a cheerful heart he is seriously ill.

CARL F. LUEG.

CHURCH EXTENSION NOTICE

The Executive Committee of the Louisiana Conference Board of Church Extension will hold its fall meeting in the First Methodist Church, in Shreveport, on August 24, 1938, at 10 a. m.

Application to the general board only will be considered at this meeting.

MARTIN HEBERT,
Chairman.

HEFLIN CHARGE

Just received a copy of "The Trail of the Circuit Rider," for which you will please accept my thanks. While I recognize that the book came as an award for securing the Advocate quota, nevertheless, I feel that you should be commended for sending out such a valuable gift.

The work has been very encouraging on the new Heflin charge. As you know, this charge was formed at Conference by taking Heflin from Ringgold and Brushwood from Sibley. It was indeed a thrill to the pastor and his family to find a new and beautiful parsonage awaiting them upon their arrival in November. The two churches are only a few miles apart, and the people are loyal and true.

We just recently closed our revival meeting. Bro. Dameron did the preaching at Heflin and Bro. McCullen at Brushwood. Both of these brethren rendered service of a high order. There were four accessions at each church; five being by baptism and three by letter. There have been several other accessions by letter during the year.

As you will see from the enclosed church bulletin, I am leaving soon for my home town, Lumber City, Georgia, and will be gone during most of August.

L. R. NEASE, JR.

THE ZWOLLE MEETING

It was my pleasure to be in a meeting for a few days, with my good friend, Rev. Jeff Holladay, at Zwolle, La. The services were well attended and increased in interest from the start. One soul was converted at the altar. Others signified their intentions to re-consecrate their lives to the Lord. The activities of the church will be increased. We were delighted to have Rev. Lastie Hoffpauir, from Many, La., in two of the services.

The third quarterly conference was held during the meeting by the presiding elder, Dr. A. M. Serex. The reports showed the charge to be in good condition, and ready to report out in full by Conference. The Advocate quota was doubled. The Young People's Division had an interesting conference with the district secretary.

During the meeting a new oil well was blown in which created considerable excitement and interest in the future development of this section.

ALBERT S. LUTZ.

DR. C. K. VLIET

Dr. C. K. Vliet of Trinity Church, Miami, Florida, was chosen to the new secretaryship for the promotion of the benevolent program of the Church.

CAMP ALUMNI REUNION

A reunion of the Lake Arthur Camp Alumni will be held at the Lake Arthur Camp Grounds beginning August 27, at noon, and ending August 31, 1938, at noon. The plan contemplates especially those who attended any of the Camps between 1927—the first Camp—and 1937, but anyone who is not eligible for credit in any of the Young People's Camps will be welcomed. It is not confined to the Lake Charles District, but includes the entire Conference, and others who are interested. A program of devotion, fellowship and recreation, under the capable supervision of Mrs. Percy Lambert (Flavia Spell of Crowley, La.), is planned. Miss Vera Walker, Box 191, Lake Arthur, is Business Manager and in charge of reservations. The charge for the four days is $5.00.

ELSIE WHITMAN.
P. O. Box 584, Lake Charles, La.

LAKE CHARLES DISTRICT CAMP ASSEMBLY FOR ADULTS, AUGUST 20-21

Lake Arthur Camp Grounds, Lake Arthur, Louisiana

Camp Personnel

Camp Director, Mrs. F. A. Bacon, Crowley, La.; Louisiana Conference Representative, Rev. G. W. Dameron, Shreveport, La.; Registrar, Mrs. P. D. Lambert, Maxie, La.; Dietician and Business Manager, Miss Vera Walker, Crowley, La.; Flower Committee, Mrs Charley Bruner, Branch, La.

Information

Cost—$1.25; Class Materials—Notebook and pencil; Bring—Bed linens, towels, pillow, bathing suit, personal articles; Who Should Attend—Church School Superintendents, Adult Superintendents, Bible Class Teachers, Adult Class Members, Members of Missionary Society, as many Pastors who can arrange to do so. All adults over 24, or those younger than 24, who by marriage or vocation are adults.

The program for Saturday afternoon through Sunday includes the following: A. L. Gilmore, G. W. Dameron, Mrs. F. A. Bacon, Alvin P. Smith, Mrs. A. L. Gilmore, Orville E. Priestley, B. H. Andrews, and G. W. Pomeroy. All the churches of the District are urged to send their officers and teachers, and it is earnestly hoped that the camp may mean much for the adult work of the entire District.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. J. Walters sends an appreciated list of subscriptions for the credit of Pachuta charge. There were two new and two renewal subscriptions.

Rev. Frank E. Dement sends us a new subscriber from Gallman and says that he hopes to send others for the credit of his charge before the deadline, August 8.

Rev. J. D. Slay, Ellisville, sends three renewal and two new subscriptions for the credit of his Advocate campaign. We appreciate his continued activity and interest.

Rev. A. J. Leggett, Williamsburg charge, reports five subscriptions for credit on his Advocate quota. We thank him for his list and the interest of his people.

Rev. W. L. Blackwell reports a good meeting at Louin on the Montrose charge. He had the assistance of Rev. C. C. Clark of Columbia, and there were six additions on profession of faith.

Bro. H. Mellard says a word which we deeply appreciate: "I tried hard to double the quota, but my people work at the paper mill which, until recently, operated half time." In our heart, he has credit for doubling his quota.

We appreciate very much the brotherly note from Rev. M. R. Jones of Brookhaven. Bro. Jones is serving a country church and sends three subscriptions which are credited to Brookhaven charge, of which the country church is a part.

Rev. J. W. Sells is making his superannuate home at Long Beach a center of Advocate activity as his parsonage was before his retirement. He has completed the quota for Long Beach and says that the work will continue if there may be others to be interested.

Rev. W. H. Lewis and Mrs. G. S. Helveston, who has served on the Advocate Committee for the last three years, have brought Lucedale church to the conclusion of another successful campaign. We make due and grateful acknowledgment of their faithfulness to the paper.

Mrs. E. A. Goff, of the Americus charge, sends her renewal subscription to the Advocate and says that the paper has been in her home for more than forty years and she does not want to be without it. We hope that the Advocate may long be worthy of her loyalty and support.

Rev. Claude M. Simpson, whose original home was Camden in Madison county, is now a member of the North Texas Conference, but he remains a loyal friend of the New Orleans Christian Advocate and its present editor who had the honor of being his roommate and classmate at Millsaps College.

On the eve of his departure for Lake Junaluska, Bro. W. D. Hawkins, of Meridian, sends a list of subscriptions for the credit of Hawkins Memorial Church, Meridian, and asks for time to finish his campaign after his return. All charges finishing quotas will be given credit recognition in supplemental statements.

Rev. H. L. Daniels reports revivals for Wesson charge. At Wesson, Rev. Ira Williams of Tylertown, will assist August 14-19; and at Beauregard, August 21-26, Rev. Willard Leggett of Crystal Springs, will assist. Good singing is promised and former pastors are invited to attend. Bro. Daniels sends an appreciated list of subscribers.

PERRY CAMP MEETING

Dear Dr. Duren: The Camp Meeting was held this year at Perry, McHenry, Miss., beginning June 9th, and running through the 19th, embracing the 2nd and 3rd Sundays.

Rev. W. F. Collier, Rev. and Mrs. L. D. Shelton of Nashville, were the workers. Bro. Collier is a mighty preacher of the Gospel, and gave us some wonderful spiritual food. The Shelton's are sweet singers and helpful workers in a meeting.

The Lord blessed us and gave us victory even though we did not have all the visible results desired. Our Camp is interdenominational in principle and we are very anxious that members of all churches come and worship with us. There is a great need for a camp of this kind in Mississippi, and we are asking for support from all who want to see and hear "Full Salvation" preached.

Rev. J. A. Wells and his son, Morelle, will be with us next year. They are fine workers in the Mississippi Conference and make a good team for camp meetings and revival services.

We invite young preachers of the Conference to come for a week's rest physically and for nourishment spiritually. The camp is located on highway 49, just above the little town of McHenry, 25 miles north of Gulfport, Miss.

For information write to anyone of the committee.

MRS. NOLA MEIGS,
MRS. FLORENCE LEIDIGH,
MR. L. T. FICKLING.

EAST END VACATION BIBLE SCHOOL

A Vacation Bible School was held recently at East End Methodist Church, the Beginners through the Intermediates taking part.

Much interest was manifested from the beginning by teachers and pupils. At the close a demonstration of the work done by the pupils was given at the church. A picnic was enjoyed at the park. The school was directed by Mrs. S. D. McWilliams, Superintendent of Children's Division, and Rev. T. O. Prewitt was Dean of the school.

It was said to have been the best school we held in the history of the church. Mrs. McWilliams and Rev. T. O. Prewitt were untiring in their efforts to make the school such a success.

LAYMEN'S DAY OF THE VANCLEAVE CHARGE

Laymen's Day was observed by the Vancleave charge on July 31, at Bonnie Chapel Church.

The program was well carried out by members representing each of the five churches.

The activities of this day afforded keen inspirations of duty and a better understanding of the responsibilities of laymen to their church and fellowmen.

The program follows:

Session of Union Church School by all; Preservation of Civilization, Mrs. O. H. Wilson; Communion with God, Mrs. Ruble Roberts; Ministry of Prayer, L. L. Roberts; Universal Brotherhood, Virgie Lee Havens, Preservation of Society, Maud Spaulding; Ministry of the Word of God, J. J. Ware; Ministry of Music, L. E. Havens; Devolopment of Talents, Mrs. Henry Havens; Ministry of the Sacrament, Melvin Cain; The Pastor and the Laymen by Rev. Olia Nix.

Special music and congregational singing were given between these talks.

Laymen's Day programs are also being given at each church on the charge.

MRS. O. H. WILSON.

HOW FARE THE SUPERANNUATES IN THE YEAR 1938

Let us compare ourselves this year with ourselves last year in the Special Offering for the Superannuate.

We give it by Districts, then the totals, followed by explanation and exhortation.

By Jan. 5th, 1937—Brookhaven, $802.26; Hattiesburg, $612.66; Jackson, $1131.73; Meridian, $708.21; Seashore, $615.41; Vicksburg, $633.40; Total, $4503.67.

	By July 20, 1938	Bal. Due on Special
Brookhaven	$ 626.64	$ 660.68
Hattiesburg	734.09	481.18
Jackson	437.20	1130.02
Meridian	650.61	495.67

Seashore	400.21	785.10
Vicksburg	618.57	487.49
Total	$3467.32	$4043.13

These figures show that we are now $1036.35 behind what we had paid last year by the fifth of January.

Your Board of Finance needs this Special Offering to be paid in full this year, even to provide as well for these retired men as we did last year. The number of service years rendered by these claimants who are looking to us for support, is 1660 as against approximately 1500 last year.

Without this Special Offering this year the payments to these men will average but little over $200.00.

Last year we received $11,071 through regular sources and $5,411 through the Special Offering. We need the $7500.00 that should come from the Special three per cent offering.

Very few of our pastors will receive less this year than they received last, and a good many will receive more. Let us, as effective preachers, see to it that these men who have gone before us, do not receive less this year than they did last year.

I have paid my allottment in full. Most of you pastors can get this money if you really ask the people for it, and then do your part.

The first twenty years of my ministry, while the Superannuate Cause stood in a column to itself, the great majority of our preachers either collected the amount asked or paid it themselves.

L. E. ALFORD,
For the Superannuates.

THE REVIVALS ON THE MONTICELLO AND PLEASANT GROVE CHARGE

Notwithstanding the fact that I was confined to my bed, our revivals were held on scheduled time. On the fourth Sunday in June, Rev. O. S. Lewis of Philadelphia, came to us and held a splendid revival at Monticello. The church was greatly revived and three persons joined on profession of faith.

Bro. Dan Yeager of Union Church, came to Pleasant Grove on the first Sunday in July. As a result of his earnest preaching that church was revived, and two members were added. Bro. Yeager was at one time pastor of that church, and those people still love him. Overflow crowds attended the night services.

Rev. L. M. Sharp of Union, Miss., a former pastor, began the meeting at Tilton on the second Sunday in July, and held a most successful revival at that place. There were five accessions to the church, and the membership was greatly revived.

Rev. H. L. Daniels of Wesson, held our meeting at Sartinsville, beginning on the third Sunday night in July. Rev. Ira H. Williams of Tylertown, preached on Sunday morning and held our third quarterly conference in the afternoon in the absence of the Presiding Elder, Rev. R. H. Clegg.

Bro. Daniels proved himself a real evangelist and held a wonderful meeting. He was a perfect stranger when he came to Sartinsville, but the people soon rallied to him, and he completely won their hearts. They had an old-fashioned revival of true religion at this historic old church. The membership was made much stronger and thirty-three names were added to the roll.

Monticello presented the pastor a substantial purse at the close of their meeting, and each of the other churches sent liberal poundings to the parsonage home, all of which are greatly appreciated by the pastor and his family.

I attribute the success of the meetings to the leadership of the Holy Spirit, and the faithful co-operation of the people with the different leaders.

Sincerely,
JAMES M. LEWIS,
Pastor in Charge.

RESOLUTIONS REGARDING CHILDREN'S RADIO PROGRAMS

(Continued from page 5)

acter of program; therefore

"BE IT RESOLVED: That we encourage churches, clubs, organizations and individuals to join in a concerted action to secure constructive children's programs on the air, and

"BE IT FURTHER RESOLVED: That a copy of these resolutions be sent to George Henry Payne, Commissioner of the Federal Radio Communication's Commission, a government organization, which has the power to make decisions which they deem are in the public interest."

(Note—We are in entire sympathy with any effort to improve children's programs, but we would go further than the above resolutions and say that we think the Federal Communications Commission should maintain a consistent atmosphere for character-building programs. To sandwich such between beer and character-debauching advertisements having the virtual endorsement of the Commission, and which the home cannot escape, strikes us as being a species of rank hypocrisy.—Editor)

RESOLUTIONS ON THE DEATH OF MRS. EDITH SPRAGUE DEWITT

Whereas, on July 3rd, 1938, God in His infinite wisdom, saw fit to summon from our midst our esteemed co-worker and beloved friend, Mrs. Edith Sprague Dewitt; and

Whereas, Mrs. Dewitt had long been a member of the Pine Hill Methodist Church, and the Sicily Island Woman's Missionary Society, ever giving freely of her time and means to all organizations of which she was a member;

Whereas, she was a devoted friend, a woman of steadfast purpose, always faithful to the many duties she was called upon to perform; a loving wife and dutiful mother to her two children who have gone out from that home to bless the world,

Therefore, be it resolved, that Mrs. Dewitt's passing is a distinct loss to the Missionary Society, to the community, to her many friends, and to her family.

Be it further resolved, that in commending her spirit to God, we humbly pray that her family and friends may look to God, the Supreme Ruler of the universe, for consolation and guidance.

Be it further resolved, that a copy of these resolutions be spread on the Minutes of the Woman's Missionary Society, a copy sent to the family, and copies furnished the New Orleans Christian Advocate and the Catahoula News for publication.

MISS WILLY WOODWARD,
MRS. M. E. DENHAM.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Meridian District—Fourth Round

Lauderdale, at Electric Mills, Sept. 4, 11 a.m. and 1:30 p.m.
Porterville, at Chapel Hill, Sept. 4, 3 p.m.
Fifth Street, Meridian, Sept. 4, 7, 7:30 p.m.
Daleville, at Daleville, Sept 11, 11 a.m. and 1:30 p.m.
Scooba, at Scooba, Sept, 11, 3:30 and 7:30 p.m.
Union, at Union, Sept. 18, 11 a.m. and 3:00 p.m.
Wesley, Meridian, Sept. 18, 21, 7:30 p.m.
Hawkins Memorial, at Oak Grove, Sept. 25, 11 a.m. and 2 p.m.
De Soto, at Crandall, Sept. 25, 3:30 and 7:30 p.m.
Rose Hill, at Rose Hill, Oct. 2, 11 a.m. and 2 p.m.
Enterprise, at Stonewall,, Oct. 2, 3:30 and 7:30 p.m.
Cleveland, at Mellen, Oct. 9, 11 a.m. and 2 p.m.
Central, Meridian, Oct. 9, Nov. 7, 7:30 p.m.
Decatur & Hickory, at Decatur, Oct. 16, 11 a.m. and 2 p.m.
Newton, Oct. 16, 3:30 and 7:30 p.m.
Philadelphia Circuit, at Sandtown, Oct. 22, 11 a.m. and 2 p.m.
Burnside, at Coldwater, Oct. 23, 11 a.m. and 2:30 p.m.
Philadelphia, First Church, Oct 23, 24, 7:30 p.m.
De Kalb, at Spring Hill, Oct. 26, 11 a.m. and 2 p.m.
Pachuta, at Adams Chapel, Oct 28, 11 a.m. and 2 p.m.
Quitman, Oct. 30, 11 a.m. and 1:30 p.m.
Chunky, at Collinsville, Oct. 30, 3:30 and 7:30 p.m.
Poplar Springs, Meridian, Nov. 2, 7:30 p.m.
Vimville, at Cokers Chapel, Nov. 6, 11 a.m. and 2 p.m.
East End, Meridian, Nov. 4, 6, 7:30 p.m.

W. B. JONES, P. E.

FOR QUICK
HEADACHE RELIEF
STANBACK
10¢-25¢

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. S. E. Ashmore assisted Rev. H. E. Carter in a revival which began July 24, on the Tyro charge, at Free Springs church.

A new parsonage is being planned at Lambert, and Rev. M. H. McCormack, the pastor, is directing his church in that important work.

Rev. I. M. James reports a great revival at Myrtle with fourteen additions to the church. Dr. J. R. Parker of Wilmore, Ky., assisted.

Rev. George D. York, Price Memorial and Phillip charge, places us under obligation to him for substantial work in his charge in behalf of the Advocate.

Rev. W. P. Bailey chalks up five renewals for the credit of Crenshaw charge and says that he hopes to send others soon. We extend our sincere thanks.

Rev. W. L. Robinson, with the assistance of Mrs. A. J. Tucker, has secured the quotas for both the New Orleans and the Nashville Advocates in Booneville church.

Three young men from the Aberdeen District were recommended for admission on trial in the Conference. The men are M. S. Brantley, Milton Peden and W. V. Stokes.

Rev. M. H. McCormack assisted Rev. M. S. Brantley in a revival at Tula church on the Toccopola charge, and Rev. B. F. Bullard assisted at Midway church on the same charge.

Rev. W. R. Goudelock sends us an appreciated list of subscriptions from Maude church. Bro. Goudelock and his wife have been friends of the editor throughout his whole ministry.

Rev. E. S. Lewis continues his work for the Advocate at Durant and reports the completion of the third round of conferences for the year with the visit of Dr. Wasson on the night of July 31.

Rev. E. C. Driskell, of Vaiden and West charge, reports an excellent meeting at Beatty recently. There were twelve additions and that brings his total additions to twenty-six on profession of faith, and six by certificate.

Rev. W. N. Dodds sends some Advocate subscriptions and says that the work is going well at Central Church, Columbus. Central Church, located at the entrance to Mississippi College for Women, is a good church, and a greater opportunity.

Rev. D. R. McDougal, pastor at Hickory Flat, adds to a business note the report of a gracious revival at Bethel in which he had the assistance of Rev. S. P. Ashmore. Twelve were received by profession of faith, one by vows, and the church was greatly revived.

Rev. C. A. Northington reports two good meetings at Palmetto and at Union on the Verona charge. At Palmetto he was assisted by Rev. Archie Stephens and at Union by Rev. B. F. Bullard. There were twenty-seven additions to the churches in the meetings.

Dr. Henry Felgar Brooks of Tupelo, sends us fifteen subscriptions from that goodly city where we have many friends, and to which a flood of happy memories attach. The church under the leadership of Dr. Brooks has been a beehive of activity and there has been a large increase in membership.

CHURCH EXTENSION NOTICE

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet to pass on application for loans and donations from General Board of Church Extension, and also to review applications for aid from Conference Board at 10 a. m., Friday, August 26th, 1938, at Oxford-University Church, Oxford, Miss.

W. R. LOTT, Pres.
J. J. BAIRD, Sec-Treas.

ANENT THE EDITORIAL OF JULY 28, 1938

Permit me to most heartily commend this editorial—something rarely done these days. I have never seen a church prosper in ALL departments after the third year, and had I the power, no preacher would stay longer than three years, unless requested by a regular church conference, and then for only one year. Let FOUR years be the maximum ALWAYS. This refers to the Bishops also—the old system was VERY MUCH BETTER. Then the churches had an opportunity to at least see a few of the Bishops. Now the system resembles other churches.

Please exert your influence to prevent ANY man staying over four years at any point. It is a VERY POOR rule that does not work both ways. A most excellent and wise P. E., no matter how successful has been his quadrennium, can stay only four years, so let the rule apply to all preachers, including the general officers.

Yours very truly,
OLD TIME METHODIST.

The mind grows narrow in proportion as the soul grows corrupt.—Rousseau.

THE YOUTH CRUSADE

A Statement by the Commission

The General Conference in Birmingham, acting upon the recommendations of the College of Bishops, called upon the Church to strengthen and extend its program for youth during this quadrennium. A Commission of twenty-three was appointed to give general direction. Objectives were suggested. A challenge was made to the youth of the Church to enter upon a courageous advance in the name of Christ.

The Commission met at Lake Junaluska on July 26-28, 1938. As this Commission in session has deliberated upon this movement it has been impressed that the program of the Church for and with its youth during the past several years, the strategic importance of youth in the affairs of our modern world, and the need of youth for a source of authority and a sense of security, combine to make this a movement of vast possibilities.

It is the sincere desire of the Commission that it may be led by divine wisdom and that it may have the help of all those in the Church who are minded to give it their counsel and cooperation, particularly in these days of preliminary planning. We request that youth groups, pastors, and other interested persons send their suggestions to the Chairman of the Commission. This is a four-year Crusade. It should be understood therefore that the Commission is not in position at this first meeting to issue anything more than a preliminary statement. More complete plans will be announced later in the year.

The Youth Crusade is a spiritual movement whose primary aim is to make more effective the work of the Church with its youth. To this end it is our purpose to cooperate with the General Conference Commission on Evangelism and with all other agencies of the Church.

The objectives which we present for the consideration and guidance of young people and their leaders in this Crusade are:

1. A vital Christian experience on the part of our youth.
2. The enlistment of youth as followers of Jesus.
3. Making the life and teachings of Jesus vitally effective in personal and social living today.
4. The discovery of the nature and the purpose of the Christian Church.
5. Specific preparation for the enlarging tasks of the Church.
6. Participation in the World Mission of the Christian Religion.

We believe that it is essential that there should be a period of preparation of all our youth leaders in mind and heart for the important part which they must have in this Crusade. We suggest therefore that these object studied and discussed in local churches, young people's unions, district meetings, on college campuses and in Annual Conference sessions between now and January first next. We call particular attention to the need for careful selection of counselors and teachers of young people. We further suggest that the month of February, 1939, be set aside for special emphasis upon the Crusade. During this time there should be sermons, special programs in young people's departments and local churches, in the colleges and over the radio. In these and in every other way possible the interest of all our people should be directed to the need of Christ in the life of youth today.

As soon as possible the detailed plans for carrying out the Crusade in Annual Conferences, presiding elders' districts, local churches and in the colleges will be announced. The Directing Staff has been instructed to begin at once the formulation of these plans in harmony with the above objectives and these will be made available in the church school literature and in special publications.

The Commission organized by electing the following officers and committees:

Chairman, Bishop Paul B. Kern; Vice-Chairman, Bishop A. Frank Smith; Recording Secretary, Virginia Henry; Treasurer, W. E. Hogan. Executive Committee: Paul B. Kern, Virginia Henry, W. E. Hogan, Jay Cumbaa, Elizabeth Morgan, Clem Baker, M. R. Mobley. Directing Staff: Paul B. Kern, Chairman of the Commission; Walter Towner, Harvey C. Brown, Directors.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Greenwood Springs, at Pleasant Grove, Aug. 21.
Houlka, at Concord, Aug. 23.
Nettleton, at New Chapel, Aug. 26.
Coffeeville, at Scoona Valley, Aug. 28.
Woodland, at Macedonia, Aug. 30.
Buena Vista, at Ebenezer, Aug. 31.
Okolona, Sept. 4, 11 a.m.
Calhoun City, Sept. 4, 7:30 p.m.
Algoma, at Palestine, Sept. 7, 11 a.m.
Tupelo, Sept. 7, 7:30 p.m.
Houston, Sept. 11, 7:30 p.m.
Salem & Friendship, at Christian's Rest, Sept. 18, 11 a.m.
Pittsboro & Bruce, at Pittsboro, Sept. 18, 7:30 p.m.
Becker, at Greenbrier, Sept. 21, 11 a.m.
Amory, Sept. 21, 7:30 p.m.
Toccopola, at Toccopola, Sept. 23.
Shannon, at Shannon, Sept. 25, 11 a.m.
Prairie & Strong, at Thompson Memorial, Sept. 25, afternoon.
Vardaman, at Young's Chapel, Sept. 29.
Verona, at Union, Sept. 30.
Mathiston & Maben, at Maben, Oct. 2.
Tremont, at Mt. Pleasant, Oct. 5, 11 a.m.
Fulton, Oct. 5, 7:30 p.m.
Water Valley, Main St., at Taylor, Oct. 7.
Smithville, at Antioch, Oct. 11.
Derma, Oct. 13.
Randolph, at Sarepta, Oct. 16, 11 a.m.
Pontotoc, Oct. 16, 7:30 p.m.
Eupora, at Eupora, Oct. 18.
Bellefontaine, at Walthall, Oct. 19.
Water Valey, First Church, Oct. 23, 11 a.m.
Paris, at Paris, Oct, 23. afternoon.
Aberdeen, Oct. 30.

W. P. BUHRMAN, P. E.

METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

Conferences	Previous Reports	This Report	Total
Alabama	750	------	750
Arizona	-------	397	397
Baltimore	-------	------	-------
Central Texas	-------	745	745
Florida	312	------	312
Holston	-------	------	-------
Illinois	-------	------	-------
Kentucky	1,042	245	1,287
Little Rock	-------	------	-------
Louisiana	-------	------	-------
Louisville	-------	------	-------
Memphis	-------	------	-------
Mississippi	800	------	800
Missouri	-------	------	-------
New Mexico	1,355	------	1,355
North Alabama	800	130	930
North Arkansas	3,892	------	3,892
North Carolina	905	265	1,170
North Georgia	1,425	70	1,495
North Mississippi	-------	------	-------
North Texas	-------	------	-------
Northwest	311	------	311
Northwest Texas	-------	------	-------
Oklahoma	-------	------	-------
Pacific	-------	------	-------
St. Louis	915	80	995
South Carolina	2,303	------	2,303
South Georgia	1,793	------	1,793
Southwest Missouri	-------	------	-------
Tennessee	-------	565	565
Texas	6,373	330	6,703
Upper South Carolina	4,536	------	4,536
Virginia	-------	------	-------
West Texas	-------	------	-------
Western North Carolina	2,010	------	2,010
Western Virginia	1,924	------	1,924
Total			→★ 34,273

FINANCE

By Alice Gorton Wynn

To pay for death-bombs from the sky,
To buy huge guns and poison gas,
To rob and kill and crucify
The bodies and souls of men en masse,
The nations have plenty of cash to date—
Their coffers are filled with greed and hate.

There's treasure enough in coin of love
To purchase peace and brotherhood—
It's waiting in Heaven's bank above;
The vaults are safe—the credit good—
Large loans may be had for just applying,
With full endorsement by the King.

Crowley, La.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 14

By Dr. J. R. Countiss

THE RELATION OF TEMPERANCE TO CHARACTER

(A Personal Aspect of Temperance)

Golden Text: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20: 1.)

(Prov. 4: 10-23)

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her, for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23. Keep thy heart with all diligence; for out of it are the issues of life.

(I Thess. 5: 6-8)

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

The writer of Proverbs was not recording a temperance lecture, but was urging upon youth the treasured wisdom of age and experience, even as parents, teachers, and ministers do today. Some heeded, some did not. It is ever thus. We learn from information gathered by investigation and observation, and by experience, of which the latter is more costly and dangerous. A wise man does not waste his time and energy in the laboratory demonstrating what has already been proved, but accepts that as a basis for exploration of the unknown. He must be set down as a foolish youth who insists on personal experiment to discover whether alcohol will be detrimental to himself. The wise see what it has done for others and abstain. Even if we grant that a few great men have used it, we must admit that they would have been greater for leaving it off. Its advertisers can hardly be accused of overlooking its "values" or of underestimating its "merits," but they have not had the temerity to urge its use as a character-builder or as a means for attaining wisdom or success.

The world owes much to the adventurous spirit of youth, with its hopes as yet undimmed, its faith invincible, and its ardor uncooled by the sordid compromises that so frequently come with age. One is thrilled to witness a daring rescue at the risk of life, but shudders to see a lad skating on thin ice without incentive or reward, especially when that ice scarcely conceals the bones of thousands who have perished in making the test. Is it "preaching" to ask youth to count the cost, to pause and ask itself, "What for?" Alcoholic beverage stands condemned at the bar of reason.

Neither warning nor personal knowledge is enough of itself to save a drinker from ruin. Approximately one third of regular drinkers become sodden drunkards, yet no one ever looked at a "drunk" and wished to be like that—not one. The tragic result is not so much that men are tempted by the devil, as that they are destroyed by a drug. Alcohol is an anesthetic, deadening the senses as certainly as ether or chloroform, and quickly fastening itself in a habit that screams for more of the dreadful drug. Even a small quantity damages character, and a heavy dose destroys it temporarily. A drunk, waking up in jail asked why he was there. The jailer replied, "For killing a woman." "Don't let my wife know," sobbed the prisoner. It was his wife he had killed! And people tamper with poison like that, "just for fun!" With much joy the writer saw a brilliant young man graduating with highest honors from a university rostrum. A few years later he was introduced to a shabby, bloated, blear-eyed lawyer in a small country town. It was difficult to believe that this sorry figure was the brilliant graduate and honored public official he had known but a decade ago. Alcohol wrought the change.

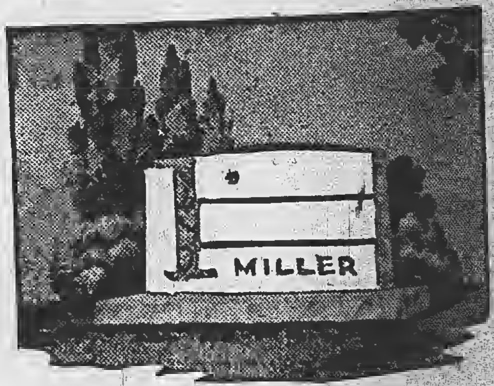
If obedience to law is a test of character, alcohol destroys the character of those who make or sell or drink it. The "traffic" mocks all law under regulation, Prohibition, or Repeal. If loyalty to home is a badge of character, alcohol may justly be charged with effacing every vestige of that noble quality. If industry and thrift are marks of character, we may thank alcohol for the miserable army of bums and wastrels straggling, defeated and hopeless, through the shadows to oblivion, self-respect and energy destroyed by the cup that poisons while it pleases.

Mind unemployed is mind unenjoyed.

EASE THAT
HEADACHE

You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDINE



"For A Memorial Unto the Children of Israel Forever."

These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.

Stone Eternal
Monuments

are cut from perfect granite impervious to the elements. The beautiful tone and texture, freshness and brilliance of these monuments are unaffected by the ravages of time.

Stone Eternal Monuments and Markers are guaranteed and trade-marked. For your assurance, this mark of quality appears neatly cut on all Stone Eternal Monuments.

STONE ETERNAL

Write for booklet and name of authorized dealer in your community.

The Georgia Granite Corp.
Elberton, Ga.

The Christian Fireside

OH, FOR A THOUSAND TONGUES!

Dr. Sewall, an old Methodist, when dying shouted aloud the praises of God. His friends said, "Dr. Sewall, do not exert yourself; whisper, Doctor, whisper." "Let angels whisper," said he, "but the soul cleansed from sin by the blood of Christ, a soul redeemed from death and hell, just on the threshold of eternal glory—oh, if I had a voice that would reach from pole to pole I would proclaim it to all the world: Victory! Victory! through the blood of the Lamb!"—Selected.

THE FIRE OF THE HOLY GHOST

It is fire that prevails. For fifty days the facts of the gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is the cause that sets men ablaze which wins converts. Gladstone's fiery passion routed Parliaments and slew the giants of oppression. Wesley, Whitefield and General Booth wrought wonders by the fire kindled of the Holy Ghost. Men ablaze are invincible. Hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but fire. The Church is powerless without the fire of the Holy Ghost. Destitute of fire, nothing else counts; possessing fire, nothing else really matters. The one vital need is fire. How we may receive it, where we may find it, by what means we may retain it, are the most vital and urgent questions of our time. One thing we know, it comes only with the presence of the Spirit of God, Himself the Spirit of Fire. God alone can send the fire. It is His Pentecostal gift.—Samuel Chadwick.

THEY DRINK NO WATER

By Carleton A. Scheinert

Dry desert sands, miles and miles of it, beat upon by a blazing sun, rainfall a rare thing—and yet there is animal life. Desert creatures that do not know the taste of water!

Kangaroo mice, hopping along in the comparative cool of the evening, lizards and horned toads are among these desert inhabitants. "Prairie dogs" have their colonies in the dry and waterless sands, drowned out of their holes by the rare but heavy downpour of rain. Even as pets they do not drink water.

But how do they live without moisture? They don't. The desert is also the home of many varieties of cacti, and these are succulent, their stems and lobes filled with water, their skins waxy, protecting this fluid from being drawn off by the sun. And the desert animals learned long ago of this. The prickly pear cactus is over half water, the barrel cactus is over 90 per cent water. The native Indians knew how to bash in the top of a barrel cactus, pulverize the pulp, and as the water accumulated they would drink it from the natural basin made by the plant.

A Kangaroo mouse will chew the cactus pulp—his weight in a single night—and so he gets his "drink." The desert turtle, the jack-rabbit, the lizard and gopher do the same. As for the birds that nest in the great cacti of the desert, a prod of a sharp bill into the side of their home and they have a drop of precious water. Mother Nature cares for her creatures thus.

—Our Dumb Animals.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world.—Griffin.

Gray's Ointment
USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS — Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

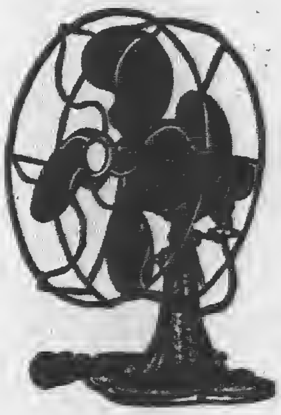
RASHES Common Itching
Apply Resinol at once to subdue the itching and soothe the angry skin
RESINOL
PROMPT AND PROLONGED ACTION

BRISTOL NELSON SCHOOL
For Children of Retarded Mentality
Fine old Southern home—Large acreage—Shady Lawns and Play Grounds—Limited numbers—Individual care and instruction by experienced faculty, Nashville area.
CORA BRISTOL NELSON, Murfreesboro, Tenn.

666 cures MALARIA in 7 days and relieves COLDS first day
LIQUID, TABLETS
SALVE, NOSE DROPS
Headache, 30 minutes
Try "Rub-My-Tism"—World's Best Liniment

When the City
SIZZLES
keep Cool

When it's so hot that you can fry an egg on the sidewalk—when heat and humidity make your home and office feel like Turkish Baths—don't sit and swelter—keep cool nature's way . . . use an electric fan.



Make summer pleasant . . . enjoy cool comfort in any part of your house or office on the hottest day or night . . . with electric fans. Costs less than a penny to operate one for several hours. Sizes and models to meet every need . . . fit every budget.

Don't swelter this summer—see them now. Your favorite dealer will be glad to show them to you.

NEW ORLEANS PUBLIC SERVICE INC.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

At a Spiritual Life group meeting which was held in the Chapel at Centenary College during the week of the Pastors' School, a delightful hour was spent discussing devotional books that had been read recently by members of the group. The following books were discussed and highly recommended for summer reading or to be used in Spiritual Life meetings of local auxiliaries: "The Art of Living," by Norman Vincent Peale; "Songs in the Night," by Mary Debardeladen; "Victorious Living," by Stanley Jones; "The Meaning of Prayer," by Fosdick; "Living Courageously," by Kirby Page; "As Far As I Can See," by Winafred Kirkland; "Walking With God," "Friends of God" and "In the School of Prayer," by Caston J. Harrell; "The Commonplace Prodigal," by Chalmers; "The Choice Before Us," by Stanley Jones.

* * *

Mrs. Claude Ellender, president of the Woman's Missionary Society of Houma, entertained her society recently in honor of Deaconess Emma Vogel and Deaconess Ollie Willings, both of MacDonell School. These two consecrated workers, the former the School's nurse, the latter the teacher of "Home Ec," will shortly leave to enjoy their furlough year at Scarritt College. Both have been at MacDonell for the past six years. They have indeed endeared themselves not only to the faculty and students but to many missionary women throughout the Conference. To know them is to love them.

* * *

We recently heard of great excitement at MacDonell School. Shouts and noise of all kinds were heard coming from the dormitories and the campus. "What has happened—is the house on fire?" was asked. "No, but Miss Hooper has just driven in."

Miss Hooper, accompanied by Misses Jane Gandy, Lena Chambers and Vivian Delaune, has just returned from a delightful two weeks' vacation. They motored to Savannah, visited historical places connected with John Wesley's life in Georgia, from there took the steamer to Baltimore, having two delightful days on the sea. Five days were spent in Washington sight-seeing in the nation's Capitol, and from there motored through Virginia, returning to New Orleans and Houma by way of Lake Junaluska.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi.

The second zone meeting of the year convened at Duck Hill, on June 28, opening with hymn "Jesus Calls Us." Mrs. Merritt of Duck Hill, read the Bible lesson from the fifteenth chapter of John, and Mrs. Mounger of Winona, led in prayer.

Minutes were read and approved. In making reports, each society reported the most outstanding thing done or planned. Those attending were Winona—9 and pastor; Columbiana—5; Carrollton—6; Kilmichael—2; Duck Hill—13; Vaiden—4; visitors—7.

Mrs. Boyette thanked the Zone for sending her as delegate and asked that the expense money be kept as a love gift. A rising vote of thanks was given for her generosity. Failing to get speaker, she gave us a most interesting and instructive talk on the high points of the convention meeting, stressing increase in membership and interesting the young women in active service. Praying and giving and serving was the keynote to our success in the work.

Special solo, "His Eye Is On The Sparrow," by Mrs. Leigh of Duck Hill. Mrs. Lawhorn of Carrollton, presented Stewardship.

Rev. W. H. Mounger and Rev. G. T. Sledge were present. Brother Sledge introduced the members of his Daily Vacation Bible School Class.

Coaching Day in September, will take the place of our third meeting. Invitation to meet in Carrollton next time.

Closing hymn "I Love To Tell The Story." Prayer by Brother Mounger.

MRS. J. B. HAMAN,
Secretary.

The second quarter of the year has been completed by the Shipman Chapel Woman's Missionary Society.

Mrs. Stoddard of Clarksdale, was a special guest for the closing mission study for the past quarter. She reviewed "Congo Crosses," giving to the class a stimulus for parallel reading during their mission study work.

A Birthday Party was given on May the twenty-fourth, celebrating the Sixtieth Anniversary of the Woman's Missionary Society. Mrs. H. L. Talbert, Conference President, and Mrs. W. H. Ratliff, Conference Vice-President, were honored guests of the occasion. Each gave an interesting and helpful message.

The pledge for the year is twenty-five dollars. Eight of this was paid the first quarter. Ten dollars and fifty cents was paid this past quarter, which makes a total of eighteen and one half dollars.

The auxiliary has now started buying a Life Membership. This membership is to be given as a surprise to one of the twenty members.

PAULINE BLAYLOCK.
Route 1, Box 28, Cleveland, Miss.

The North Mississippi Conference has sent in fifteen dollars to Scarritt Associates since the conference in Tupelo. Most of this amount was from old Associates who wished, by making a new gift, to renew their "vital association" with the great work that Scarritt College is doing in the training of the Christian leaders of tomorrow. The Associate Plan cannot be effective unless the members renew their gifts, of at least one dollar, annually.

Recently, the mail brought a gift of four dollars from Zone 4 in the Greenwood District, making that district 100 per cent in having a Scarritt Associate from each society. Mrs. V. B. Montgomery, President of the Zone, wished to use the money provided for her conference expense by the Zone, to present a Scarritt Associate membership to each of the auxiliary presidents who have worked with her during the year. The names of Mrs. T. H. Dudley, Moorhead; Mrs. J. H. Hicks, Inverness; Mrs. B. A. Wright, Isola; and Mrs. O. J. Turner, Jr., Belzoni, will be added to the list of Scarritt Associates.

MRS. JEFF CUNNINGHAM.
Ripley, Mississippi.

A snob is one who thinks of others when he gets tired of thinking about himself.—Road Builders' News.

BROMO-SELTZER
CLEARS MY HEADACHES
—SOOTHES MY NERVES

declares Miss Mary Person
Telephone Operator

The terrific strain on your NERVES makes HEADACHE unbearable. That's what makes you sharp and cranky, too!

Be sure you help your NERVES when you get HEADACHE relief. Take Bromo-Seltzer. This FAST remedy relieves HEADACHE and also soothes ragged NERVES—relaxes the tension that seems to tie you in knots.

Bromo-Seltzer also settles the stomach and reduces excess acid substances. Get Bromo-Seltzer at all drugstores and soda fountains. Keep it at home, too!

Bromo-Seltzer

SUBSCRIPTION CAMPAIGN

LOUISIANA CONFERENCE

Alexandria District

R. H. Harper—Presiding Elder

Alexandria—M. S. Monk	60	23
Boyce—C. W. Lahey	7	7
Bunkie—R. M. Bentley	13	15
Campti—L. Shumaker	9	10
Colfax-Montgomery—J. C. Rousseaux	10	17
Ferriday—E. C. Dufresne	9	11
Glenmora—T. T. Howes	8	9
Jena Olla—B. D. Watson	17	22
Jonesville—J. C. Sensintaffar	8	8
Marksville—G. A. LaGrange	15	16
Mellville—C. B. Powell	10	10
Melder—F. P. Moss	..	9
Lecompte—W. D. Milton	8	12
Natchitoches—R. R. Branton	17	21
Oakdale—C. R. Lahey	13	13
Opelousas—C. D. Atkinson	17	17
Palestine Circuit—H. B. McCann	4	1
Pineville—H. N. Brown	15	15
Pleasant Hill—J. C. Price	15	3
Rochelle-Tullos—E. W. Day	8	22
Sicily Island—J. L. Lay	15	19
Trout-Goodpine—Jerome Cain	11	14
Winnfield—G. A. Morgan	16	18

Baton Rouge District

J. Henry Bowdon—Presiding Elder

Amite—A. A. McKnight	12	2
Angie—D. T. Williams	13	2
Baker—G. H. Corry	22	23
Baton Rouge—		
First Church—J. Richard Spann	99	48
Istrouma—W. H. Royal	19	20
Clinton—S. J. McLean	13	1
Franklinton—W. T. Gray	14	19
Gonzaes—Ralph Cain	8	15
Greensburg—A. D. St. Amant, Jr.	25	7
Hammond—Carl Lueg	16	10
Jackson—J. P. Bonnecarrere	12	15
Kentwood—R. S. Walton	9	10
Lottie—R. V. Fulton	10	10
Natalbany—J. D. Nesom	10	4
Pine Grove—R. H. Bamburg	16	1
Plaquemine—William Schuhle	3	5
Ponchatoula—A. T. Law	15	19
St. Francisville—J. D. Huff	12	11
Springfield—A. M. Martin	18	5
Walker—P. W. Sibley	13	7
Zachary—J. E. Hearn	15	25

Superannuates—2.

Lake Charles District

B. H. Andrews—Presiding Elder

Abbeville—Ellis Smith	14	18
Church Point—W. C. Barham	10	13
Crowley—G. W. Pomeroy	18	29
DeRidder—A. S. Lutz	15	17
Elizabeth—A. M. Shaw	7	8
Gueydan—K. W. Dodson	7	12
Hornbeck—L. E. Crooks	18	6½
Hackberry—T. D. Lipscomb	4	8
Indian Bayou—J. A. Knight	21	1
Jeanerette—A. P. Smith	7	14
Lafayette—A. L. Gilmore	20	11
Lake Arthur—C. F. Sheppard	6	7
Lake Charles—W. L. Doss, Jr.	47	54½
Leesville—Briscoe Carter	10	20
Moss Bluff—W. R. Corrigan	9	12
Many—L. N. Hoffpauir	9	14
New Iberia—O. L. Tucker	13	18
Rayne—J. D. Fomby	14	15
Sulphur—Martin Hebert	14	31
Vinton—Alonzo Early	9	12

District Conference—12.

Monroe District

H. L. Johns—Presiding Elder

Bastrop—W. H. Giles	23	24
Bonita—A. M. Wynne	8	2
Columbia—V. D. Morris	11	31
Delhi-Crowville—S. S. Holladay	15	17
Gilbert—Ira W. Flowers	14	23
Mangham—W W. Perry	14	32
Lake Providence—S. A. Seegers	13	20½
Mer Rouge—J. A .McCormack	12	8
Monroe, First Church—W. C. Scott.	65	95
Monroe, Gordon Ave.—J. M. Alford.	8	9
Newellton—M. D. Fulkerson	6	10
Oak Grove—E. B. Emmerich	16	21
Oak Ridge—J. H. Midyett	12	20
Pioneer—H. W. Ledbetter	11	13
Rayville—W. J. Reid	9	12
Sterlington—J. F. Dring	15	19
Swartz-Claiborne—W. O. Byrd	5	7
Tallulah—D. W. Poole	19	23
Waterproof—J. M. Boykin	8	15
West Monroe—C. K. Smith	33	25
Winnsboro—P. B. McCullin	10	18
WinnerF. J. McCoy	8	16

New Orleans District

Elmer C. Gunn—Presiding Elder

Bogalusa—J. B. Grambling	24	24
Covington—David Tarver	12	17½
Franklin—J. T. Harris	16	19
Houma & French Mission—A. D. George	16	6
New Orleans—		
Algiers—J. Booth	18	18
CarrolltonD. B. Raulins	32	32
Chalmette & Second—H. A. Rickey	13	16
Metairie—Carl Tooke	..	3
Epworth—D. Kleinschmidt	18	30½
Felicity—J. G. Snelling	9	3
First Church—Wm. H. Wallace, Jr	40	28
Gentilly—A. W. Townsend	8	8
McDonoghville—J. E. Selfe	7	8
Parker Memorial—	15	22
Rayne Memorial—W. W. Holmes.	34	83
St. Marks—H. B. Hines	9	6
Pearl River—Fred S. Flurry	8	8
Slidell—L. E. Douglas	12	17

Superannuates—25.

Ruston District

Louis Hoffpauir—Presiding Elder

Arcadia—H. M. Johnson	20	26
Athens—A. S. Neill	26	9
Bienville	19	1
Clay—W. F. Henderson	15	3
Calhoun-Downsville—E. M. Mouser.	12	1
Choudrant—L. P. Moreland	18	19
Cotton Valley—A. A. Collins	10	10
Dubach—W. B. Hollingsworth	24	3
Farmerville—Thurmon Spinks	11	11
Gibsland—H. W. Rickey	16	5
Haughton-Doyline—W. C. Mason	24	9
Haynesville—B. F. Rogers	20	23
Heflin—L. R. Nease, Jr.	10	11
Hodge—D. B. Boddie	9	9
Homer—B. C. Taylor	25	25
Jonesboro—W. F. Roberts	14	15
Lisbon—O. W. Spinks	10	6
Minden—N. E. Joyner	31	34
Ringgold—J. F. Wilson	21	11
Ruston—Guy M. Hicks	42	25
Springhill—R. A. Bozeman	6	8
Sibley—W. E. Akin	27	1
Simsboro—R. T. Pickett	21	1

Superannuates—17.

District Conference—13.

Shreveport District

A. M. Serex—Presiding Elder

Belcher-Gilliam—L. W. Smart	7	6
Bossier City—F. A. Matthews	13	14
Converse Circuit—A. H. Baggett	20	24
Coushatta—R. H. Staples	14	25
Grand Cane—A. R. Hoffpauir	13	4
Greenwood—H. E. Pfost	12	10
Hall Summitt—L. A. Carrington	16	7
Ida-Hosston—T. F. King	10	11
Logansport—J. C. Whitaker	16	18
Mansfield—J. J. Rasmussen	25	25
Mooringsport-Oil City—D. F. Anders	16	18
Pelican—F. C. Collins	11	18
Plain Dealing—J. W. Faulk	24	26
Rodessa—S. S. Bogan	1	4
Shreveport—		
Cedar Grove—Jolly B. Harper	22	27
First Church—Dana Dawson	169	145
Mangum Memorial—R. M. Brown	43	43
Noel Memorial—C. M. Crow	70	70
Park Avenue—R. T. Ware	22	22
Vivian—C. E. McLean	17	6
Zwolle—T. J. Holladay	6	12
Wynn Memorial, Shreveport—E. B. Chaney	9	11

District Conference—12.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

W. P. Buhrman—Presiding Elder

Aberdeen—V. C. Curtis	22	8
Algoma—G. B. Love	15	1
Amory—J. A. George	35	1
Becker—G. W. Robertson	24	1
Bellefontaine—R. C. Mayo	16	4
Calhoun City—T. W. Lewis	11	19
Coffeeville—C. L. Oakes	17	2
Derma—Milton Peden	18	1
Eupora—J. M. Guinn	18	2
Fulton—W. W. Hartsfield	21	5
Greenwood Springs—T. F. Sartain	33	1
Houlka—E. M. Shaw	16	4
Houston—W. J. Dawson	14	30
Nettleton—W. W. Bruner	41	1
Okolona—W. L. Storment	13	2
Paris—Luther Nabors	10	10
Pittsboro and Bruce—K. E. Clark	13	7
Prairie & Strong—W. D. Smith	11	4
Shannon—H. D. Suydam	16	3
Smithville—W. C. Mattox	23	1
Tupelo—H. F. Brooks	56	19
Verona—C. A. Northington	16	23
Water Valley-First—T. H. Dorsey	23	1
Water Valley-Main St.—W. M. Jones	11	11
Woodland—W. M. Hester	23	1½

Columbus District

L. P. Wesson—Presiding Elder

Ackerman—A. Y. Brown	9	13
Artesia—W. R. Crouch	9	7
Brooksville—R. P. Neblett	6	1
Caledonia—E. B. Potts	26	3
Columbus, Central Church—W. N. Dodds	17	3
Columbus, First Church—E. Nash Broyles	49	4
Crawford & Mayhew—N. N. Maxey.	9	4
Durant—E. S. Lewis	14	17
Ethel—T. W. Smallwood	29	3
Kosciusko Station—T. E. Gregory	27	17
Longview—J. L. Nabors	31	2
Louisville Station—E. R. Smoot	26	1
Louisville Circuit—W. J. McAlilly	25	1
Macon Station—J. M. Bradley	17	3
Macon Circuit—E. B. Sharp	20	2
Noxapater—J. R. Murff	23	3
Pickens & GoodmanG. C. Gregory	11	10
Sallis—E. F. Tucker	21	4
Shuqualak—M. E. Armstrong	8	2
Starkville—Melville Johnson	38	1
Weir & McCool—J. N. Humphrey	22	2
West Point—J. H. Holder	31	4

Superannuates—1.

Corinth District

J. D. Wroten—Presiding Elder

Baldwyn—W. C. McCay	21	8
Belmont—J. Noel Hinson	19	1
Blue Mountain—J. B. Burns	21	4
Booneville—W. L. Robinson	18	18
Chalybeate—W. R. Liming	28	1
Corinth, First Church—E. H. Cunningham	45	20
Corinth Circuit—H. R. McKee	20	8
Dumas—A. M. O'Neil	19	3
Hickory Flat—D. R. McDougal	12	12
Holly SpringsT. M. Bradley	21	22
Iuka—S. E. Ashmore	13	18
Iuka Circuit—L. P. Jumper	28	2
Mooreville—R. E. Wasson	22	8
Myrtle—L. M. James	32	1
New Albany Station—N. J. Golding.	27	9
Oxford—W. R. Lott	22	26
Potts Camp—L. A. Bennett	10	1
Rienzi—H. C. Lewis	17	1
Ripley—W. J. Cunningham	11	13
Waterford—Travis Filgo	9	2
Wheeler—N. L. Threet	24	2

Superannuates—1.

Greenville District

J. R. Countiss—Presiding Elder

Clarksdale—J. E. Stephens	44	13
Coahoma & Jonestown—C. W. Avery	6	3
Cleveland—J. J. Baird	24	1
Dubbs—W. R. Goudelock	8	2
Duncan & Alligator—W. W. Milligan	5	9
Frairs Point & Lyon—W. M. Campbell	8	7
Gunnison & Bobo—J. B. Conner	7	1
Greenville—J. W. Ward	37	6
Hollendale—W. C. Galceran, Jr.	9	11
Indianola—W. C. Newman	17	2
Leland—R. G. Moore	14	4
Lula & Dundee—W. T. Phillips	10	11
Merigold & Sherard—E. G. Mohler.	13	2
Rosedale & Benoit—W. W. Woollard	12	7
Shaw & Lytton—C. L. Rogers	10	1
Shelby—H. H. Wallace	9	8
Tunica—R. G. Lord	12	16

Greenwood District

A. T. McIlwain—Presiding Elder

Acona—W. M. Langley	11	11
Belzoni—W. D. Baker	16	16
Black Hawk—M. A. Burns	18	10
Carrollton—L. C. Lawhon	25	26
Drew—T. B. Thrower	19	21
Duck Hill—H. N. McKibben	21	16
Ebenezer—B. F. Hammond	17	11
Greenwood, First Church—S. H. Caffey	51	53
Inverness & Isola—S. A. Brown	12	17
Ittabena—G. H. Boyles	13	13
Kilmichael—W. O. Hunt	11	13
Lexington—J. T. McCafferty	19	24
Minter City & Glendora—W. L. Paerson	6	12
Moorhead—J. C. Wasson	11	16
Price Memorial & Philip—Geo. D. York	5	4
Poplar Creek—A. S. Brisco	17	6

Ruleville & Doddsville—W. N. Duncan	11	16
Schlater & Cruger—W. D. Bennett	12	20
Sunflower—J. O. Dowdle	18	15
Swiftown—A. W. Bailey	6	5½
Tchula—A. R. Beasley	8	27
Tutwiler—R. T. Hollingsworth	12	17
Vaiden & West—E. C. Driskell	15	21
Webb & Sumner—J. W. York	16	7
Winona Station—W. H. Mounger	20	23
Winona Circuit—W. S. Hemphill	20	11

Sardis-Grenada District

C. T. Floyd—Presiding Elder

Batesville—P. F. Luter	10	1
Byhalia—W. C. Beasley	18	7
Charleston—A. C. McCorkle	17	3
Coldwater—G. R. Williams	11	2
Como—Seamon Rhea	7	11
Crenshaw & Sledge—W. P. Bailey	11	8
Grenada—C. A. Parks	26	9
Hernando—H. P. Lewis	9	13
Holcomb—F. H. McGee	20	1
Lake Cormorant—J. S. Maxey	6	4
Lambert & Crowder—M. H. McCormack, Jr.	13	8
Marks & Belen—J. E. Lawhon	12	3
Oakland—J. D. Simpson	13	15
Olive Branch—E. M. Sharp	17	2
Red Banks—W. S. Selman	13	2
Sardis Station—M. E. Scott	10	12
Sardis Circuit—R. L. Ellis	21	2
Tyro—H. E. Carter	16	5

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—Presiding Elder

Adams—J. H. Grice	25	13
Barlow—W. S. Cameron	14	4½
Brookhaven—J. L. Neill	44	7
Crystal Springs—J. W. Leggett	26	8
Gallman—F. E. Dement	19	10
Georgetown—Percy Vaughan	17	3
Harrisville—W. R. Murray	22	2
Hazlehurst—J. B. Cain	22	18
Magnolia—J. H. Jolly	11	14
McComb, Centenary—Otto Porter	43	19
LeBranch—L. J. Snelgrove	14	2
Meadville and Bude—E. E. McKeithen	21	16½
Monticello & Pleasant Grove—J. M. Lewis	42	6
Osyka and Fernwood—J. B. Shearer	12	8
Prentiss—L. L. Roberts	25	7
Silver Creek—J. H. Moore	12	3
Summit & Topisaw—J. B. Holyfield	15	6
Tylertown—Ira E. Williams	15	26
Union Church—D. P. Yeager	12	12
Utica—E. L. Ledbetter	23	3
Wesson—H. L. Daniels	15	11

District Conference—9.
150 Copies Aldersgate—3.

Hattiesburg District

W. B. Alsworth—Presiding Elder

Bay Springs—E. A. King	22	22
Bonhomie—J. B. King	6	6
Bucatunna—W. M. Tabb	12	10
Collins—J. S. Noblin	8	12
Ellisville—J. D. Slay	11	17
Hattiesburg—		
Broad Street—G. F. Winnfield	37	37
Circuit—T. A. Carruth	10	17
Court Street—J. T. Leggett	33	36
Main Street—J. T. Leggett	35	35
Heidelberk—M. M. Black	21	14
Laurel, First Church—M. L. McCormick	35	37
Laurel, Kingston—R. A. Allums	19	19
Laurel, West Laurel—P. H. Grice	15	6
Magee—G. P. McKeown	13	2
Matherville—A. M. Ellison	15	10
Montrose—W. L. Blackwell	16	17
Moselle—G. H. McBryde	17	11½
Mount Olive—E. W. Ulmer	11	16
New Augusta—A. M. O'Neal	10	13
Petal—H. A. Wood	13	13
RichtonL. D. Haughton	12	15
Seminary—V. S. Coleman	18	13
Shubuta—E. A. Kelly	8	11
Sumrall—L. M. Reeves	9	10
Taylorsville—A. F. Gallman	22	11
Waynesboro—J. T. Weems	13	20
Waynesboro Circuit—J. W. Loudenslager	19	6
Williamsburg—A. J. Leggett	22	5

District Conference—10

Jackson District

T. M. Brownlee—Presiding Elder

Benton—Roy L. Lane	14	15
Bolton & Raymond—A. M. Broadfoot	10	4
Brandon & Pelahatchie—J. E. Williams	26	18
Camden—S. N. Young	13	1
Canton—C. W. Wesley	25	18
Carthage—T. C. Cooper	11	17
Carthage Circuit—J. H. Cameron	16	3
Clinton—C. E. Downer	17	17
Edinburg—T. B. Winstead	8	1
Fannin—A. Joe Beasley	14	3
Flora & Bentonia—H. E. Raley	20	4
Florence—J. E. J. Ferguson	12	4
Forest—W. M. Sullivan	15	18
Homewood—L T. Nelson	32	13
Jackson, Shands Mission—Elliot Jones	5	3
Jackson, Capitol St.—B. M. Hunt	107	42
Jackson, Galloway Mem.—B. L. Sutherland	109	89
Jackson, Glendale—J. A. Wells	16	2
Jackson, Grace—J. L. Smith	22	2
Jackson, Millsaps Memorial—Geo H. Jones	14	17
Lake—L. L. Matheny	18	3
Lena—D. M. Ulmer	15	3
Madison & Pochahontas—J. H. Morrow	8	12
Mendenhall & D'Lo—B. H. Williams	31	5
Morton—C. H. Gunn	22	3
Raleigh—S. W. Granberry	30	2
Shiloh—C. Y. Higginbotham	31	3
Terry—W. A. Terry	22	2
Vaughan—F. M. Casey	13	2
Walnut Grove—H. S. Westbrook	22	4

District Conference—9.
Superannuates—6.

Meridian District

W. B. Jones—Presiding Elder

Chunky—G. G. Yeager	21	3
Cleveland Station—J. [illegible]. Baird	..	10
Daleville—J. C. Jackson	14	14
DeKalb—Murray Cox	22	4
DeSoto—T. R. Holt	26	4
Enterprise & Stonewall—T. E. Nicholson	20	15
Lauderdale & Electric Mills—E. D. Simpson	9	10
Meridian, Central—J. A. Smith	71	50
Meridian, East End—T. O. Prewitt	33	39
Meridian, Hawkins Memorial—Roy Wolfe	22	11
Meridian, Poplar Springs—R. L. Walton	13	5
Newton—M. K. Miller	20	5
Pachuta—W. J. Walters	19	5
Philadelphia—O. S. Lewis	26	23
Philadelphia Circuit—W. C. M. Baggett	43	4
Quitman—V. G. Clifford	9	19
Rose Hill—G. A. Broadus	23	[illegible]
Scooba—S. C. Moody	16	[illegible]
Vimville—W. H. Lane	17	[illegible]

District Conference—13.

Seashore District

J. C. Campbell—Presiding Elder

Americus—N. S. Loftus	28	1
Bay St. Louis—A. J. Boyles	11	22
Biloxi, Main St.—W. J. Ferguson	30	28
Biloxi, Epworth-Wesley—R E. Alsworth	17	5
Brooklyn-Bond—E. M. Lane	12	15
Coalville—B. M. Lawrence	25	5
Columbia—C. C. Clarke	29	30
Escatawpa—A. S. Byrd	20	3
Gulfport, First Church—Van R. Landrum	56	[illegible]
Kreole—H. Mellard	8	[illegible]
Logtown—E. E. Price	6	6
Long Beach—H. J. Moore	9	9
Lucedale—W. H. Lewis	18	19
Lumberton—H. W. Vaughan	11	11
Mentorum—R. I. Moore	15	3
Moss Point—L. E. Alford	10	4
Oloh—A. J. Martin	8	8
Pascagoula—J. W. Moore	10	10
Picayune—J. O. Ware	19	20
Poplarville—H. C. Castle	15	14
Purvis—G. E. Allan	13	7
Saucier—D. E. Vickers	20	9
Vancleave—P. Olla Nix	23	10½
Wiggins—D. T. Ridgway	13	15

District Conference—5.

Vicksburg District

H. A. Gatlin—Presiding Elder

Anguilla—L. P. Anders	10	1
Centerville & Liberty—S. F. Harkey	24	3
Edwards—M. H. Wells	15	15
Fayette—J. M. Corley	13	14
Gloster & Crosby—C. H. Strait	18	10
Hermanville—S. B. Watkins	21	[illegible]
Lorman—A. W. Wilson	10	4
Natchez—C. A. Schultz	30	13
Port Gibson—J. E. Gray	13	2
Rolling Fork & Cary—P. H. Grice	17	2
Roxie—P. B. Ormond	15	1
Satartia—F. J. Jones	18	2
Vicksburg, Crawford St—T. J. O'Neil	56	3
Vicksburg, Gibson Memorial—O. H. Scott	18	23
Washington—J. A. McRaney	14	14
Woodville—W. O. Sadler	18	5
Yazoo City—C. W. Crisler	24	8

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference

	1937	1938
Alexandria District—R. H. Harper, P. E.	400	308
Baton Rouge District—J. Henry Bowdon, P. E.	159	261
Lake Charles District—B. H. Andrews, P. E.	429	400
Monroe District—H. L. Johns, P. E.	513½	468½
New Orleans District—E. C. Gunn, P. E.	414½	400
Ruston District—Louis Hoffpauir, P. E.	305	296
Shreveport District—A. M. Serex, P. E.	543½	560
	2,764½	2,693½

Mississippi Conference

Brookhaven District—R. H. Clegg, P. E.	102	211
Hattiesburg District—W. B. Alsworth, P. E.	447½	453½
Jackson District—T. M. Brownlee, P. E.	233	345
Meridian District—W. B. Jones, P. E.	329½	238
Seashore District—J. F. Campbell, P. E.	223	274½
Vicksburg District—H. A. Gatlin, P. E.	141½	121
	1,476½	1,643

North Mississippi Conference

Aberdeen District—W. P. Buhrman, P. E.	107	162½
Columbus District—L. P. Wasson, P. E.	135½	108
Corinth District—J. D. Wroten, P. E.	149	182
Greenville District—J. R. Countiss, P. E.	63½	108
Greenwood District—A. T. McIlwain, P. E.	407½	426½
Sardis-Grenada District—C. T. Floyd, P. E.	76	108
	938½	1,095

(Some subscriptions reached us too late for inclusion in the report. Some reports are not quite clear to us, and we have done our best to be just to all. Quotas given are our own and not the rearranged quotas adopted by some districts. Errors will be corrected.)

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

The church is a supranatural, a supranational, a supraracial, a supraclass and a supratemporal community—a divine and spiritual ideology binding all Christians together, the Holy Catholic Church, the Body of Christ.

—Selected.

THE PRAYER-ROOM TODAY

Dear Lord and Father of mankind, unite our hearts. We would worship Thee in spirit and in truth. We know that it is possible for all those who have found Christ to be the Way, the Truth and the Life, to enter deeply into fellowship with one another around the world, and to find the way to worship, to witness and to live as a Christian community for the honor and glory of Thy Holy Name.

Vol. 85. No. 33.

NEW ORLEANS, LA.
THURSDAY, AUGUST 18, 1938.

Thou Art There

The thorns and brambles on life's way
May tear my flesh or trip my feet;
Some lashing storm may bruise me sore,
I may be faint from searing heat;
Or, feeling helpless, lost, alone,
My heart may cry in dark despair,
Yet deep within my soul I know
O God of Love, that Thou art there.

All birds that soar and sing so free
Must work and strive in their own way;
The sturdy trees are tempest tossed,
No life of ease is theirs each day.
Yet thou dost give the birds and trees
The food they need and beauty rare,
And in my soul I also know,
O God of Love, I have Thy care.

Then touch my ears that they may hear,
Touch, too, my eyes that they may see
Through thorns or brambles; storm or heat,
The love with which Thou leadest me;
And in the hours when I am weak,
And cry to Thee in anguished prayer,
Within my soul I still shall know,
O God of Love, I'll find Thee there.

—Jane Wilson Hall, in the Religious Telescope.

Wallet of the Week

THE EUROPEAN INTERNATIONAL TURMOIL has caused seven of the smaller nations of northern Europe to seek to establish a common policy in order to resist the political pressure which is brought to bear upon them by the greater powers. In the neutrality bloc are included: Sweden, Norway, Denmark, Finland, the Netherlands, Belgium, and Luxemburg. These powers are reported to be planning to ask the League of Nations to specifically reserve to each member the right to adopt or reject sanctions as it may think proper.

* * *

JAPANESE BUDDHISM is said to have a revival in progress. They have opened four thousand schools with a total of five hundred and sixty-eight thousand students, who will be trained as evangelists of that faith. In addition to the large number of schools which have been opened, they have gained control of the radio facilities of the Empire, and a study of Buddhist books is broadcast daily. On the surface, it appears to be a reaction on account of Christian opposition to the ruthless war of aggression in China.

* * *

THE CATHOLIC CHURCH, according to Bishop Gerow of Natchez, had its true beginning in Mississippi, in January, 1699, when two secular priests from Quebec came down the Mississippi River and established headquarters among the Natchez and the Tunica Indians. The Diocese of Natchez now has ninety-one priests, forty-seven churches with resident priests, sixty-four mission churches, and thirty-seven schools serving seven thousand four hundred and fourteen children in an area of forty-six thousand three hundred and forty square miles of territory.

* * *

THE SHEPHERD AND HIS SHEEP form an unending romance in the story of human progress. Sheep have contributed a large share of the food and clothing of the race. Today the vast herds of sheep are being made more profitable through the development of commercial by-products. The intestines are widely used for sausage-casings and for stringing tennis racquets. In medicine, insulin and other remedies are derived from sheep, and the lowly "mutton suet" of our grandmothers is making a decided comeback. Cosmetics and some of the finest toilet soaps are of a lanolin base. These added values tend to carry us back to the sheep-fold of ancient civilization.

PROTESTANT GIFTS, according to the Philadelphia **Evening Bulletin**, increased 79 cents per capita during the last statistical year. The figures included the twenty-five leading denominations of the United States and Canada. The average per capita gift for the group is given as $13.25; and the total increase of contributions $14,602,188. The Nazarene Church, with $28.02 per capita, heads the list, and all the others range downward to a minimum of $12.18 for the United Brethren. Not so encouraging was the reported decline of 412,148 in the membership of the group.

* * *

AN IMPORTED HINDU TEMPLE has been erected on the campus of Florida Southern College, at Lakeland, as a memorial to the late Frederick B. Fisher. Dr. Fisher served ten years as bishop in India. The temple is made of pure white sandstone and has the cross of Christianity at the tip of its 22-foot spire. It was brought from Benares, India, holy city of Hinduism. Dr. Fisher's widow, Mrs. Welthy Honsinger Fisher, plans to build an Indian house on the campus of Florida Southern, where she will make her permanent home and spend much time in writing.

* * *

A COLOSSAL STATUE OF ST. FRANCIS OF ASSISI is to be erected on Christmas Tree Point, just north of San Francisco's Twin Peaks, according to a statement credited to Dr. Charles B. Hobrecht, chairman of a Citizens Committee, to raise $15,000 to meet material costs for the enterprise. The statue is to be 156 feet high from the base which is to be 35 feet high. It is to be erected as a Federal Art Project of the WPA and is to cost $50,000. The statue is to be made of copper alloy and the base will be large enough to house a museum.

* * *

NO LIST OF GREAT PASTORS would be considered complete which failed to include the names of Phillips Brooks, Washington Gladden, and J. H. Jowett. Phillips Brooks said that he regarded his calls at the homes of his people as the happiest and most revealing part of his ministry. Dr. Gladden occupies an exalted pedestal in the romance of the American pastorate. Dr. Jowett expressed the feeling that his pastoral work was an indispensable bond between himself and his parishioners, and he refused to be relieved of sharing even their deepest sorrows lest he should lose compassion for his fellowman.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager   H. T. CARLEY, D.D., Associate Editor   C. MILTON CHALMERS, Publisher

EDITORIAL

MASS RELIGION

Our twentieth century civilization is dominated by a mass psychology which tends to make it high-powered in efficiency rather than in personal conviction and individual consecration to lofty ideals. It would not be easy to determine the point at which the mass movement began. It probably grew with the scientist's concept of universal law which led men into ever-widening fields of adventure and achievement. It was certainly given a practical turn in the World War when the power and resources of individuals and nations were fused in a Titanic struggle on an international battle-front. It was simultaneously extended to the economic and the social through the emergencies of war. Our country thought and talked in the terms of drives until the mass economic ideal came to be the fixed fiscal and social policy of the whole country.

It was inevitable that organized religion would reflect the policy of regimentation which had proved so effective in other spheres and relations. It was less successful as a means for organizing and financing the church, but the control and maintenance of that which is distinctive in religion, the meaning and message of faith, was not equally advantaged. Our Aldersgate crusade was an effort to employ the enthusiasms developed through mass psychology in order to recover the personal devotion and the evangelistic fervor that had gradually lost its power and place in our Methodism. The effect of mass psychology tends to end with getting things done rather than to make permanent the power of personal experience of God. It rather serves as a buffer to deaden the shock of sin and lets down the insistence of the cry for God. It seeks the spectacular rather than the eternal and the abiding. It inclines us to offer God an accounting in brick and mortar, organization, and culture as a substitute for personal righteousness and a sacrificial spirit. "Behold, we have forsaken all, and have followed thee; what shall we have therefore?" A witnessing church is vastly more important than militant efficiency, and the complete surrender to God's will than the will to power. The conviction that the church has failed is inevitable when witnessing and self-sacrifice are lacking. Finances, personnel and program are important, but they are secondary. Love, personal dedication, brotherhood are paramount.

LIFE'S NOBLER SIDE

The drudgeries of the editorial task and the unhappy incidents of a day's work somehow tend to take the edge off our appreciations and give the horizon a drab and uninviting aspect. The sting of unpleasant things makes us forget the halo which adorns the brow of the finer folk with whom we deal. But when the grind of the work is done and we have the leisure to think, we find some exquisitely beautiful gems of conduct in our casket of memories. They make us ashamed of the feelings which we entertained even toward those who were disposed to be hard and ungenerous. Almost every morning of the campaign was brightened by some gracious word from an unexpected quarter, and the evening hallowed by a deed or a spirit that makes one wish to take off his shoes. A number of times in the campaign we received remittances for accounts that had been forgotten—evidences that the honor of our Methodist people has not been hurt by the baptism of fire to which so many have been subjected. We have in mind several instances, but we give only one illustration of what we mean. A few days ago a Methodist layman from Mississippi sent us a statement, which he had kept for more than two years, with a remittance for double the amount. On the statement was this notation: "Sorry of delay but have been without funds. Hope this will pay all damages. Thanks." We do not know when we ever received a letter which gave us a greater thrill, or one that did more to lift our appreciation of our fellowman. We appreciate this unintended and unconscious testimonial to the honor that abides through days of misfortune and shines in triumph when the clouds lift. Long live the tribe of our friend and his like.

PAST DUE SUBSCRIPTIONS

Subscriptions for the Advocate are payable in advance, but we have many subscribers who have overlooked this condition and are in arrears. A personal letter has been sent to those whose bills are long overdue. Under the postal regulations, and by order of the Publishing Committee, we must discontinue these unless they are renewed promptly. We earnestly desire to keep all our readers and we have carried many to the end of the campaign in the hope that they might renew. When the notice reaches you, examine the label on your paper and send us a remittance at once, or write us when we may expect a remittance. We must be in the clear in our own observance of regulations. Please remember that this notice is final and do not blame us if your paper is discontinued. We will do all that we can to make it possible for you to have the paper, but there is neither fun nor profit in a one-sided transaction.

LET JUDGMENT BEGIN AT THE HOUSE OF GOD

Peter, the man of rugged character and bitter memories, wrote to the church of his day: "For the time is come that judgment must begin at the house of God." Whatever else he may have intended, he was no apologist for the sins of the church. In this heroic declaration, one can feel the atmosphere and problem of our own time. But how many of us are taking the matter as seriously as did this battle-scarred veteran of the first Christian century? How many of us dare to locate responsibility for the corruption and wickedness of our day at the very altars of our own church? It is much easier to denounce Congress and to pillory public officials than it is to build a fire under the crowd to whom we minister. We make no plea for wrongdoers in public life. After all ninety-nine per cent of them belong to our churches, and if they ride down the moral ideals of the church, it is because they have sensed the true situation. They reflect what they know to be the disloyalties and the weaknesses of the church.

Many years ago, we received a letter from an able and an outstanding preacher who painted a gloomy picture of some of his official family. It is not necessary to recount the facts as he delineated them. Many times and in many places pastors are confronted with wretched situations which are made possible and perpetual by influences which center in the official life of some Christian church, sometimes even among those who participate in the paid service of the church. It does not have to be argued that the sum of their influence is against all that the church stands for and the Gospel proclaims. The plain and unvarnished truth is that the plague spots of our civilization could not continue for a day without the influence of those who wash their hands and not their hearts at our altars. If Peter came to the pulpit of our day, we wonder if he might be inclined to temporize with the responsibilities of his place, or if he might soften the chastening rebuke with which he resisted the sins of disciples in the first century. He would encounter opposition, but we do not think that it would be for soft-pedaling sin either at the altar or outside the gate.

THE CENTENARY COLLEGE NUMBER WILL BE ISSUED NEXT WEEK

Editorial Miscellany

By Dr. H. T. Carley

BAD BRIDGES

Some of us of the older generation can remember the time when the younger women and girls wore little black patches on their faces. The effect was striking, to say the least. Many of the devotees of fashion did not know why they adorned their countenances with these bits of ebon except that it was the fashion; a few, however, understood that it was to make their complexion appear the fairer by reason of the contrast.

Students of the drama are familiar with the literary device by which the tension of a tragic climax is relieved by a comic by-play. By such art the effect of the tragic is heightened while, at the same time, the emotional strain is lessened. Skilled public speakers often make use of the same device. It was not unusual for Sam Jones (one of the greatest orators America has produced) to move his audience from tears to laughter within the space of a few minutes. He knew the value of contrast.

We hesitate to put road overseers in the same class with arbiters of fashion and literary artists—but we are more and more convinced that at least some of them are equal to Shakespeare in the skillful use of "comic relief." In this section of the country we have a good many graveled roads—some of them fairly good, others not so hot. With them, we have some atrocious bridges—narrow, rough, unstable, dangerous. We wonder if the idea is that, after the traveler has crossed one of these bridges, he will think that the rough gravel is a paved highway; or is it that, going from a good road to a bad bridge, he will think the bridge better than it is? Whatever the idea is, it is a punk one.

However, a bad bridge is better than no bridge at all.

ON KEEPING THE FIFTH COMMANDMENT

By Rev. H. B. Urquhart

A shrinking world, convulsed with terrifying thunders, dreadful lightnings the quaking mount, fearful fires, billowing smoke like the smoke of a furnace, more awe-inspiring made by the long continued sounding, exceeding loud, of the mysterious heavenly trumpet, waxing louder and louder, symbolic of his majesty, announced the presence of Mount Sinai of the great holy God, descended in a thick cloud to deliver, in a voice striking fear to the heart, to the children of Israel, the world's fundamental and unrepealable ten commandments; declaring (first) man's duty to God as the "first and great commandment;" and (secondly) his duty to his fellowman as like unto the first—to love one's neighbor as one's self.

The authoritative weight of these commandments is not in the supernatural phenomena of Sinai, but in the august personality of the supreme God whose holiness they symbolize, and upon whom can no man look and live, while in the presence of that insufferable holiness the seraphim hide their faces and cover their feet crying, "holy, holy, holy."

These ten commandments, every one of them, are binding upon all men for all time, for, being not of the temporal ceremonial law, they are moral and therefore eternal. And taking into account the constitutionality of mankind, they proceed from the divine concept of the essentials for man's happiness, and are the expression of infinite wisdom. Likewise are they holy as their author is holy, and their infraction, it follows, is visited with penalties in keeping with the dignity of the divine holiness.

And not the least of these commandments, if there be any least, is the fifth, which reads, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Nor one whit behind in authoritative requirement and imperative obligation to any of the ten is this precept to honor father and mother. Indeed it is seemingly given peculiar emphasis in not only being the first among those declaring man's duty to man, but also in the penalty affixed for cursing father or mother, since that reveals a gravity of offense equal to that of the shocking crime of murder, for the penalty for both was death. If our sense of the sacredness of life revolts and shudders at the taking the life of another it would seem to be no less shocking by the standard of the law to dishonor by cursing father or mother.

Only the divine mind could conceive of the sacred and holy relation of parent and offspring and the equally sublime obligation of the latter to the former, but too high that incomparable sanctity for mortal pen's attempt at utterance.

So sacred indeed is that relation and so holy the obligation of the offspring to honor their parents that, except in one's relation to God, having priority by birth over all other relationships, one is not justified in entering upon any other relation if such act diminish the performance of one's obligation to parenthood. The assumption of a second obligation at the cost of duty under a prior is not good morals.

And the relation of matrimony, that holy institution of God, is no exception to this rule. It is not obligatory upon men to marry in every instance. Indeed conditions may and sometimes do render it imperative not to marry; but by specific command it is in every instance enjoined upon men to honor father and mother. This rule or command is fundamental and therefore unchangable; so that, in view of this command, if one enters the marriage relation, and that alliance infringe upon his duty to father and mother, he is not absolved from that first duty, but in every particular, must, whatever inconvenience or discomfort may ensue, discharge his prior parental obligation, or else incur the penalty due for disobedience to God's commandment. He knew his birth duty, if he complicate it by the assumption of non-existent and unimperative relation he must lie in the bed of his own making.

But, it is reasoned, the scriptures say, "a man shall leave his father and mother and shall cleave unto his wife." The same injunction applies to the wife. A most wholesome regulatory social requirement of the scriptures for the orderly, as opposed to the promiscuous, begetting of children in the name of God as a holy offering unto God for his glory. But this injunction does not imply the abandonment of one's duty to father and mother to render to them every benevolence in soul and body.

Moreover, any matrimonial alliance that reflects upon the parent's standing in respectability socially, or in any manner, does not administer to the performance of their duties religiously, or is a flout to the ethics of good manners that would shame their sense of refinement, is to dishonor father and mother after the manner of the common vulgarian; and its final issue must be left to the judgment of an all wise but retributive God.

Our Lord Christ, in Matt. 15, 3-6, in most emphatical terms reiterated this precept. In rebuking the scribes and Pharisees he said, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall go free. Thus have ye made the commandment of God of none effect by your tradition."

In this passage Christ gives a rebuking negation to that traditional notion of the scribes and Pharisees that, though they dishonored or cursed father or mother, some gift of profit by them, as, let us say, their housing and support, would, and for that reason did, permit them to go free of the condemnation and penalty of the law prescribed in such cases. What! after the solicitous parental care, nourishment, and protection of helpless and dependent childhood, shall a man do for his father or mother simply what is expected for a dog in his sphere—a shelter and a crust—and then justify his criminality on the plea of paltry profit to them, and expect to go free of the law's condemnation? "Honor thy father and thy mother." "The curse of the Lord is in the house of the wicked."

To curse father or mother is from passion, impatience, malice, revenge, or any impulse, by the use towards them of injurious or opprobrious language, the imprecation upon them of mischief or evil. This crime under the Mosaical system was visited with the penalty of physical death. Under the Christian system the temporal punishment is done away, but the guilt remains and will answer at the judgment bar of God. "He that curseth his father, or his mother, shall surely be put to death."

In the keeping of God's commandments, including, with its peculiar emphasis the fifth, is the test of man's elevation above the beasts of the field. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "For this is the love of God, that we keep his commandments."

Father and mother, no longer profitable, but cast off with the infirmities of age, rejoice in this thy tribulation, for God will temper the wind to the shorn lamb; he lifteth up the meek, and he casteth the wicked down to the ground. Wait, therefore, on the Lord; be of good courage, and he shall strengthen thine heart. Wait on the Lord.

Houston, Texas.
1907 Portsmouth.

SAYING THE UNUSUAL

Dear Dr. Duren: I have nothing of importance to say to you.

I am glad that the Advocate campaign apparently is over, and I know that this is quite gratifying to you.

I sincerely hope for you and yours all of the best that is possible in life. I am always glad to see you, and always think of you as one of my good friends.

Wishing you all kinds of success, and wishing to be remembered to Mrs. Duren, I am,

Sincerely your friend,
(A LAYMAN).

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. Ralph Cain is making a good Advocate record on the Gonzales charge. He has credit for fifteen subscriptions.

Mrs. Henry W. Blakeman sends an appreciated list of subscriptions from Rayville charge. Rev. W. J. Reid is the pastor.

Rev. F. P. Moss reports satisfactory progress on the Melder circuit which is a new charge in the Lake Charles District.

Rev. P. B. McCullin reports good progress at Winnsboro where he is planning a new roof for the parsonage and other improvements.

Rev. B. D. Watson has done a fine piece of work for the Advocate at Jena and Olla, and we make grateful acknowledgment of same.

A letter from Mrs. A. S. J. Neill says that Bro. Neill was in the midst of a very successful meeting at Wesley church on the Athens charge.

Rev. H. B. Hysell called at the office a few days ago and reported in full with something to spare for Parker Memorial Church, New Orleans.

Rev. E. W. Day has sent twenty-two subscriptions from Rochelle charge and he expects to send still others. His quota was eight subscribers.

Rev. L. E. Crooks and Mr. Jarvis Westbrook, of Alco charge, have our thanks for good work in the Advocate cause in their field of operations.

Dr. Marion S. Monk and Miss Emma Hickman have our sincere thanks for loyalty and good work for the Advocate at First Church, Alexandria.

Rev. B. F. Roberts, pastor at Merryville, has completed the quota for his charge with a good margin to spare. We thank him for his good work.

Rev. G. A. Morgan came through with a clean record at Winnfield—sixteen with two Aldersgate credits to spare. We thank him for this good work.

Rev. J. M. Alford is having somewhat difficult going in his work at Gordon Avenue on account of bad economic conditions in the industries of that section.

Rev. Ted Howes calls our attention to an error in crediting his charge as Glenmora-Montrose. Glenmora is his charge and he has completed his quota.

Rev. C. B. Powell has the joy of reporting his Advocate quota for the Melville charge in full. We appreciate his faithfulness and enthusiasm in this matter.

Rev. D. F. Anders sends four new and four renewal subscriptions for the credit of Mooringsport-Oil City charge. We make due and grateful acknowledgment.

Mrs. E. A. Doland, Advocate representative for Lake Arthur, did an excellent piece of work for which we are duly grateful. Rev. C. F. Sheppard is the pastor.

Rev. W. O. Byrd has our thanks for loyal support from the Schwartz-Claiborne charge. It is a small work and is well represented in the Advocate office.

Rev. J. C. Price remembers the Advocate with a list of new and renewal subscriptions from the Pleasant Hill charge. We appreciate his help and his friendship.

Rev. H. B. Hines sends the full quota for St. Mark's Church, New Orleans, where he is in the midst of his first year as pastor of that difficult but interesting field.

Rev. L. E. Douglass has done a splendid work at Slidell. The beautiful educational building speaks for itself, and another factor is his completed Advocate quota.

Rev. B. C. Taylor completes his Advocate quota and reports satisfactory progress in the goodly city of Homer. He is remaining with his people through the summer.

A note from Bro. Wallace, pastor of First Church, New Orleans, reports favorable progress in the meeting at Seashore Camp Ground where he was doing the preaching.

Rev. Fred S. Flurry, who is doing a good work at Pearl River, is not overlooking the circulation of the Advocate and we thank him for his faithfulness in this regard.

Rev. Howard E. Pfost has placed us in his debt by good work in the Advocate cause at Greenwood, and for the mind to carry on even though the campaign period is over.

No charge has worked more faithfully or more effectively in the Advocate cause than has First Church, Monroe. We thank Bro. Scott and Sister Collins for their tireless efforts.

Bro. H. N. Brown, pastor at Pineville, tells that he is going to give us a licking. But he completes his Advocate quota and is in such good humor that we somehow do not fear his threats.

Rev. D. W. Poole completes his quota of twenty-three subscriptions for Tallulah charge. He had some complications, but he came through with a perfect record as he always does.

We thank Bro. J. H. Brown for a list of five subscriptions from the Simpson church in Lake Charles District. Credit has been given the District for three new and two renewal subscriptions.

Rev. Robert M. Brown sends eighteen renewals and twenty-two new subscriptions from Mangum Memorial Church, Shreveport. This repeats his magnificent achievement of last year.

Mrs. J. A. Norris sends a good list which more than completes the quota for Trinity Church, Ruston. She also expresses her joy at having a part in the success of the Advocate campaign.

Rev. Edgar Dufresne has our sincere thanks for good work for the Advocate at Ferriday. Many of his subscribers were on vacation, but he finished his task without waiting for their return.

Rev. W. A. Cross, Golden Meadows, remembers the Advocate. He is in the very heart of the French Mission field and is doing a good work, particularly in the religious enlistment of the people.

We thank Dr. Briscoe Carter for a cheering note regarding the paper and the attitude of the people toward it. We are glad to know that he is on the road to full recovery from his recent illness.

Rev. G. A. LaGrange secures his full quota for Marksville charge with a margin, but it does not mean that that ends his interest in the circulation of the Advocate. We appreciate his fine work.

Mrs. O. M. Johnson did an excellent piece of work for the Advocate at Gueydan. She secured five more than the charge quota. We thank both sister Johnson and Bro. K. W. Dodson, the pastor.

Rev. A. M. Martin says that he is looking forward to a good meeting at Wesley Chapel on the Springfield charge. He is to have the assistance of Rev. A. T. Law, and the meeting is set for August 22-29.

We regret to know of the illness of Rev. W. F. Henderson of the Clay charge. At the time of his writing he was able to be up after a painful illness, but it will probably take some time for complete recovery.

Rev. J. C. Whittaker, gives Miss Maude Caraway credit for the success of the Advocate campaign at Logansport, and to this gracious word of the pastor, the Advocate would add its own expression of gratitude.

Rev. J. T. Harris, who is doing a splendid work at Franklin, continues a perfect Advocate record and adds a generous word of appreciation for the paper itself. We thank Bro. Harris for his splendid support.

Rev. A. D. George interrupted his vacation pleasures to send us a list of subscriptions for the credit of Houma charge. He had a committee in charge of the campaign but had not received their report.

A card from Dr. D. B. Raulins, of Carrollton Avenue Church, announces that he and his family arrived at Lake Junaluska without mishap, and that he found a good attendance and many friends from Mississippi.

Mrs. Lee Tidwell places us in her debt for the full quota of Wynn Memorial Church, Shreveport. This is a fine record for a new church. Rev. E. B. Chaney, the pastor, has done a monumental work in that new field.

Rev. Alvin P. Smith reports a good meeting on Pecan Island where Rev. J. T. Harris did the preaching. We appreciate the fact that Judge Winch remembers pleasantly the editor who was guest in his home some years ago.

Mrs. B. T. Gallaher, Church School Superintendent, sends five new and eight renewal subscriptions for Trout and Goodpine. She says, "I've enjoyed doing all this myself." We deeply appreciate the loyalty of our good friend.

Rev. Wm. B. Van Valkenburgh has our thanks for the favor of a copy of his bulletin featuring the Aldersgate Commemoration Exercises of Lutcher Methodist Church. The folder is attractive in its make-up and inspirational in its message.

Rev. L. W. Smart reports a good revival at Belcher where he had the assistance of Rev. J. J. Rasmussen. Practically every member of the church in reach was present at the meeting one or more times. Five were received into the church membership and much good was done in the church.

Rev. and Mrs. Henry Newton Brown announce the marriage of their daughter, Helen Elizabeth, to Mr. Eugene Richard Martini, at Springfield, Illinois, on August sixth. After August 21, Mr. and Mrs. Martini will be at home, 1535 East Sixtieth St., Chicago. The Advocate joins in congratulations and good wishes.

Mrs. J. D. Rumph, of Rayne Memorial Church, is in Touro Infirmary, New Orleans, where she underwent quite a serious operation a few days ago. We are glad to be able to report that she is making steady improvement and the indications are that she will soon be back at home and on the road to the recovery of her health.

CONVERSE, LA.

Rev. A. H. Baggett has just closed a very successful and spiritual revival at Bayou Scie Methodist Church. Rev. F. A. Collins did the preaching at both morning and evening services, bringing spiritual and uplifting messages to everyone present. There were twenty to join the church and we pray that the good work will continue on. Bro. Baggett has labored hard with his people and churches for the short time he has been on this charge, and we feel the Lord has blessed us since his coming here. He has done so much for every church in his work and we are just praying that the good work may go on. We appreciate Bro. Baggett and we are hoping he can stay with us in years to come. May the Lord bless him in his good work.

ADDITIONAL ADVOCATE SUBSCRIPTIONS

Louisiana Conference

Church Point, W. C. Barham, 2; Pleasant Hill, J. C. Price, 3; Rodessa, S. S. Bogan, 2; Bonita, A. M. Wynne, 6; Hackberry, T. D. Lipscomb, 2; Winnsboro, P. B. McCullin, 1; Hornbeck, L. E. Crooks, 1; Tallulah, D. W. Poole, 3; New Orleans, St. Marks, 3; Morgan City, C. M. Morris, 3; Merryville, B. F. Roberts, 16; Shreveport, First Church, 2; Ruston, G. M. Hicks, 22; Golden Meadow, W. A. Cross, 3; Walker, P. W. Sibley, 2.

BOOKS

The Romance of the Upper Room, by Fred B. Wyand with a brief introduction by Bishop A. Frank Smith. Pentecostal Publishing Company, Louisville. 148 pp., cloth. Price $1.

For the past three years, the author of this book has been pastor of Central Church, Cumberland, Maryland. The book is made up of ten chapters on the Holy Spirit, or a tryst with God. The Upper Room is presented as such a trysting place in the life of the early disciples. It was there that they found power for the ordeals of persecution and Kingdom building. There they received the enduement of speech, and a sense of mission to the world. It is a study of Pentecost and the Holy Spirit as projecting and making possible the marvelous achievements of the early Church. The mechanical execution of the book, if ours is a fair sample, is not the best, and we would not rate the book as great, but it is a wholesome book whose worthy message is directed at the weakest point in the life of the Church today.

Stories from the Old Testament, adapted and illustrated by Maud and Miska Petersham. The John C. Winston Company, Philadelphia. Art cloth, many illustations in colors. Price $2.75.

These great stories from the Old Testament include, Joseph and his Brothers, Moses, Ruth, and David. The Biblical account is faithfully reproduced in the simple language of the child for whom the stories are written. Proof of the originality and fidelity of the illustrations, some of them in six colors, is shown in the peculiar ears of the sheep and goats of Palestine, in the donkeys, and in the reproductions of the Egyptian architecture of the time of Joseph and Moses. The character studies are impressive, particularly the faces of Joseph's brothers. We recommend this beautiful little volume as being worthy of an honored place in the list of juvenile books in our Christian homes. Each story bound separately may be had at 90 cents per volume.

SYMPATHY EXPRESSED

(A resolution of the Board of Stewards of the First Methodist Episcopal Church, South, adopted at the regular meeting held on Monday, August 8, 1938.)

Whereas, notice has reached this Board of the recent death, in Altamont, Ill., of Frank Andrews, brother of our presiding elder, Rev. B. H. Andrews; therefore, be it

Resolved, That this Board express to Brother Andrews its sincere sympathy in his sorrow and pray that he will find much consolation in the blessed promises of our Lord.

OSCAR MAXFIELD,
M. L. HURLBUT,
C. E. KINGERY,
Committee.

If stupidity were a crime, we'd all spend time in jail.—Road Builders' News.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. I. Moore sends three subscriptions for the credit of the Mentorum charge. Two of them are new. We thank Bro. Moore.

Rev. T. E. Nicholson sends a list of subscriptions for the credit of Enterprise charge. We make grateful acknowledgment for same.

Rev. G. E. Allan, who presides at Purvis, has our grateful appreciation for a list of subscriptions—the beginning of his uncompleted campaign.

Rev. Sherral Coleman sends three subscriptions, all new, for the credit of Seminary charge. We thank Bro. Coleman for his work in behalf of the paper.

We appreciate the faithful work of Bro. A. C. Lynd, of Broad Street, Hattiesburg, who, with Dr. G. F. Winfield, is doing a good work for the Advocate in that charge.

Mrs. N. E. Cunningham continues to demonstrate her loyalty to the Advocate by her faithful work at Gibson Memorial, Vicksburg. We thank her for her faithfulness.

Rev. J. C. Jackson has our thanks for the completion of the quota for Daleville charge. We note his request for the correction of addresses which will be attended to.

Rev. J. H. Grice reports good meetings in the churches of the Adams charge and says that the spirit of the people is fine. Adams was a pioneer charge of Mississippi Methodism.

Rev. W. J. Ferguson is under the pressure of many duties and anxieties but not so preoccupied as to forget the Advocate campaign. He has our thanks for a list of twenty-four subscriptions.

Dr. Charles W. Crisler sends a list of six subscriptions for the credit of Yazoo City church, where he is in the first year of his pastorate. We thank Bro. Crisler for his Advocate interest.

Rev. Phil H. Grice, West Laurel charge, reports that his work has suffered from depression and unemployment in the industries of his field. We hope that better times may soon become a reality.

Rev. A. J. Martin remits for a list of subscriptions for the Oloh charge, and reports a busy summer with good progress in his work. He had been six consecutive weeks in revivals and still had six weeks to go.

Rev. J. L. Carter sends a list of ten subscriptions for the credit of Fifth Street, Meridian. His church is carrying a heavy building responsibilty and the amount of $1,500 was raised during July on that debt.

Rev. and Mrs. O. S. Lewis, of Philadelphia, attended the Missionary Conference at Lake Junaluska. A card from Bro. Lewis says that there was a good representation from the two Mississippi Conferences in attendance.

Mrs. E. T. Reiman, Advocate representative for First Church, Gulfport, has our sincere thanks for a list of subscriptions from that city by the sea and promises continued activity for the paper. Rev. Van Landrum is the pastor.

Rev. Morelle H. Wells has been much occupied with preparations for building a new church, but not to such extent as to cause him to fail to meet the Advocate quota for Edwards charge. Our acknowledgment has been duly made.

Mrs. Lee Godbold, Wesson, Route 1, has our very sincere thanks for her subscription for the Advocate, a new subscription which she sent in. We hope that its weekly visits may be a source of abiding help to her and her home.

Rev. J. B. Cain has been widely and almost continuously occupied with revival services this summer. He has done a good work both in the completion of his own Advocate campaign, and in his District cooperation, as the report shows.

Rev. V. G. Clifford, Quitman, has our thanks for a copy of the little paper which he gets out for the Meridian District. It is interesting and well done mechanically. We appreciate also his fine loyalty to the Advocate. He has a credit of nineteen on a quota of nine for Quitman.

Rev. C. C. Clark, who for many years has been one of the most effective campaigners for the Advocate, has carried his campaign to a successful conclusion again, notwithstanding he was changed at the beginning of the period of intensive effort from East End, Meridian, to Columbia.

Rev. E. E. McKeithen reports great and glorious meetings at Meadville and Mt. Olive. The services were sponsored by the Young People's Union and sixty or seventy people professed a definite experience of salvation. Bro. McKeithen says that it was the greatest meeting of thirty years past.

Bro. R. E. McInturff sends another list of subscriptions for the credit of Centenary Church, McComb. He says that the congregation is raising money to be used for the liquidation of their church debt.

Miss Maude E. Spaulding has our thanks for a new subscription for the credit of the Vancleave charge. Rev. P. Olia Nix is pastor.

Rev. M. L. McCormick reports a great year at First Church, Laurel. He has already met the payments due on the bonded debt for the year, paid all his benevolences, held a good Vacation Church School, had a promising meeting in progress, has a Standard Training School in the offing, and is himself off for Lake Junaluska.

Mrs. Ferguson, wife of Rev. W. J. Ferguson of Biloxi, is in Touro Infirmary, New Orleans, where she had surgical attention of a rather painful nature. She suffered quite a little following the operation, but at last reports appeared to be somewhat better. We hope that she may soon be well over the worst part of the ordeal and on the road to full recovery.

Dr. G. F. Winfield reports a kindly reception for himself and Mrs. Winfield at Broad Street, Hattiesburg, a renovated parsonage and substantial progress in all lines of work. Dr. and Mrs. Winfield had the very great pleasure of having their children with them this summer, among them Dr. and Mrs. Gerald Winfield and their two little girls. Dr. Gerald Winfield is head of the department of Biology of Shantung Christian University, Tsinan, China. He and his family sailed from Vancouver for their home in China about ten days ago.

ADDITIONAL ADVOCATE SUBSCRIPTIONS

Mississippi Conference

Gulfport, Van R. Landrum, 14½; Lorman, A. W. Wilson, 2; Meridian, Fifth St. Church, 10; Meadville, E. E. McKeithen, 1; Hazlehurst, J. B. Cain, 3; Mentorum, R. I. Moore, 3.

PALMER CREEK CAMP MEETING

Palmer Creek Camp Meeting opens August 28, 1938, at 11 a. m., and continues through Sunday, September 1st.

The preaching will be by Rev. C. F. Reed, an evangelist for many years. Mrs. Reed, wife of Rev. C. F. Reed, will lead the singing.

D. E. VICKERS.

DAILY VACATION SCHOOL

Dear Dr. Duren: The Coalville Church conducted a Daily Vacation Church School August 1-7. Sixty boys and girls attended this school which consisted of Bible Study, handicraft, and games of various kinds.

On Friday afternoon a social hour was enjoyed by the children. After games were played punch and cookies were served. A good time was had by all.

Sunday morning at the 11 o'clock hour a program was rendered by the children of the Vacation School.

A group of volunteer workers assisted the pastor in conducting the school.

B. M. LAWRANCE,
Pastor.

A REPORT FROM WILLIAMSBURG CHARGE

First, I want to speak of our revivals on the charge. Our first revival was the first Sunday in July at Oakvale church. My helper there was Rev. J. D. Slay from Ellisville, and his preaching was the pure clear-cut gospel so well connected together that it could be understood by children. Our attendance was good, and as I see it the church caught a vision of a higher plane of living. I can say to all the preachers, if you need a good preacher, a real brother, you will make no mistake in securing J. D. Slay of Ellisville to assist you in meetings.

We moved from there to Santee church with Brother John W. Moore of Pascagoula as our helper, and those who know John W. Moore know what help I had. As always, John spread himself with those wonderful messages that make folks sit on their seats and hear with an attentive ear. Our attendance was good, interest was good, and I feel that the church was greatly helped.

From there we came to Williamsburg, the third Sunday in July, with Rev. L. D. Haughton of Richton doing the preaching, and those who know L. D. Haughton can appreciate what I am saying when I say that he is a great preacher. His messages were so well connected until they reminded me of a building, you could just go through them and get a good idea of building, too; could just meditate on those great truths and get a broader vision of Christian living.

Then last but not least we went from Williamsburg the fourth Sunday to Good Hope church. We had there as our helper Rev. L. L. Roberts, pastor at Prentiss, Miss., and we all know what help I had when I say L. L. Roberts, a man who can just lean over on the pulpit and take a text and close his Bible and begin to unfold truths and bring out facts with force and power that moves people and causes them to see the scenes. Our attendance was so large that at night it would have taken two churches like Good Hope to have held the people. You preachers who want good help and the truth preached with power and from a man who lives the truth, will make no mistake in securing L. L. Roberts.

And in all these 30 years of my ministry I can say I don't think I have ever had better help at all my churches than I have had this year with Rev. J. D. Slay, Rev. John W. Moore, Rev. L. D. Haughton, and Rev. L. L. Roberts.

If the Advocate will please give space for this report as my first for the year I will appreciate it.

A. J. LEGGETT, Pastor.

QUARTERLY CONFERENCE

Mississippi Conference—Fourth Round

Brookhaven, Sept. 4, 11 a.m.; Q. C. Nov. 2, 7 p.m.
McComb, Labranch Street, Sept. 4, 7 p.m.; Q. C. Oct. 19, 7 p.m.
Gallman, at Gallman, Sept. 11, 11 a.m.; Q. C. Oct. 9, 3 p.m.
Harrisville, at Braxton, Sept. 11, 2:30 p.m., followed by Q. C.
Hazlehurst, Sept. 11, 7 p.m.; Q. C. Nov. 1, 7 p.m.
Union Church, at Nebo, Sept. 18, 11 a.m., 1:30 p.m. Adjourned Session, Oct. 28, 10 a.m.
Meadville and Bude, at Bude, Sept. 18, 7 p.m., followed by Q. C.
Scotland and Bogue Chitto, at Bethel, Sept. 25, 11 a.m., 1:30 p.m. Adjourned Session, Oct. 28, 2:30 p.m.
Wesson, at Wesson, Sept. 25, 7 p.m.; Q. C. Oct. 12, 7 p.m.
Adams, at Ebenezer, Oct. 2, 11 a.m., 1:30 p.m. Adjourned Session, Nov. 3, 2 p.m.
McComb, Centenary, Oct. 2, 7 p.m.; Q. C. Nov. 3, 7 p.m.
Barlow, at Rehobeth, Oct. 9, 11 a.m., 1 p.m.
Crystal Springs, Oct. 9, 7 p.m.; Q. C. Oct. 25, 7 p.m.
Georgetown, at Georgetown, Oct. 12, 11 a.m., 1:30 p.m.
McComb, Pearl River Avenue, Oct. 16, 11 a.m.; Q. C. Oct. 31, 7 p.m.
Monticello and Pleasant Grove, at Tilton, Oct. 16, 2:30 p.m., followed by Q. C.
Osyka and Fernwood, at Fernwood, Oct. 16, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, Oct. 23, 11 a.m., 1 p.m.
Utica, at ...., Oct. 23, 7 p.m., followed by Q. C.
Summit and Topisaw, at Topisaw, Oct. 30, 11 a.m., 1:30 p.m.
Tylertown, Oct. 30, Q. C., 4 p.m., followed by preaching service.
Foxworth, at Foxworth, Oct. 30, 7 p.m., followed by Q. C.
Prentiss, at Carson, Nov. 6, 11 a.m., 1:30 p.m.
Magnolia, Nov. 6, 7 p.m., followed by Q. C.

Let Trustees have written reports to the Conference according to the Discipline, and answering question 22. Pastors will please have answers to questions 21, 24, 27 and 28, in duplicate --one for the secretary and one for me.

R. H. CLEGG, P. E.

LINES TO THE PULPIT OF TODAY

By Marlin McCormack

Pleaders earnest, prophets bold,
Heralds of the message old,
Stand ye at the gates aghast,
With uplifted hands, at last?
Shades of Cranmer and of Huss!
Imagine Knox or Wesley thus
Or thund'rous Whitefield bowing to
The roaring, ranting, rioting few.
What is the way of modern preaching,
Mild regret and meek beseeching?
Whither gone that bold proclaim—
That passion of a heart aflame?
Whence hath sin become so mild
To lose its power to defile?
Hath Satan a majority?
Have ye lost authority?

Deal with those who would deride
The holy name of Jesus' bride.
Use your logic, use your sense,
Use your fervid eloquence.
Pray! For in this crucial hour
Ye have need for God's full power.
"Preach for a verdict," preach to win;
Preach to the hearts of sinful men.
Preach till heav'nly power falls,
And every mother's son recalls
Misspent years—hopes unrealized—
And moisture fills our sinful eyes.
All His wondrous truths relate;
Lead our souls to Aldersgate
Till every heart shall feel its blame
And bow to our Redeemer's Name.

Pleaders earnest, prophets bold,
Heralds of the message old,
Stand ye at the gates aghast,
With uplifted hands, at last?

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New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

BE CAREFUL WHEN YOU WRITE ADVERTISEMENTS

"Personal: Family lawyer will read the will next Sunday morning at the residence of Timothy Hallahan, who died January 15, to accommodate his relatives."

* * *

"Wanted: Strong, willing young man to take care of horses who can speak Swedish."

* * *

"For Sale: Nice double mattress by an old lady full of feathers."

* * *

"Wanted for the holidays: Extra male and female help; no others need apply."

* * *

"For quick sale: Jersey cow giving 8 quarts of milk, a single bed and a music box."

* * *

"Personal: Man of means who snores desires to meet attractive woman who is deaf but not dumb. Object, matrimonial peace."

* * *

"For sale: Bakery business. Good location, good trade. Large oven, owner has been in it for 20 years."

* * *

"For rent, reasonable: Modern six-room flat, with bath on the car line."

* * *

"Wanted: Bright boy who can open oysters with a reference."

* * *

"For sale: Grand piano by a young lady with mahogany legs and case."

* * *

"Wanted: Large, well-furnished room by a young woman about 15 feet square."

* * *

"For sale: Nice parlor suite by an old couple stuffed with hair."

—Selected.

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. G. C. Gregory sends seven subscriptions on the quota of Pickens charge and says that the remainder due from his work will be coming in soon.

Bro. E. M. Cochran has our sincere thanks for his good work for the Advocate at First Church, Corinth. Rev. E. H. Cunningham is the pastor.

Rev. C. L. Rogers, pastor at Shaw and Litton, sends two subscriptions and both of them are new. We hope to make both of them our staunch friends during the year.

Rev. R. E. Wasson reports good revivals on the Mooreville charge this summer. He has had the assistance of Rev. B. P. Fullilove, Rev. L. M. James and Rev. J. C. Wasson.

Rev. J. O. Dowdle has our commendation and thanks for his uniform and loyal support of the Advocate cause from year to year. He has another perfect record in his Sunflower campaign.

Bro. J. F. Jones, Inverness, makes a subscription remittance and expresses his appreciation of the paper in a manner which helps to take the grind out of the toil necessary to its production.

Rev. R. B. Craig, of Dumas charge, asks for sample copies of the Advocate to assist him in his Advocate campaign. We were associated with Bro. Craig in the Columbus District many years ago.

Miss Tryphena Rogers and Rev. C. A. Parks of Grenada, have our thanks for a list of subscriptions from that church and for another list promised for October. Three are new and four are renewal subscriptions.

Rev. J. J. Baird, Cleveland, sends a good list of subscriptions with the promise of another to follow when "cotton begins to move." We appreciate Bro. Baird's work, and his cordial message to the editor and staff is heartily reciprocated.

Bro. A. C. Johnson, of Doddsville, has our thanks for sending his subscription and asking that it be credited to Ruleville and Doddsville charge. He manifests interest and thoughtfulness for Rev. W. N. Duncan, his pastor, who has been quite ill. Credit has been given as directed.

One of the surprising and pleasant phases of the campaign this year has been the remarkable number of new subscribers who have sent in their own subscriptions. It leads us to hope that the paper is gaining a recognition for itself. We have such a subscription from Greenville, Route 2.

Col. J. B. Streater, of Black Hawk, was elected State-Commander of the Confederate veterans in a meeting at Amory last week. Only twenty-two were present, according to press reports. No band of soldiers ever had a truer or purer leader than is now at the head of that band of loyal sons of the "sixties."

Rev. W. R. Crouch says that conditions at Artesia are such as to make his Advocate campaign hard this year. Artesia is one of the heroic churches of the Conference. It remodeled its church building and saw it burned to the ground at what was to have been the opening service, and then built again, and a worthy building.

REVIVAL AT CROWDER

Dear Dr. Duren: Please allow me space to report a great revival meeting that has just closed at Crowder. The preaching was done by Rev. C. C. Clark of Columbia, and the singing was led by the pastor.

The church, which seats about 300 persons, was crowded at every night service after the first night of the meeting; and during the last three evening services there were from fifty to a hundred persons who were forced to stand on the outside of the church. The morning audiences were also inspiring; we had from sixty to a hundred each morning.

Twenty-seven were received into the church; twenty-three on profession of faith, and four by certificate. Since the close of the meeting several have stated that they would join at the next preaching service. They wanted to join during the meeting but could not get into the house during the services they attended.

We had a splendid junior choir of over fifty members, and our regular adult choir.

Brother Clark manifested extraordinary evangelistic zeal. He won the people's heart from the very start.

He has a very keen sense of the deep needs of the human soul and of adequacy of the gospel message to meet these needs. He took such subjects as "The Holy Spirit," "Repentance," "Faith," "The Unpardonable Sin," "Hell," and "Home Religion," and made them dynamically interesting and impelling to the hearts of the common people.

The old-time revival fires burned once again in the hearts of our people, and many people of all ages were genuinely converted. The people of our church have rededicated themselves to God and His kingdom, and the stock of the church in this community has taken a decided rise.

Not only were Brother Clark's sermons inspiring, but they were rich with information about the task and work of the Church in this modern age. Our people got a new conception of the Church and the work that it should do.

Any pastor, of a church of any size, who desires an epochal revival meeting that will put seven league boots on his own work, will do well to secure the services of Brother Clark.

Sincerely yours,
MARLIN McCORMACK.

ADDITIONAL ADVOCATE SUBSCRIPTIONS

North Mississippi Conference

Shaw, C. L. Rogers, 2; Iuka, S. E. Ashmore, 1; Inverness, S. A. Brown, 1; Sunflower, J. O. Dowdle, 3; Mooreville, R. E. Wasson, 1.

QUARTERLY CONFERENCES

Greenwood District—Fourth Round

Greenwood, First Church, Aug. 28, morning.
Belzoni, Sept. 4, morning.
Carrollton, at Carrollton, Sept. 4, night.
Vaiden and West, at Midway, Sept. 11, morning.
Itta Bena, Sept. 11, night.
Lexington, Sept, 18, morning.
Poplar Creek, at Friendship, Sept. 21, all day.
Black Hawk, at Enon, Sept. 22, all day.
Duck Hill, at Bethel, Sept. 23, all day.
Winona, Ct., at Bethesda, Sept. 25, morning.
Kilmichael, at Kilmichael, Sept. 25, night.
Price Mem. & Philip, at Price Mem., Sept. 28, night.
Tchula, Oct. 2, morning.
Acona, at Emory, Oct. 4, all day.
Drew, Oct. 9, morning.
Ebnezer, at Hebron, Oct. 14, all day.
Minter City-Glendora, at Minter City, Oct. 16, morning.
Swiftown, at Swiftown, Oct. 16, night.
Winona Station, Oct. 17, night.
Moorhead, Oct. 18, night.
Inverness & Isola, at Inverness, Oct. 19, night.
Sunflower, at Fairview, Oct. 20.
Tutwiler, at Tutwiler, Oct. 21, night.
Ruleville & Doddsville, at Ruleville, Oct. 23, morning.
Schlater & Cruger, at Cruger, Oct. 23, night.
Webb & Sumner, at Webb, Oct. 26, night.

A. T. McILWAIN, P E.

A NEW ADULT ELECTIVE COURSE

Beginning with the October issue of the ADULT STUDENT there will appear a new elective course entitled "Getting Acquainted With the New Testament," by Prof. Carlyon of Southern Methodist University. There have been many requests for a Bible study course of this kind. It is a pleasure to be able to make these important studies available to members of the church school in the ADULT STUDENT. Write for sample copies of the October issue of the ADULT STUDENT to any one of our Publishing Houses at Nashville, Tenn., Dallas, Tex., and Richmond, Va.

C. A. BOWEN,
Editor Church School Publications.

A life without a purpose is a languid, drifting thing.—Marcus Aurelius.

TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only **three cents and a half per family.**

A set of samples and full particulars will be sent for thirty cents.

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FUNDAMENTAL FAITH

Letters of the late Dr. G. A. Johnston Ross, a former professor of Union Theological Seminary in New York, are being published in The Methodist Recorder of London. He speaks very severely of his former colleagues' opinions. After a reference to "that moronic simplification, 'the Fatherhood of God and the brotherhood of man,'" he continues:

"I have lived through a twenty-five-year period in America of stress on 'the teachings of Jesus' and seen the arid products of a merely verbal religion. Now that I live on the mission field (Hawaii), in a city largely Buddhist, I see with great clearness what loss to the vigor of Christian evangelism has been caused by this emphasis on 'Jesus' teaching.' . . . What I need is the **Lord Jesus Christ** of St. Paul, the interpreted Jesus, the Cosmic Reconciler and Mediator.

"The ignorance of St. Paul among the American churches is **colossal.** The superficial American intellect has jumped at the quick simplification of 'the Jesus teaching' Gospel and the assumption is made that Paul only confused things; and of course the advantages of the position are great. You get rid of the supernatural; you flatter human nature; and you secure what looks like a good basis for an entente with Israel. Meanwhile Paul's Christ waits to supply needs of which this hilarious and unchastened generation denies the very existence; the need, for example, of the forgiveness of sin and conquest over death."

Professor Edwin Lewis of Drew Seminary, in a Christian meditation, took a similar line:

"It is not simply that Christ tells us certain things about God, as though he were a mere spokesman—a 'Teacher.' Rather it is that Christ is himself the Word. He is God telling us about himself as though he were saying, 'Behold me! This is I.' Christ is the Creator in creation, the Eternal in time.

"The eternal and the temporal, which are logical opposites, lost their oppositeness and converged at a point in our human history—Jesus Christ—which was both of them at the same time. He who upholdeth all things by the word of his power had not where to lay his head. God who is the same yesterday, and today, and forever, nevertheless submitted himself to the law of change, the law of human birth and growth and death. He did this because, being Triune, he was so constituted as to be able to do this before he did it.

"Christian faith does not accept the One Miracle because it accepts the miracles; rather it accepts the miracles because already it has accepted the One Miracle. Criticism, **if it is to be Christian**, must be under the constraint of belief in the supernatural and not under the constraint of its out-and-out denial, for in the latter case the question is begged before the critic even opens the record."

After speaking of those who seek for the support of scientific analogies, for example, **parthenogenesis**, or "virgin birth" in low forms of life, Professor Lewis says:

"The whole point of the Christmas event is that it constitutes an absolute biological exception. It is not repeatable. It is but one of a series of other unrepeatable events culminating, as they do, in the Resurrection. The issue does not concern the extent to which faith can claim and receive the support of science. Instead, the issue concerns the truth of that belief as to God to which the Christian commits himself, because for him God is in Christ and because in 'seeing' the Son he at the same time 'sees' the Father also."

And we must not forget the testimony of Lord Tweedsmuir in a Montreal Presbyterian meeting:

"No Presbyterian will forget the necessity of dogma. There are certain fundamentals of our Christian faith which are beyond time and change. We base ourselves upon a great historical fact. The foundation of our faith is not only 'God is love.' It is still more the tremendous historical fact that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"—Sunday School Times.

"FIRST OFFICIAL HYMN BOOK"

Permit me to comment briefly on the interesting but, as I believe, misleading article on this subject in your issue of July 20, by B. F. Crawford. He argues that the edition of 1836 was the first "official" hymn book of the Methodist Episcopal Church.

Yet as early as 1790 the official publishing agent of the church issued in Philadelphia "A Pocket Hymn Book" which in the opinion of the best-informed hymnologists was as genuinely "official" as any which have since been issued. The prefatory address to "Members and Friends of the Methodist-Episcopal Church" shows its complete authority. The bishops say:

> We must earnestly conjure you, if you have any respect for the Authority of the Conference, or of us, or any regard for the prosperity of the Connection, to purchase no Hymn Books but what are signed with the names of your two Bishops.
>
> THOMAS COKE,
> FRANCIS ASBURY.

Save for very slight verbal changes, such as "entreat" for "conjure," this is precisely what Mr. Crawford quotes from the preface to the 1836 edition, on which he chiefly depends as establishing the priority of that volume. It had actually been used in **four** previous editions!

The "Caution," printed in the 1836 edition, has nothing to do with the argument for priority, as the writer of your article seems to suppose. But it had a very interesting source, which I may be permitted to explain.

Azor Hoyt, who had been head-printer of The Methodist Book Concern, was dropped in 1828. In 1830 he brought out "A Collection of Hymns Adapted to the use of the Methodist Episcopal Church, including the Whole Collection of the Rev. John Wesley. New York. Published for the Use of the Methodist Episcopal Church in the United States. 1830. H[illegible] Printer." By an ingenious arrang[illegible] the prefatory note appeared to be[illegible] signatures of the seven bishops. To give it an even more official character, the Discipline was appended. Thus the flagrant piracy was cleverly disguised. Hence the need for the "Caution" which was so conspicuously printed in the official edition of 1836. Evidently it is of no value to the argument for priority. It was not aimed at all prior editions, but at this specific little sinner, which was designed to deceive the very elect.

The dean of our hymnologists, Dr. R. G. McCutchan, in "Our Hymnody" (1937), correctly ranks the 1836 edition as the "Sixth Official" instead of the First, as your writer would rate it. He awards that priority to the "Collection of Psalms and Hymns" which Wesley printed in England and sent over to the Christmas Conference of 1784. His "Second Official" is the Philadelphia edition of 1790, from which I have quoted Coke and Asbury's imprimatur. The Methodist Historical Society of New York, whose librarian I have the honor to be, possesses a complete file of the ten official hymn books, as well as the pirated edition of 1830.

—James Richard Joy, in Zion's Herald.

No boy has ever yet developed mental and moral initiative and leadership without learning to work and earn and save.

—Eugene M. Crouch.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
AUGUST 21

By Dr. J. R. Countiss

HANNAH: GODLY MOTHERHOOD

Golden Text: "Her children arise up, and call her blessed." (Prov. 31: 28.)

(I Sam. 1: 9-18)

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

(I Sam. 2: 1-5)

1 And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full-have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

The world owes much to the Hebrews for both monotheism and monogamy, though they were not always faithful to either. In general, they exalted family life and cared tenderly for children, regarding them as blessings from the Lord and as having right to all the promises and benefits bestowed upon his people. For a wife to be childless was thought to indicate his disfavor, perhaps unworthiness of character or unfitness for motherhood. As Jewish afflictions increased and desire for a deliverer became more and more intense, there grew in the heart of every devout Jewish woman the hope that she might become the mother of the Messiah.

Hannah, the godly but childless wife of Elkanah, was taunted and vexed by his other wife, Peninnah who had both sons and daughters. When they made their annual pilgrimage to offer sacrifices in the temple, Hannah was not content with merely religious ceremony, but remained before the altar a long time in earnest, silent prayer. Eli the priest noted her moving lips and supposing that she was drunk, ordered her to be gone. Humbly, she confessed that she was only a sorrowful woman making her distress known to the God whom she believed able to do all things needful for his people. Reassured, Eli sent her away with his blessing and a prayer that her petition might be granted.

Hannah not only made a request of God, but gave her solemn promise that if she was blessed with a son, she would give him to the Lord "all the days of his life." Like all true mothers, she had lofty ambitions for her son, but she knew that greatness is not merely a wish but an achievement. Heredity is not enough. There must be also the training of a godly home and the instruction of the temple if the child is to reach the full measure of his native endowments. To all this must be added the aspiration and hearty cooperation of the child himself. Both parents and priests may faithfully perform all their obligations but not even God can make a saint out of a recalcitrant and wayward youth.

True to her vow, Hannah brought her son Samuel to the temple as soon as he was weaned and placed him under the care and religious instructions of Eli, the priest. As on her previous visit she had poured out her soul to God in agonized petition, she now exalts his name in ecstatic praise and worship, not forgetting to give thanks for what she had received. Not every child can be brought up in a temple, but every one can be taught to revere and to seek the presence and power of God by harmony with his will as expressed in the laws of nature, by obedience to the teachings of the Bible, by emulation of the example of Jesus, and by listening to the "still small voice" that spoke to Samuel, to Elijah, to Isaiah, and to the conscience of every normal human being.

Someone expressing a half truth said God could not be every where at once so he made mothers. It is more nearly correct to say that as God was made flesh in Jesus Christ, he has in some degree made himself flesh in every good mother. The child will derive from his godly mother his ideas of the love, the justice, the goodness, the patience, the forbearance, the forgiveness of God. God has given mothers more than angelic privilege, and well nigh Messianic responsibility. They need the "wisdom that cometh down from above" and the patience of God. Blessed is the child whose maternal progenitor is not a mother by proxy, entrusting the care of her offspring to a hireling nurse, but rather one who lingers before God in prayer and who makes the training of her child the chief interest of her life.

A friend is one who knows all about you—your weaknesses as well as your good points—and still likes you.—Road Builders' News.

EASE THAT
HEADACHE

You benefit **doubly by** use of **Capudine**— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDINE

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

The Christian Fireside

A BREAK FOR DADS

Because we sympathize with "dads" (being one of 'em) we pass along this nice little tribute which comes from we know not where, but which embodies sound philosophy for the sons—and daughters:

"We get so used to Dad being around that as the years roll by, we get a little older and think we know it all, and Dad seems to be just a friend. If only a few more young fellows would take their Dad's advice we would have to send to other countries for material to fill our jails. Dad gave all that he had to bring me up in the right way. There are times when I have failed him, but it is not too late to mend.

"To all boys (especially from fifteen to twenty years old), this is my advice: Cooperate with your Dad; have him for a pal, and when you are in trouble your Dad will be on deck to help you along. Don't regard him as just a friend but get him into your heart. As long as he lives you will always have a good true Pal."

—Religious Telescope.

IS ALCOHOL MINOR TRAFFIC ACCIDENT FACTOR?

(From the American Business Men's Research Foundation)

Claims made the past week by apologists for liquor interests, alleging that the "drunken" driver fatalities have shown a decrease since repeal, are at wide variance with the facts, declares the American Business Men's Research Foundation, in a statement issued today:

1. "In the first place Repeal Associates shows it is far behind the times in referring to so-called 'drunken' driving fatalities. Traffic experts everywhere, including the National Safety Council, have long agreed that traffic fatalities due to liquor, are in the great majority of cases caused by the merely 'had been drinking,' rather than the 'drunken' driver. Evidence multiplies that in the great majority of all such accidents the drivers involved have only imbibed sufficient liquor to cause slight but serious errors of judgment, mental-physical incoordination in and the fatal illusion of over-confidence in an emergency.

2. "Repeal Associates profess to condemn 'all drunkards' . . . as the worst enemies of friends of repeal and contend that 'drunken driving' was a relatively minor cause of highway accidents, but in saying this it contradicts the latest testimony in this regard.

"Unfortunately for the Repeal Associates, on the very day the Repeal Associates' statement was given out, there was released to the press in New York City a report of that municipality's Chief medical examiner, Dr. Thomas A. Gonzales, which stated that alcohol had been a factor in approximately 40 per cent of fatal highway accidents in 1937, as revealed by autopsies and medical analyses of the brains of accident victims.

3. "Repeal Associates' statements was also unfortunately timed in that the current issue of Public Safety, the official publication of the National Safety Council, in its leading article quotes Judge Harry H. Porter, Chief Justice of the Municipal Court of Evanston, Illinois, and chairman of the committee on tests for driver intoxication of the National Committee of the Council, in these words:

"'There has been much discussion recently regarding the use of alcohol in traffic accidents . . . as an individual I predict that when the true figures are available you will find that 60 per cent or more of all highway accidents are attributable to the use of alcohol at the wrong time and place . . . I assure you that unofficially most of the members of the committee feel exactly as I do about this problem . . . The really dangerous driver is the man who has had a few drinks . . . who is not ordinarily recognized as being intoxicated by the average police officer.'

4. "Repeal Associates compare the number of highway deaths in 1936 with the figures for 1933, calling the latter a 'prohibition' year! As a matter of fact, beer and wine,—90 per cent of the liquor traffic in point of gallonage—by Congressional enactment became legal throughout the country on April 6, 1933, and the liquor traffic in its entirety was a re-established trade for practically the whole month of December of that year.

"Comparing figures for 1932, the last year completely under the Eighteenth Amendment, with 1936, which the Repeal Associates neglect to do, the record shows not only a startling increase, both in the number of traffic deaths for the two years (29,451 in 1932; 38,089 in 1936) 8,638 more, or a 29.3 per cent increase in four years, a 25 2-5 per cent increase in deaths per 100,000 population, and a gain, not a decrease, in deaths per 100,000,000 vehicle miles.

"If Repeal Associates were correct, it would seem quite strange that the nationwide highway safety campaign which really began about 1933, could accomplish only a reduction from 22 to 21 deaths per ten million gallons, not ten thousand gallons as Repeal Associates states, of gas consumed!

"The United States News, Washington, in July, 1937, after a thorough-going survey of traffic accidents throughout the country, stated that 'the number of persons killed or injured in the United States in automobile accidents involving drivers who had been drinking, doubled between 1933 and 1936.'"

A preacher whose sermons were notoriously dry became exasperated when one of his flock persisted in snoring through the sermon. He decided to have a private talk with the man. He chided him gently and was met with the statement, "Why parson, I drink ten cups of coffee each day." "Doesn't it keep you awake ” asked the pastor immediately solicitous. "Well, it helps," said the offender, stifling a yawn as he walked out.

—Selected.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Louisiana's two missionary daughters, who completed their work at Scarritt College in June, and were consecrated for service at the meeting of the Woman's Missionary Council in Tulsa, are about to depart for their new fields of service.

Miss Pat McHugh will sail from Vancouver on August twentieth for Korea, and Miss Helen Mandlebaum will leave early in September for work in Louisville, Kentucky.

A very delightful tea was tendered these young women by Zone One of the New Orleans District, of which Mrs. S. E. Castles is leader. The Club Room at St. Marks was attractively decorated and young women from the various New Orleans Societies served at the punch bowl.

Many women from the New Orleans churches came out to honor these fine young women and to wish them much happiness and success in their new work. Many lovely gifts were received by the girls as tokens of love and esteem from the missionary women of the city.

We also heard of a very delightful tea given by Mrs. Joe Brown Love, of Baton Rouge, in honor of Miss McHugh, and of the very splendid shower given for her by the Woman's Missionary Society of Baton Rouge. A five years supply of sheets, pillow slips, bath towels and face towels were provided. Miss McHugh had rendered very valuable service to this church during her two years study at L. S. U.

Mrs. J. H. Thatcher, of the New Orleans District, Mrs. S. J. Fairchild, of the Baton Rouge District, Mrs. Ira Campbell, (the new district secretary) of the Shreveport District, and Deaconess Verna Webster, of Cedar Grove Church, have just returned from Lake Junaluska, where they have been busy taking mission study courses, and attending the District Secretaries' Conference, which was conducted by Mrs. Helen Bourne of the Woman's Missionary Council.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The women of the Missionary Societies of the Mississippi Conference are not subscribing to and reading the "World Outlook" in sufficient numbers. Last year many auxiliaries missed the standard of excellence because they did not have sufficient number of subscriptions. This year many will have the same shortcoming unless there are a number of new subscriptions and renewals gotten in the next few months. Our Conference Goal is for 1200 subscriptions. According to the figures sent out by Dr. Rawlings, Editor, we have 1042 as of May 20, 1938. By Districts our standing is as follows:

District	Dec. 31, '37	May 20, '38	Goal
Brookhaven	181	171	200
Hattiesburg	148	159	150
Jackson	306	275	325
Meridian	170	126	175
Seashore	140	122	166
Vicksburg	188	189	200

Attainment of goals and standards of excellence is fine; but the knowledge of missionary activities and world affairs, to be gained through the reading of the World Outlook, is of far greater value. To know is to increase interest; to increase interest is to deepen our feelings; and to deepen our feelings will stimulate to more generous giving and greater activities. Let me challenge each District and Auxiliary to securing many new subscriptions and renewals during the next few weeks.

MRS. J. C. BURROW,
Conf. Supt. World Outlook.

We are deeply grieved to have this news from Miss Sophie Kuntz, "Miss Sallie Ellis, head resident of the Moore Community House, Biloxi, has been sick for five weeks as a result of a heart attack. She asks the prayers of the Christian people of the Conference."

Our prayers go up daily for her recovery.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Woman's Missionary Society of the First M. E. Church, of Corinth, Miss., honored its new members with a special birthday party, April 18th. The room was beautifully decorated for the occasion with Easter lillies, narcissi, and fern. In the center of the room was a table covered with narcissi blooms and ivy. White tapers arranged in the design of a star, gave the appearance of a large birthday cake.

After the planned program, "Rebuilding the Rural Community" was completed, the meeting was turned over to the committee in charge of the party feature of the program.

The president, Mrs. Hugh Hopper, gave a short address of welcome to the new members. During the program of soft music played by Mrs. Cleatus Gatlin, each new member came to the table and lighted a candle as her name was called. Twenty new members were present. Most of the young workers belong to the newly organized Young Married Woman's Circle, and to the Business Girl's Circle.

Sixty-four members were served ice cream and cake after the short but impressive ceremony, and were dismissed with a benediction by the pastor, Rev. E. H. Cunningham.

On Monday afternoon, May 23rd, 1938, at three o'clock, there was a combined meeting of all of the circles of the Missionary Society, of the First Methodist Church of Corinth, Mississippi. This group met in the home of Mrs. R. M. Weaver. The members each brought suitable gifts for the Wesley House at Biloxi, Mississippi.

Mrs. E. E. Sutton had charge of the program that afternoon. The devotional exercises consisted of hymns written by Charles Wesley, and a prayer by Rev. E. H. Cunningham. The last two chapters of the book "Out of Aldersgate" were taught by Rev. J. D. Wroten.

At the conclusion of the program, Mrs. Weaver, assisted by some of the girls of the church, served delicious refreshments.

RESOLUTION

Whereas, a beautiful, busy, consecrated life was finished, when God in His infinite love and wisdom called our beloved member, Mrs. Carrie Wright, to the heavenly home; we bow our heads in humble subjection to His divine will; and whereas, the Spiritual Life Group will especially miss her cheery presence, her whole-hearted sympathy and help in all our hopes and plans;

Therefore be it resolved:

First, That the Senatobia Missionary Society has lost a faithful and devoted member. The memory of her sweet Christian character will ever remain with us, inspiring us to a greater devotion to the Missionary cause.

Second, That we extend to her loved ones our sincere sympathy, praying that our Father may comfort and sustain them.

Third, That a copy of these resolutions be sent to the family, the New Orleans Christian Advocate, and be recorded in the Minutes of the Missionary Society.

MRS. W. J. EARL,
MISS SNOWDIE WOOLLARD,
MRS. B. E. McCRARY.

The best kind of pride is that which compels a man to do his best work even though no one is looking.—Road Builders' News.

In Memoriam

RESOLUTION OF RESPECT

Whereas death has taken from us our beloved Mrs. W. L. Graves, and our hearts are grieved as we feel the pangs of separation from all that is mortal of one so worthy as she;

Therefore, be it resolved that we, the Woman's Missionary Society of Ackerman, Columbus District, North Mississippi Conference, strive to emulate her noble example of fortitude, patience, faith, and deep consecration to a heavenly Father, whose grace was sufficient to sustain her through long hours of prolonged illness, that entering the walls of our church, glorified by the memory of her kindly inspiring presence, answering to the impulse of our hearts and stricken with the emptiness of words, we silently breathe a prayer for the realization of the high ideals she cherished, fruits of incomparable richness of her spirit-filled life, the worthiness and effectiveness of which our words are inadequate to adequately eulogize. For so great should be the eulogy to a Christian wife and mother, who faithfully discharging her duties, pertaining to her domestic life through young years, middle life, and then into old age, never failed her church and its activities, that no human word is adequate for the expression of the proper eulogy.

Be it further resolved that we extend to Rev. W. L. Graves, her bereaved husband, their children, and other loved ones, our deepest sympathy, and we pray that the Great Sympathizer speak to them through His message found in the first three verses of the fourteenth chapter of John, in tones so audible that they can but accept and obey our Lord's injunction and find solace for their souls.

Be it also resolved, that a copy of these resolutions be spread upon the Minutes of the Ackerman Missionary Society, of which she was a faithful member, and which showed its appreciation for her beautiful life by making her a life member two years ago, and that a copy be sent to the New Orleans Christian Advocate.

"Oh! noble heart, thou hast fought a valiant fight,
Faithful in thy pilgrimage, thou has overcome the night,
And, like the echo of a song at eventide
Dost thy memory in our hearts abide.
Ever shall it guide us through the shadows into light
That we, too, might make another path more bright."

"We do not say the book is closed
Or its last page has been written;
For the sweetest chapter of them all
Is the one that lies ahead;
But rather say that the volume,
As all some day must do,
Has returned to the Great Librarian,
Who first lent it to you."

ACKERMAN MISSIONARY SOCIETY.

W. B. GRAYSON—AN APPRECIATION

Whereas, it has pleased our Heavenly Father to call from us our beloved friend and co-worker, W. B. Grayson of Mt. Necessity, Louisiana, and

Whereas, he was a Christian gentleman, a loyal and true friend, a wise and noble counselor, a kind, considerate and loving father, a citizen of high and noble ideals, and an outstanding contributor to the advancement of the best interests and progress of his community, parish, state and nation;

Therefore be it resolved, that we extend to the bereaved family our deepest sympathy and heartfelt wishes, that each may have that sweet peace which comes in a full and complete resignation to the will of Him who "marks the sparrow's fall."

COMMITTEE.

JAMES MONROE GRIFFING

James Monroe Griffing, son of Daniel and Sarah Griffing, was born in Jefferson County, Miss., on June 30, 1856, and died at his home in Franklin County on June 10, 1938. He was the only brother of seven sisters. They all preceded him to the grave.

He was married in December, 1876, to Miss Dellie Flowers. To this union were born fifteen children, six of them preceded him to the grave. Nine of them, with their aged mother, nineteen grandchildren and twelve great-grandchildren live to mourn his departure.

He joined the Methodist Church in early life. In early manhood he felt his call to the ministry and became a local minister. He continued to preach and serve the church in every way possible, until his health failed. It grieved him when he was no longer able to attend church. His eyesight became so bad he could no longer read his Bible, but he continued to pray and repeat favorite passages of scripture. During his last illness he would repeat books from the New Testament, also these lines from old hymns:

Oh! drive these dark clouds from my sky
Thy soul-cheering presence restore,
Or take me to live upon high,
Where winter and clouds are no more,
And "His blood so freely spilled for me."

On June 10, after night had fallen, his spirit went to live with God whom he served so faithfully in life.

We miss his presence and how we will miss his prayers for us in the years to come, but his Christian influence will live on and on.

"Why should we weep when the weary ones rest,
In the bosom of Jesus supreme,
In the mansions of Glory prepared for the blest,
For death is only a dream."

A DAUGHTER.

DR. LEE SUCCEEDS BISHOP WATKINS AT EMORY

Dr. John D. Lee, Jr., pastor of the Charlton City, Mass., Methodist Episcopal Church, has been appointed assistant professor of church history at Emory University, Dean H. B. Trimble, of the Candler School of Theology at Emory, recently announced.

Dr. Lee will succeed Bishop W. T. Watkins, professor of church history for the past several years, who was elected to the episcopacy of the Methodist Episcopal Church, South, at the recent general conference in Birmingam.

A native of Graham, North Carolina, Dr. Lee received his A. B. degree from Duke University in 1932 and was awarded his Bachelor of Divinity degree by Duke in 1934.

He then entered the graduate school of Boston University and won his Ph. D. degree in 1937. For the past year he has held the pastorate at Charlton City, although retaining his membership in the Metodist Episcopal Church, South. Dr. Lee will assume his new duties in September, Dean Trimble announced.

MISCELLANEA

Be a stand-by for the church and not a mere by-stander.

* * *

It is a sickly faith that is shaken because some frail human being goes wrong.

* * *

It is the duty of the spiritual to restore the unspiritual. It also is the proof of their spirituality.

* * *

"For some of us, something in the spirit of Christianity makes it plain that the cocksure sophistication of our day is pathetically superficial, its glittering cleverness profoundly stupid, and its towering pride tragically pitiful."

—Joseph Fort Newton.

* * *

Here lies a nobody
Who set out to go nowhere,
and got there.

—Cornish.

* * *

Some preachers always preach with boxing gloves. The only uncertainty on the part of their congregations as they assemble in their houses of worship is the question as to who has been chosen for the Sunday "socking." We are still chuckling over the remark made to us by a brother cleric at the end of a service: "Did you hear that belligerent benediction?"

—American Lutheran.

THE LORD'S DAY AND CIVIL GOVERNMENT

That the free State is deeply concerned with the success of the Christian movement cannot be questioned by any informed person. For consider, the very order of the State rests down upon moral ideals and their firm establishment among the people; yet the State cannot itself produce those ideals, notwithstanding they are its necessity.

But, asks someone, Why do you assume that the State by one of its own departments cannot produce those necessary ideals? I answer there are two reasons:

(a) The State cannot be trusted to produce ideals because its institutions are an expression of the whole body of its citizens, a large percentage of whom themselves have no appreciation of ideals. The shocking immoralities being substituted for true ideals in Germany today illustrates the incapacity of the State for this role.

(b) Moral ideals are such an intimate value that to entrust their inculcation and enforcement to the State is to encourage the development of an intolerable tyranny. The Spanish Inquisition is illustrative of what may be expected when the State is allowed to invade the sphere of ideals and beliefs. It is the State's assumption of this function of **creator of ideals** which lies behind the unending Soviet purges.

Only the Christian church can be trusted with the responsibility of forming the soul of the people in a free State. You say, Why not the synagogue, or Christian science or some ethical culture group? I answer: History knows of no instance where any of these groups has achieved a free State. The Christian church has done so; and until some other group has a similar historical accrediting that group's pretensions cannot be seen as other than academic and theoretical.

The free State then is dependent upon the Christian church for such an undergirding of its life with ideals as will be the spring at once of its laws, and of that moral consensus which gives authority and effectiveness to its laws. Unless this service is creatively and steadily performed free institutions will decay.

The Christian church has a unique equipment for the performance of this function because of its enrichment with a supernatural and vital idealism. I am thinking, of course, of the sacred Scriptures, and yet not precisely and formally. I am thinking rather of that vibrant life which first came to complete expression in Jesus Christ, and of which the sacred Scriptures are the witness. That vibrant life is fluid in the Christian church, changing its outward expression from generation to generation, but maintaining its identity of motive and mood across all its changes of form. This is the supernatural and vital idealism which has made the Christian church a socially creative force and the fountain and spring of free political institutions.

The Christian church provides, then, the moral undergirding for the free State; and consequently, such a State must be deeply concerned with its success. The State cannot, however, adopt the Church, for to do so is the more to corrupt it with its own multiplied limitation. The State must leave the Church as a free institution within it, and yet also as one reverenced.

Historically, this reverence and fostering care has taken three forms: (a) The State has exempted Church property from taxation (certainly a minimum consideration in view of the State's complete dependence upon the Church for the building of its moral consensus); (b) The State has provided for chaplaincies in connection with its various institutions; (c) The State has protected by law the Lord's Day from those preoccupations which hinder or inhibit worship, such as the daily round of toil and the clamor and excitement of innumerable small interests.

Clearly, it is to the State's interest to do these things; but the churchman, in approaching the State, should have this precise philosophy of things in mind. The State does not silence clamor upon the Lord's Day because that was enjoined by the fourth commandment, given by God to Moses. The individual statesman may indeed recognize this fact; but it is not this fact to which he gives consideration as a statesman. Rather his interest is in fostering and promoting that firm and broad establishment of ideals which is so essential to the undergirding of free institutions, and in which the Christian church has shown an enduring effectiveness quite unparalleled in human history.

One other thing must be fully recognized, namely, the Christian church can never ask the State to recognize as law any ethical principle which it has not made effective as practice within its own household. Indolent Christians who themselves treat the Lord's Day as a holiday, worshipping only occasionally when it is quite convenient, and only in the morning, cannot without presumption ask the State to restrict other people in their own different types of holiday activity. Free government does, indeed, greatly need a day of the soul, a day on which small excitements and demanding labor will have been reduced to a minimum, and the people left free to cultivate their spirits in the appreciation of worship, of truth, and of beauty. This is, indeed, the State's need, its pressing necessity even; but the Church cannot without presumption ask this of the State until it has achieved such a day within its own pledged body.—Christian Advocate (N. Y.)

All Methodists will share the gratification felt by the members of the City Temple that again the Rev. Leslie D. Weatherhead was able to take his place twice in the pulpit on Sunday. Mr. Weatherhead has been enjoying the quiet of the Island of Skye, with the diversion of a trip to Ireland which had given him new friends in that part of Great Britain.

Long queues waited for admission for both services on Sunday, even in the morning, when only a few odd seats were vacant. Mr. Weatherhead spoke in his usual topical way, always on the rock of human experience and thought, and his topic, "Religion in the Modern Home," had been suggested to him by the fact that three young married people of the congregation would at the close be offering their infants in dedication by the rite of baptism.

The preacher had praise for the family religion of a past generation, with its Bible and prayers, once, if not twice, a day. He would not dare, however, suggest a return to those customs for the fact that they were old customs made them unpalatable to people today.

He did, however, plead for home religion consistent with present conditions. Personal religion, in his opinion, began in the home, under parental influence. He recalled his own early life, with family prayers that were on no account omitted. "The Cottar's Saturday Night" had its duplicate in the picture of his mother (in the absence of his father on business), gathering her children together, reading the International Bible Reading Association "portion," with its brief comment, and then praying for them almost by name, even remembering when one of the boys had "an examination looming."

Mr. Weatherhead would have a mother breathe prayers over a baby's cradle and then teach simple prayers as soon as it could talk. 'Teen boys and girls should be left to select their own reading and say their own prayers. Religion had to be "passed on" from parents to children, but only a sincere and "real" religion could be so passed on. He thought that many people in adult life did not attend church services because they had in youth been forced into observance by parents who followed the form of religion while having no real experience of it.

In the led prayers, Mr. Weatherhead asked for remembrance of Lord Runciman in his mission of conciliation, and also of his friend, Dr. Donald O. Soper, who had gone through an operation and was in hospital.—Methodist Recorder.

Overseas church supplies are cheap because the overseas craftsman rides to work on a bicycle, he lives in a house without a frigidaire, his wife boasts of neither an electric washer nor an operation, and he gets $20 a week and is satisfied.

—Exchange.

New Orleans
CHRISTIAN
ADVOCATE

DR. RUFFIN BAKER PAYNE

of Mandeville, Louisiana, the oldest living graduate of Centenary College, was a member of the class of 1882. In 1932, on the 50th anniversary of his graduation from the college, Dr. Payne and his classmate, the Reverend S. J. Davies, were honored by Centenary with honorary degrees.

Centenary College Number

Vol. 85. No. 34.

NEW ORLEANS, LA.
THURSDAY, AUGUST 25, 1938.

A RELIC OF THE PAST

The bell pictured above was brought to the campus in Shreveport from the old Centenary at Jackson, Louisiana. In its new setting, it was used for a number of years to announce the meal hours and class periods. Now its voice is heard no more, and the sweet honeysuckle covers its tower.

Wallet of the Week

SCOTLAND YARD has long been a classic name in the art and business of crime detection. Not long ago a detective-inspector of the English organization, after a quarter of a century's experience, was taking a course at the Federal Bureau of Inspection, Washington. He was asked to compare the methods of the London Police Department with those of America. He said no comparison was possible for the reason that English police methods were adapted to a homogeneous people and compact areas, while the G-men must deal with a polyglot people and almost limitless areas.

* * *

MODERN CHEMISTRY is entitled to be considered one of the most creative sciences of the twentieth century. By it Dr. Charles Holmes Herty transmuted waste Southern pine into a wide range of papers; Dr. George Washington Carver has infinitely widened the commercial and industrial significance of peanuts, sweet potatoes, pecans, cotton stalks, palmetto and other wild growths. The modern chemist is bringing to reality the dreams of Burbank, Edison and Ford—"the replacing of the exhaustible resources of the planet by inexhaustible substitutes." The chemist is doing much to supplement the physical deficiencies of the age.

* * *

TALK ABOUT UNION MOVEMENTS IN ENGLAND drew fire from a writer in the **Hibbert Journal** recently. He declared that there is imperative need for a more thorough scrutiny of the premises which govern the thinking of these movements. "What, for example, is the meaning of this union itself which it is sought to achieve? Why are all the discussions limited to the view that a true spiritual unity cannot exist, or manifest itself, without a formal union? This emphasis on valid orders and valid sacraments seems strangely alien to the spirit and essential message of the Jesus of history and of the Apostolic Church."

* * *

PALESTINE, LAND OF RELIGION AND TRAGEDY, is the subject of a very interesting study in **The Christian World**, London, of August 4. Following the Balfour Declaration there was a pronounced influx of Jews, and the Hebrew population increased from sixty thousand to four hundred thousand, said to be twice the increase of the Arab population. The Jews are said to have purchased the lands from absentee Arab landlords who were feeling the pinch of bad times, and the agriculturalist tenants, who had held the estates in some cases as long as a thousand years, are now "dispossessed and desperate."

THE FOLLY AND FUTILITY OF CHRISTIANITY was the theme of compositions in a proposed prize offer made by the American Association for the Advancement of Atheism. The offer of seven prizes ranging from fifty to five dollars appeared in a Yakima, Washington, newspaper and notice of the prize offer was carried in **Christianity Today** for November, 1937. It was open to High School and Junior College pupils. Later the Sunday School Times wrote the Association for any facts regarding the essays and the results of the contest which might be released. A reply from the Association confirmed the fact that the offer had been made, but that no essays had been submitted.

* * *

THE CHRISTIAN SCHOOL, like the story of the minister's son, furnishes an interesting theme for those who give themselves to a study of the forces which enter into the making of great men in American life. It is said that eight of our Chief Justices were college men, seven of them graduates of Christian schools. Eighteen of the nation's Presidents have held college degrees, sixteen of them from Christian schools. Likewise eighteen of twenty-five Masters of American Letters were college men, and seventeen of them were from Christian colleges. Two-thirds of the members of Congress whose names are in "Who's Who?" are graduates of Christian colleges.

DR. J. M. ROWLAND KILLED

The tragic and untimely death of Dr. Joseph M. Rowland, for the past seventeen years editor of the **Richmond Christian Advocate**, will bring a shock of sorrow to a host of friends throughout the Church. We know only the fact that he was killed in an automobile accident near Amelia, Virginia, and that his wife and her mother were seriously injured. Through his wide contacts as editor, traveler, and lecturer, he came to be widely and favorably known and his provincial humor drew many to him. We met him first in 1923, we traveled together in the Holy Land, whose hill-tops and spires were shrines to which his soul responded in deep devotion. Alas, he is snatched away and while his friends lament, his soul sweeps through the gates of the morning to meet the King whose earthly ministry lent the halo, which he saw on the hills of Palestine, and the touch of inextinguishable romance to the gray ramparts of Old Jerusalem.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTIAN EDUCATION

Education is as a sail which catches the currents of thought and gives them direction and purpose, and the school is the agency through which unbridled thoughts and emotions are brought to maximum effectiveness. Very naturally the educational ideal reflects the impulses and the emotions of the thought life of a period. Not infrequently there seems to be a too great readiness to accept ideas not fully established, with the result that a measure of confusion is introduced into the educational process. In other instances a conservative reaction tends to the defeat of trends which are both legitimate and wholesome. A case in point was mentioned by a recent writer who observed that the physicists are moving away from materialism but the psychologists are moving toward it. He meant that the ends of science are being defeated by a lack of coordination among various forms for scientific expression.

It is at that point that a definite factor of coordination and control may exercise a helpful influence upon cultural movements. The Christian element in education has we think exercised such an influence. In the past it did much to widen the outlook of education by unifying the religious and the cultural ideals of an age which was almost exclusively individualistic. It failed, however, to keep step with the march of the race and it is too true that what many now call Christian education is rather backward-looking in its implications for the age in which we must operate. If it is to recover its place of influence in the cultural life of men, it must reorientate itself, and its message must deal with the thought and the problems which are to the fore now. This does not mean that the Church must undertake to pronounce every shibboleth which is abroad in the world, but it does mean that it must address itself to the task of making wholesome and effective the thinking of the present generation of men and women.

This unifying responsibility will rest largely upon those institutions which are able to represent the viewpoint and the purpose of the church and of cultural life as such. It is perhaps not the function of Christian education to rush with drawn sword into every storm center of social, scientific, and philosophic speculation, nor to sit in arbitrary judgment upon the content of popular thinking. It must recognize the values on all sides and in all issues of the contest, while it seeks to bend the thinking of all to the purposes of God, remembering that He operates through aeons, not years and days as we do. We have reached a time, as is widely held, when the relation of religion to life must be redefined—when Christian education must exert itself to translate a right spirit into right action. Upon the Christian college rests the obligation to transmit the moral and spiritual values of a great background of evangelistic passion and ecclesiastical history, but at the same time it must meet the responsibilities of a benevolent-spirited social engineer for making effective the gospel in a day of defeatist attitudes. In some cases the pendulum may swing too far from the evangelistic emphasis, but that fact in no way absolves the church from responsibility for providing a truly Christian education for those who are its wards. In our opinion, the field of service for Christian education was never greater than it is today, and there is an imperative need for the church-related college with its prophetic insight and the inherent social sympathy of the gospel atmosphere to which it belongs.

SOUTHERN SHARE CROPPERS

Southern share croppers have been made to appear in a worse condition than the facts justify, according to Dr. Nels A. Bengston, Professor of Geography at the University of Nebraska. He holds that sensational writers have exaggerated the facts by putting forward the worst conditions to be found among these tenants. He thinks that, despite the hardships which some have suffered, share-cropper conditions are improving and that many of them are happy and contented.

CHRISTIAN EDUCATION MAGAZINE

By Dr. Pierce Cline

The Methodist Church of Louisiana has a heritage in Centenary College of which any church or any people might well be proud; but the College is something more than a heritage and a tradition. It is an opportunity and a vehicle for Christian service to the people in general and the Methodist Church specifically. A well trained and equipped ministry is essential to the progress of any denomination. A sound Christian philosophy as a basis for higher Christian living is the greatest hope of a confused era and a bewildered people. The College holds all of its purposes in common with the Church. Its methods and processes are distinctive but its objectives are identical with those of the Church.

Having achieved a signal success in the satisfactory settlement of a heavy indebtedness, a new prestige has come to Louisiana Methodism and the time is ripe for a forward march by the Church and all its institutions. The official board, the administration, and faculty of the College are anxious to bend every energy to the task. By its efforts in the past the Church has sustained the College and reflected credit upon itself in doing so. Nothing anchors a denomination more securely than a sound and effective educational program, and nothing stimulates a higher type of education than the influence of the Church. A united Methodism in Louisiana should express itself in a vigorous and sound spiritual and intellectual life with unity in purpose and fraternity in methods. The College stands ready and anxious to aid and accompany the Church in its efforts.

THE CHURCH OWES SOMETHING TO HER SCHOOLS

By Dr. W. W. Holmes

The church was the pioneer in education and for a long time was the principal agency in promoting public education, and in establishing institutions of learning. Many of the great institutions of this country were founded by the church and at a time when the friends of education were few. It is to the everlasting credit of the church that this pioneering work was done so well.

As the country increased in wealth and population the task of education undertaken by the church and certain private institutions became so great that help was sought from other sources. Out of this situation came the tax-supported schools, which were known in the beginning as "Free Schools." It was not easy to secure patronage for these schools, because they were regarded by many as "Charity schools for the poor." But as time passed the stigma attached to them was gradually removed and we find public education as fostered by the public school system and the State universities well on the way to a glorious future.

The church related and the tax-supported schools have never been in conflict. They complement and supplement each other. Each has a distinct service to render. But whether the school be church related or tax supported somebody must pay the bill; somebody must be responsible for what the school needs. It will not, it cannot run itself. If it is tax supported then the state owes something; if a church related school, then the church owes. What does the church owe to her schools?

I. Goodwill and Appreciation

This goodwill and appreciation are much more than resolutions by some church conference. More than a statement of platitudes by some church body in whose ownership the college adheres. The church after all is not some intangible entity; it is made up of real folks, preachers and laymen. Here is where the expression of goodwill and appreciation is most effective. Here is where right attitudes count. A church college can be frozen to death by those who should be its best friends. The attitude of the public toward a church related college is created largely by the college and the church folks who sponsor it. If the church does not think well of the college and speak a good word for it, certainly the public will not do so. The success of the church related college depends first of all and all the time on the goodwill of the church. The church owes this.

II. Ample Physical Equipment

There is a minimum physical equipment that public patronage has a right to expect of any reputable college, such as adequate office buildings, class rooms, dining rooms, libraries, gymnasiums and comfortable dormitories. It is the duty of the church to lend a hearty cooperation in securing and maintaining such an equipment for the schools it has founded and fostered.

III. Sufficient Endowment

It is estimated that what the student pays to the college in tuition and fees provides for less than 50 per cent of what the college expends in his behalf. The difference between what he pays and what he costs the college makes necessary an endowment fund or help from an outside source. It is not easy for the church, as an organization, to provide such a fund, but it has in her membership, men and women who can. Their liberal and generous gifts in other years have made possible such endowments as we have today. What finer use can be made of wealth? Such gifts enable one to perpetuate the most far-reaching service through generations to come, a service that touches life where it is most responsive, the life of youth in time of preparation. There are many forms and phases of endowment. There is the larger endowment, the interest on which may be used in the general fund, or it may be used according to the direction of the donor. Some endowment funds are created by life insurance with the college as beneficiary. Another form of endowment is an office building, the revenue from which is used as interest from an endowment. The church group to which a college belongs, may and should contribute annually to the college, an amount which would represent the interest on a sizable endowment. Every church related college is justified in expecting at least this much in the way of endowment from the church that sponsors it.

IV. A Good Faculty

Loyalty has lost its appeal for patronage of a church school. School days are short and limited. Both parents and children wish to patronize the school that most nearly gives value received. The main business of a college is to teach, and to train for life and service. Teachers make a college. Good teachers make a good college. Sorry teachers make a sorry college. It is the duty of the church to see to it that her schools have the very best teachers available. Piety must not be mistaken for brains. Nor a premium placed on learning or at the expense of Christian character. A church related college can not afford to have any other than a good faculty—teachers of unquestioned ability and character.

V. A Representative Patronage

A school may be ever so complete in physical equipment, endowment and faculty, but these are provided with special reference to a student body, and if the student body be not forthcoming, then the whole venture has failed. Patronage is absolutely necessary for the success of any school. It is reasonable and logical that the church related school should look first to the church for patronage. Of course there will be some church members who will not find it convenient to patronize the church school or will not attend for other reasons perfectly valid. These may be excused. But the church can not justify herself in asking the public to patronize her schools when she does not lead the way. The church owes her schools a representative patronage.

The church related school has a unique place in our educational system. Along with other schools it teaches history, languages, the arts and sciences, but in addition it teaches religion. It has a message for the heart as well as the head. It trains for conduct and character and life at its best. It serves its highest mission when it is God centered and God directed. Unless it is animated and actuated by the Christian spirit in the church, then it ceases to be church related in the highest sense, and forfeits its unique place in religious education and comes to be just another school.

AN ANNUAL CONFERENCE AIM

By Bishop Hoyt M. Dobbs

Methodism believes in Christian Education. Methodism and the Sunday School movement began at approximately the same time. From the earliest days the Discipline has urged the promotion of the cause, saying: "Where ever as many as ten people can be gotten together, there organize a Sunday School." By far the majority of our increase in church membership on profession of faith annually comes through the Church School. To willfully allow our Church School enrollment to lag would be to neglect our greatest ally in reaching our people for the Church and for Christ.

In this day, possibly more than ever in the history of our country, the Church must carry on the teaching function. Our homes, many of them, will not and our secular schools can not. Therefore, the Church must do it.

The early Church was a teaching Church. Jesus himself was the Master Teacher of all time—we must follow Him.

Now is the time to increase our Church School enrollment. This was one of the goals of the Aldersgate Commemoration. The General Board of Christian Education is leading in this effort. The Annual Conference Boards of Christian Education are cooperating. Every Church should become interested in this effort, and make every possible approach to reach its present and prospective membership.

We can change the figures of last year, and gain rather than lose 13,313 members in the Church Schools throughout the connection, if we will. We confidently believe it will be done.

SOME ADVANTAGES OF ATTENDING CENTENARY COLLEGE

By A. M. Shaw, Jr.
Executive Secretary

After a rather intimate association with almost every department of the institution's life during nearly a dozen years, the writer is convinced that Centenary College offers some advantages which give it a distinctive character. Here are the most important ones:

1. First of all, Centenary College is under the control of the Methodist Church, and therefore, it need make no apology for its efforts to foster a religious atmosphere in its class rooms and on the campus. It is not necessary that its officials qualify any statement of program with respect to deepening the spiritual life of its students; and a continuous program in this direction is carried on—without giving the slightest offense to the many representatives of all leading denominations which patronize Centenary. And **Centenary College students are religious.** Almost every member comes from a family where religion is a matter of prime importance; and Centenary strives to preserve and enlarge the religious experience of these people.

2. Centenary has behind it a long and glorious history of service to Louisiana and the South. Founded in 1825 at Jackson, Louisiana, it has, during its 113 years of existence, clothed itself with colorful traditions, which are a matter of pride not only to Centenary people, but to many others who have no close connection with the college.

3. The student body at Centenary is made up of about six hundred young men and women who represent many of the finest families in that section of the South. A rather large proportion come from the city of Shreveport itself. Some are from families of wealth, but the majority are from families of moderate means, whose cultural background is strong and whose influence upon the life of the community is wholesome and potent. If I were asked to find a campus where the student group is superior to that at Centenary in character, family background, culture, and intelligence, I should not know where to look.

4. The size of the student body at Centenary is large enough to furnish adequate opportunity for stimulating competition in student affairs, but small enough to permit intimate acquaintance with all members of the college community, both students and faculty members. The size of the student group has the further and more important advantage of insuring classes of desirable size, in which considerable individual attention may be given the student by the instructor. As a result of Centenary's program in this regard, the college has a smaller proportion of failures on the part of first-year students than the average college or university has. The aim of faculty and administration is to teach as many of their students as possible—not to exhibit an imposing list of failures.

As evidence that such training has been thorough, the college has but to point to the record of its students who have entered the professional schools of large universities. During the present year, the valedictorians of two large Southern law schools were Centenary graduates. In 1933, a similar record was made; and **no Centenary student has ever failed in a school of law or medicine.**

5. The faculty at Centenary is composed of about fifty men and women who received their training in many of the leading colleges and universities of this country and Europe. Their reputation as teachers and their influence upon the character and personality of their students is a matter of general knowledge in this section.

6. Centenary is advantageously located in a rapidly growing city, which gives promise of being one of the great industrial and commercial centers of the Southwest. Here the Centenary student has the benefit of stimulating contact with a busy city and association, both on the campus and off of it, with persons whose influence will be helpful to him in the years which follow college.

As a result of the advantages which Shreveport and its environs afford, all Centenary graduates are employed—many of them in excellent positions.

Finally, Centenary College is a fully accredited institution, affording the advantages mentioned in the preceding paragraphs—as well as many others—at a cost so reasonable that it should cause no hesitation on the part of persons who have the financial means with which to educate their children, and who are willing to be guided by the same principles in providing for the education of their children as they are in protecting their health and property.

THE EDITOR'S REQUEST

If you have a tale to tell,
Boil it down!
Write it out and write it well,
Being careful how you spell;
Send the kernel, keep the shell;
Boil it down! Boil it down!

If you want the world to know,
Boil it down!
If you have good cause to crow,
If you'd tell how churches grow,
Whence you came or where you go,
Boil it down! Boil it down!

Then, when all the job is done,
Boil it down!
If you want to share our fun,
Know just how a paper's run,
Day by day from sun to sun,
Boil it down! Boil it down!

When there's not a word to spare,
Boil it down!
Heave a sigh and lift a prayer,
Stamp your foot and tear your hair,
Then begin again with care—
Boil it down! Boil it down!

When all done, you send it in,
We'll boil it down.
Where you end, there we begin;
This is our besetting sin;
With a scowl or with a grin,
We'll boil it down; boil it down.

—The Presbyterian Advance.

The question is not always where we stand, but in what direction we are going.—Road Builders News.

We get anything we prepare for and nothing else. Everything that happens is a sequence. This happened today because you did that yesterday.—Elbert Hubbard.

My great concern is not whether you have failed but whether you are content with your failure.—Abraham Lincoln.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. V. Fulton places us in his debt by his continued work for the Advocate, and for words of appreciation otherwise.

Rev. C. M. Morris, pastor at Morgan City, sends three subscriptions for the credit of his charge, and we are duly grateful for his work and his interest.

Rev. J. R. Roy, pastor at Montrose, has our thanks for evidence of his continuing interest in the Advocate. Credit has been given him and his charge accordingly.

A note from Bro. W. H. Waggoner, of Columbia, says that Rev. Virgil Morris has been in a meeting on Oak Grove charge. Rev. E. B. Emmerich is the pastor.

Rev. J. D. Fomby adds a list of six subscriptions from Rayne and we appreciate his continuing the Advocate campaign. His charge has been given credit for the additional list.

Rev. E. C. Gunn, presiding elder of the New Orleans District, raised money to provide the Advocate for the hospitals and the other places for the care of the sick in his District.

Rev. David Tarver, pastor of Covington charge, reports a splendid meeting at Fitzgerald church where Rev. J. C. Rousseaux did the preaching, to the profit of all who were privileged to attend.

Rev. Charles M. Crowe, pastor of Noel Memorial Church, Shreveport, had the pleasure and profit of a month in New York, where he attended the Pastor's Conference at Union Theological Seminary.

First Church, Monroe, has a remarkable record in the Advocate campaign, and better still the work has not ended. We appreciate a new subscription just sent by Mrs. Blanche R. Collins. Rev. W. C. Scott is the pastor.

Rev. Guy M. Hicks, pastor of Trinity Church, Ruston, sends another list of subscriptions which makes a comfortable margin above the quota for his church. Both Bro. Hicks and Mrs. Norris have our sincere thanks for this excellent work.

Rev. J. C. Sensintaffar, pastor at Jonesville, sends us a report of the passing of Mr. C. J. Griffey, a steward in the Methodist Church, a good worker, a good citizen, and a man who will be greatly missed in the community. His death occured on July 7.

According to notice for a change of address, we note that Mrs. S. A. Steel has returned to Mansfield, after a sojourn in Laurel, Miss. This will interest many who followed with enthusiasm and devotion the writings of the sage of the "Pelican Pines," the late Dr. S. A. Steel.

Rev. J. H. Bowdon, presiding elder of the Baton Rouge District, has been actively engaged in all manner of work throughout his district. His Advocate campaign registered a gain of more than sixty per cent over the previous year, and his parsonage has been completely renovated during the summer.

A note from Mrs. V. H. Thomason, secretary of First Church, Shreveport, brings us news of the illness of Rev. S. L. Riggs. He was in North Louisiana Sanitarium for an operation and was quite ill for a while. He is now back at home and expects to be at his post when Centenary College opens for work.

The editor enjoyed a very delightful visit to Lake Charles last Sunday, where he had the privilege of filling the pulpit for Dr. W. L. Doss, Jr. We had also the very great pleasure of fellowship with Mr. T. L. Freeman and Mr. and Mrs. A. W. Wehner at dinner. The affairs of the church are going well and we do not know anywhere a more delightful church and people than are to be found in Lake Charles.

OUR FIELD

Religion is not a detached interest of life but the right relationship of all interest plus ability to enjoy the sum of them. If we believe that such a condition is attainable, we ought not hesitate to commend the means through which it comes. Whether this is done by personal work or by public meetings, it will react to the good of the communities, which is our field to cultivate, if we are to retain lasting benefits.

Many feel that they cannot do much in this direction. The question is not how much anyone can do but how many will go along in the effort? Many, however, have lost faith because of their conditions with past failures, due to hardships and poor support and various other causes.

The spread of spiritual holiness is the keynote to success. And the gospel if given for spiritual guidance in a social setting, must, therefore, have people who are willing to work together. Advanced steps are not taken by quibbling over non-essentials or quarreling over methods. It is tragic that so much time and life should be wasted in searching for the answers to unanswerable questions.

Life is not a riddle to guess out but an assignment to work out. It is also a mirror that reflects the image you place before it or the echo of the message you have voiced. Physically it is a place to make goods, morally it is a place to make good. Under the proper conditions of the gospel it is the power of God unto salvation. But its power does not come from the people or by them but is to be used for them and with them. Scriptual enthusiasm is contagious. It is our duty to expose society to good as to protect it from evil.

The community is our field because it is our world. Nothing in recent years has had such an effect as Aldersgate Commemoration carried out. Many of our people caught the vision, no doubt. Service then is our major aim. Our field, our community will be more than a field to work. It will be a harvest of life to enrich humanity and our lives will be a blessing.

C. B. POWEL.

JUNALUSKA

The Church-wide Pastors' Conference held at Lake Junaluska, August 9-14, was the most significant in attendance and interest which has been held. Bishop Ralph S. Cushman, Dr. E. G. Homrighausen of Princeton University, Dr. Hazen G. Werner of Dayton, Ohio, and Bishop Clare Purcell brought stimulating and inspiring messages. Ministers and laymen heard with pleasure and profit these servants of the Church.

The service Sunday morning brought together six hundred young people from the Conference in session at the Educational Building and a large number of laymen. This service marked the close of the Pastors' Conference and the beginning of the Laymen's Conference. It is estimated that 4,000 people were present for the morning worship. Junaluska is rendering a great service in promoting all of the high interests fo the Kingdom of God.

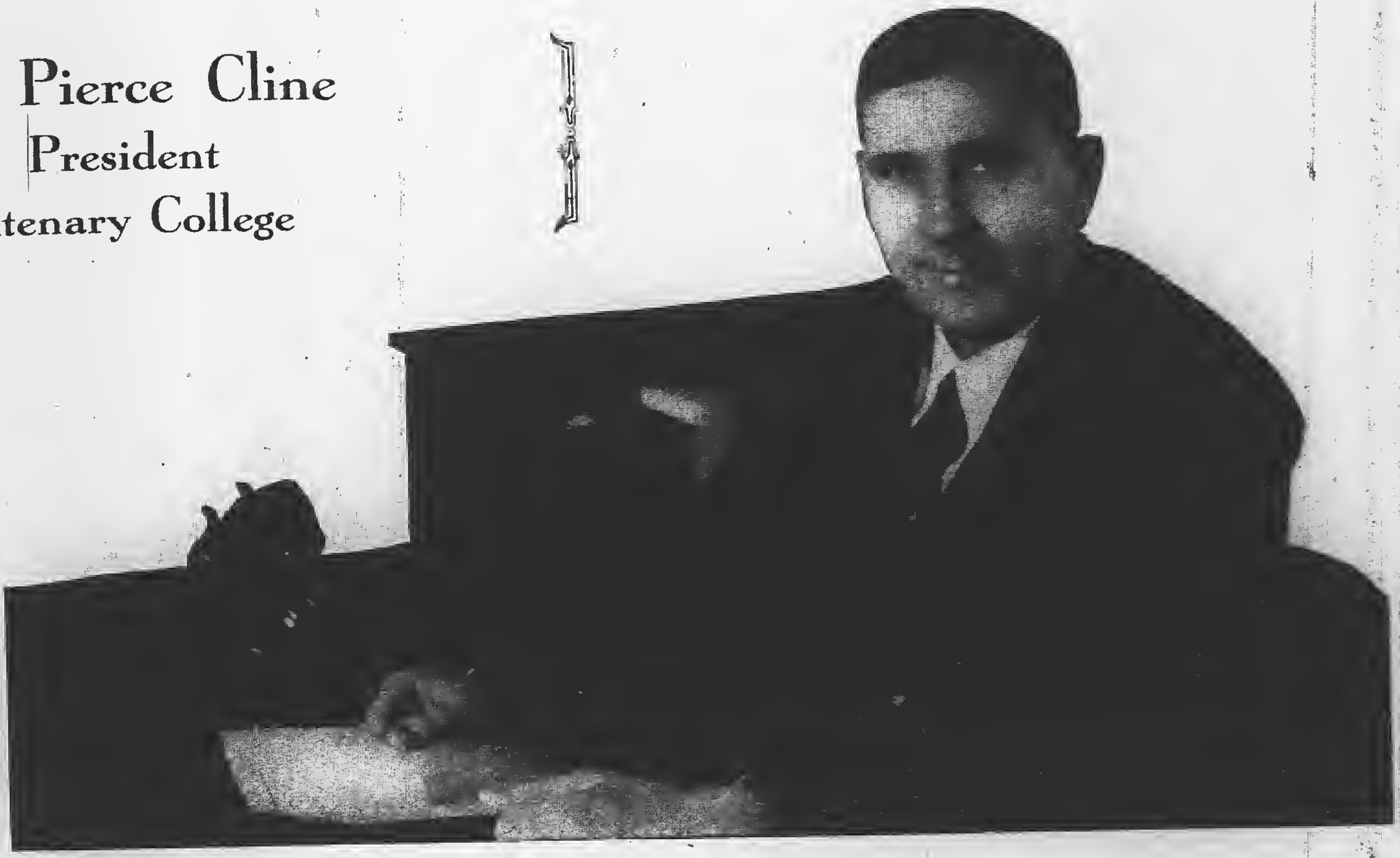
QUARTERLY CONFERENCES

Baton Rouge District—Fourth Round

St. Francisville, at St. Francisville, Sept. 11, a.m.; Q. C. 2 p.m.
Jackson, at Ethel, Sept. 11, p.m.; Q. C. following service.
Baker, at Blackwater, Sept. 17, a.m.; Q. C. 1:15 p.m.
Clinton, at Clinton, Sept. 18, a.m.; Q. C. 2:30 p.m.
Istrouma, Sept. 18, p.m.; Q. C. Sept. 28, p.m.
Baton Rouge, First Church, Q. C. Sept. 21, p.m.
Gonzales, at Meadows Chapel, Sept. 25, a.m.; Q. C. 1:15 p.m.
Zachary, at Slaughter, Sept. 25, p.m.; Q. C. following service.
Pine Grove, at Pine Grove, Oct. 2, a.m.; Q. C. 1:15 p.m.
Kentwood, Oct. 2, p.m.; Q. C. following service.
Denham Springs, at Denham Springs, Oct. 9, a.m.; Q. C. 2 p.m.
Ponchatoula, Oct. 9, p.m.; Q. C. Oct. 19, p.m.
Walker, at Red Oak, Oct. 16; Q. C. 1:15 p.m.
Hammond, Oct. 16, p.m.; Q. C. Oct. 26, p.m.
Greensburg, at Dog's, Oct. 23, a.m.; Q. C. 1:15 p.m.
Natalbany, at Tiekfon, Oct. 30, 9:30 a.m.; Q.

J. H. BOWDON, P. E.

Dr. Pierce Cline
President
Centenary College



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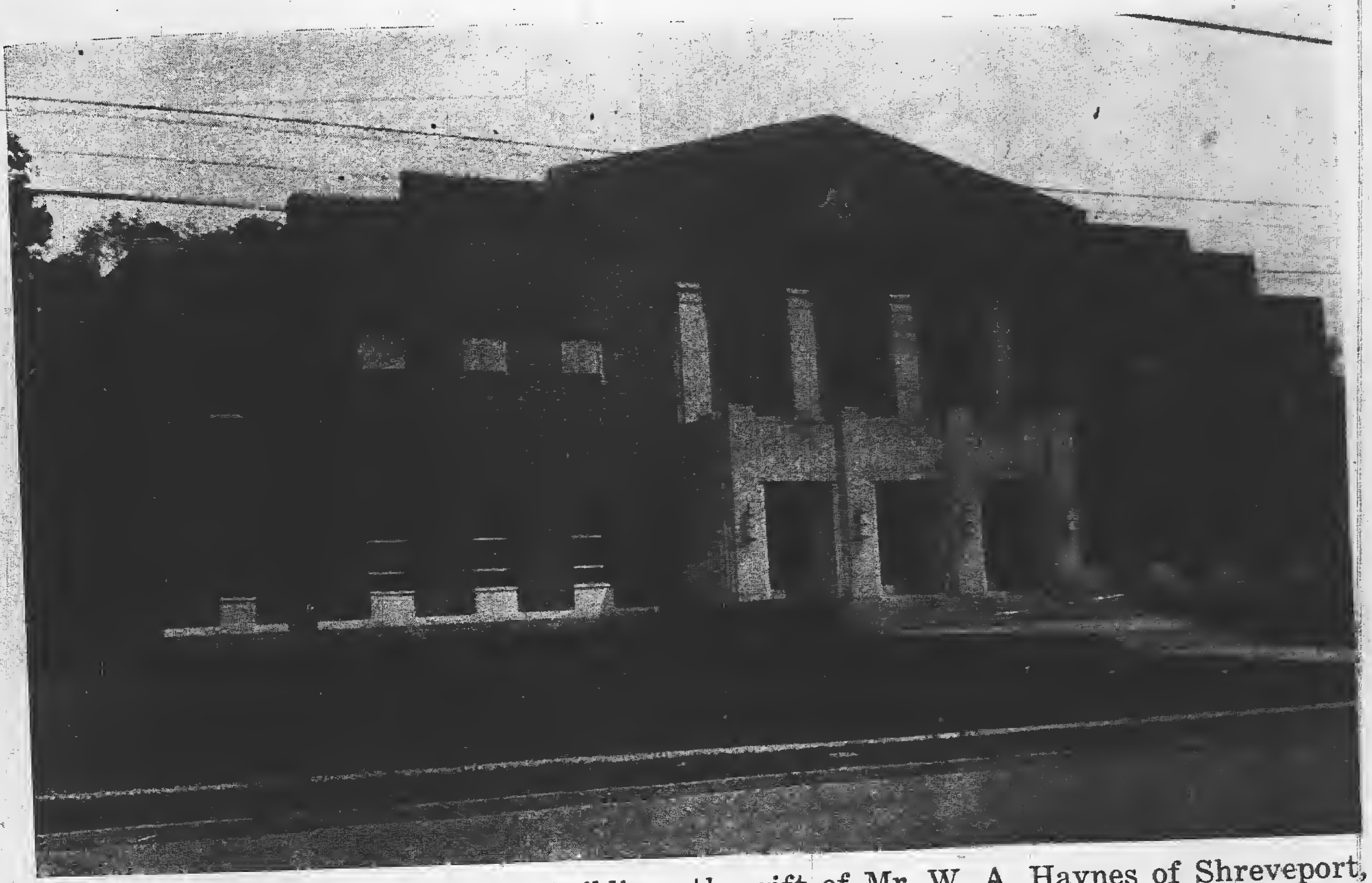
Main entrance to the Campus with Jackson Hall and Rotary Hall in the background

Demonstration of
Portrait Painting
in the
Art Department

President Cline
assisted by the
Drum Major and the Band Queen
officially opens the football season

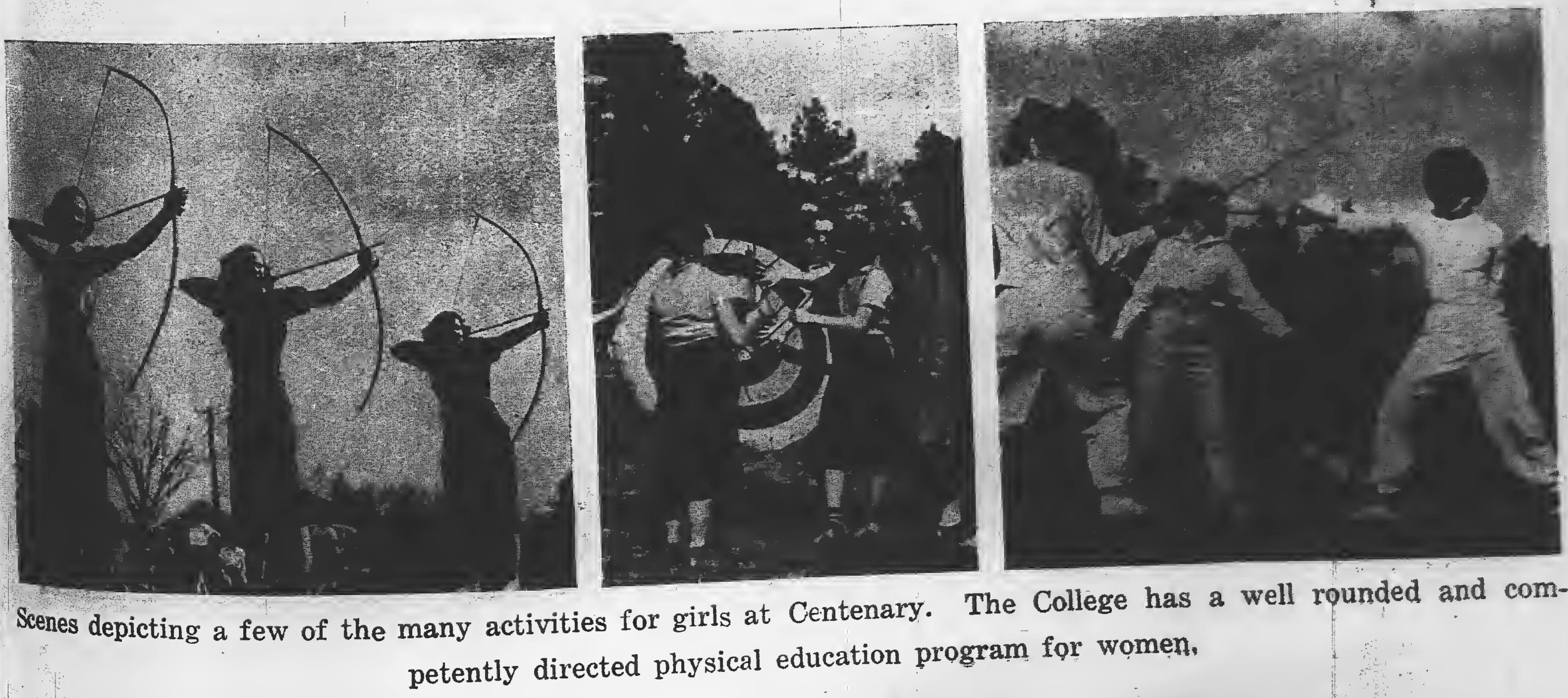
View of the student body attending the regular Chapel exercises

The students take charge of the Assembly Period



Centenary's Physical Education Building, the gift of Mr. W. A. Haynes of Shreveport, is one of the finest structures of its kind in the country.

* * *



Scenes depicting a few of the many activities for girls at Centenary. The College has a well rounded and competently directed physical education program for women.

Piano ensemble at work on a symphony.

Centenary has a fully accredited School of Music offering the Bachelor of Arts Degree

* * *

The students at work. A group of laboratory and library scenes at Centenary

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. L. Robinson, pastor at Booneville, has been much occupied in revival work this summer. Among those assisted were Rev. W. R. Liming and Rev. L. P. Jumper.

Rev. C. L. Oakes sends a new name for the credit of Coffeeville, and we hope that when the time expires we may have a good friend who will long continue to be a friend of the paper.

Bro. Richmond Randle continues to be an interested reader and an appreciative friend of the Advocate although he lives outside of the territory which it serves. We thank him for his continued friendship and good wishes.

Rev. J. N. Humphrey takes time out from a strenuous season of revivals on the Weir and McCool charge to send a list of subscriptions for the Advocate. He reports a good year and a new parsonage almost ready to move into.

Mrs. Lillie Ousley, Charleston, sends her renewal which we gratefully acknowledge, and we appreciate no less her lifelong devotion to the paper. We enjoy feeling that we are helping to take some of the grind out of life by the weekly visits of the Advocate.

Sardis-Grenada District—Fourth Round

Lake Cormorant, at Lake Cormorant, Aug. 21, a.m.
Red Banks, at Mack, Aug. 31.
Olive Branch, at Barton, Sept. 1.
Tyro, at Mount Vernon, Sept. 4, a.m.
Byhalia, at Emory, Sept. 6.
Mt. Pleasant, at Marshall Institute, Sept. 7.
Crenshaw & Sledge, at Sarah, Sept. 11, a.m.
Horn Lake, at Hines Chapel, Sept. 14.
Holcomb, at Sparta, Sept. 18, a.m.
Sardis Circuit, at Davis Chapel, Sept. 20.
Longtown, at McGees Chapel, Sept. 21.
Marks-Belen & Darling, at Marks, Sept. 25, a.m.
Lambert & Crowder, at Lambert, Sept. 25, night.
Arkabutla, at Arkabutla, Sept. 27.
Shuford, at Mount Olive, Sept. 29.
Hernando, Oct. 2, a.m.
Como, preaching only, Oct. 2, night.
Courtland, at Wesley Chapel, Oct. 4.
Oakland, at Enid, Oct. 9, a.m.
Charleston, Oct. 9, night.
Coldwater, at Coldwater, Oct. 12, night.
Sardis Station, Oct. 16, a.m.
Batesville, Oct. 16, night.
Senatobia, Oct. 19, night.
Cockrum, at Green Leaf, Oct. 20.
Grenada, Oct. 23, a.m.
Pleasant Hill, at Pleasant Hill, Oct. 25.

C. T. FLOYD, P. E.

ONE COLLEGE OR NONE

By Dr. D. M. Key

The obligation and responsibility of Millsaps College to be a center of spiritual and intellectual enlightenment is now greater than ever before. This institution, by the operation of whatever forces, has now become the one instrumentality for expressing the interest of the Methodists of Mississippi in the educational function of the church.

The Methodist Church has had throughout its development in this area something about it, something in its nature, that has been expressed in educational effort. I have my own theory as to what that motivating influence has been. I think that it is a vital part of the religious experience itself. But looked at from the purely factual and objective angle, it is still clear that the Methodist Church in Mississippi has expressed its life in college projects as well as in camp meetings and prayer meetings, and church buildings and orphanages, and in district conferences with lunches in the basement consisting of cold ham and potato salad, or under trees consisting, in that case, of fried chicken and layer cakes. The college is an aspect and manifestation of whatever it is that ties men together in the Methodist Church. Right down to now, the influence of the college and the interest in the college is a characteristic of the life and thought of the Methodist peoples as it would be surveyed objectively by some student of social phenomena. Such an investigating scholar would note that the ministers of the church are more and more likely to be graduates of Millsaps College, that the colleges have been represented in all church conferences and sessions of every sort, with reports of enrollment and of the work accomplished, that the work of the church school is intimately connected with the colleges, and that the workers are drawn from the young people who have been trained under college auspices, and that the educational work has been included along with the other interests of the church in the budgets and in the financial appeals that are made both for annual support and from time to time in special campaigns.

This outside and impartial analyst would infer that the cultural and intellectual life was an essential part of that aspiration after human betterment that fruits from and is a part of the experience of regeneration both in the individual and in the community. He would chart the sites where this urgency has prompted the founding by church people of numerous academies and colleges, some of which were later to become state institutions. He would mark the influence and cooperation of churchmen in the promotion of public schools and colleges. He would trace the growth of the connectional and organic life of the Methodist Church as a manifestation of its intellectual vigor and as influenced by the intellectual leadership that centered in its colleges. He would see changing conditions alter the pattern of the church's educational effort; see it centralized, developed, influenced by and influencing college education in general, standardized and itself influencing the standardization. He would observe the enormous growth of a more and more secularized public education, seeking with a passionate, almost messianic, hope to make better and happier citizens, by scientific, psychological and secular procedures, aiming, as one authority has said, "to adjust the child to this rather cockeyed world." He would see Methodist children enrolled in these public schools and he might wonder whether the Methodists found here a satisfying answer to all their educational urges.

Noting the various sacrificial efforts and moves to maintain the colleges, the continued patronage of the church college when public institutions are cheaper, and the solicitude of church people for the spiritual integrity of the college and its loyalty to the ideals of the church, he would conclude that college education is today, under modern conditions, still vital to the existence of the church. He would conclude that Millsaps College, just as it is, the largest and most valuable property of the Methodist Church in Mississippi, is also central in the interests and purposes of the church, and is potentially the most useful and essential of its connectional enterprises in this state.

Considered from this objective and connectional point of view, the several recent moves and changes in the college efforts of Mississippi Methodism may be regarded, hopefully, as an intelligent and realistic response, under present conditions, to the needs and educational interests of us Mississippi Methodists.

There are those who look at the record of closed institutions and shortened educational battle lines with dismay. There are those who, seeing the rapid advance of a closely knit system of public education, generously supported by grants from city, state and nation, think that the church must give up all educational effort and influence, that the church college is doomed. Such an attitude is possible for a strictly congregational church: for the Holy Rollers, for the Four Square Gospel evangel, for those to whom the whole of religion is the conversion of the lost and unsaved derelicts whom a pagan world continually casts up. Such a defeatist attitude is not possible for the Methodists. They are a connectional people. They are a fellowship of Christians, organically associated for the promotion of individual salvation and goodness, and also of the collective goodness which results, the Christianizing both of the individual and of society. As such an organic, functional, connectional fellowship, the Methodist Church, as it now exists, will naturally and inevitably express its life in educational activities, in colleges such as social and eonomic conditions dictate, for the colleges are necessary to the functioning of the church as now constituted and to

(Continued on page 15)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 28

By Dr. J. R. Countiss

ELI: RESPONSIBILITY FOR OTHERS

Golden Text: "Train up a child in the way he should go." (Prov. 22: 6.)

(I Sam. 3: 11-14)

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

(I Sam. 4: 12-18)

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

Not every good man turns out to be a good father. Some notable men have had worthless sons, and some ignoble fathers have sired noble sons. As a rule, blood and character will tell, and the proverb "like fathers, like sons" holds good. However, goodness is not an infallible sign of wisdom, nor can we be sure that because a man is successful in one field he will be equally efficient in another. David was a good king but a poor father. He gave his strength and care to his kingdom and his armies, to the neglect of his household. His home was the scene of his greatest defeats and his deepest tragedies. He succeeded with his subjects and his business but failed with his children and his home. It was so with Eli, a faithful priest and a good judge, but a pitiful failure as a father. It is likely that he had closer association with, and took a deeper interest in Samuel than in his own sons. He felt the responsibility imposed by Hannah when she placed her young son Samuel in his charge, but appears not to have taken so seriously his responsibility for the proper discipline of his own sons.

Being a good father is the greatest business in the world, and life's most gratifying success is found in the noble character of sons and daughters. Many capable and efficient men allow the calls of state and church, of society and business, to crowd out their duties to home and children, only to find fame turned to ashes and gray hair covered with shame. Of course final responsibility rested on the sons of Eli, as upon all other sons. Their father set them a good example and no doubt bestowed upon them a warm and tender paternal love, timely warning, and wise counsel. His position and prominence gave them a false sense of their own worthiness and security. They felt that they were exempt from the rigors of discipline necessary for the development of ordinary lads, and so grew up in softness and self-indulgence, whereas, the life of Samuel was one of order and discipline from his infancy. In obeying the voice of his elders, he learned to obey the still small voice of God.

It is easily possible to become more interested in institutions than in people. Eli had suffered himself to become institutionalized. He could bear the shame and death of his sons and the defeat and humiliation of his people, but he fell dead when he heard that the ark was taken. Only people are sacred. Our primary concern is not the maintenance of the church, but the welfare of people. It is questionable whether a church that needs saving is worth saving. Jesus did not find it to be so. He was led to Gethsemane and to Calvary because he neglected "holy institutions" and "righteous" Pharisees that he might give his all to "seek and save the lost." The church, the home, the school and every other institution is a failure unless it ministers to that end. Here is our chief business. Nothing else can matter so much as this. When people are made better, all else will be improved. A saved people will save church and home, and school and state. A selfish, materialistic, licentious people will lose them all.

We need a new and compelling sense of personal responsibility. We are too much concerned with what we call great problems—national, international, and ecclesiastical—with the settlement of which we can have little influence, and far too lightly concerned with our responsibility for the children in our homes, the servants in our households, and the people living next door, or "across the railroad."

It is not opinions that man needs; it is truth. It is not theological speculation; it is God. It is not religion; it is Christ. It is not literature and science, but the knowledge of the free love of God in the gift of his only begotten Son.—Bonar.

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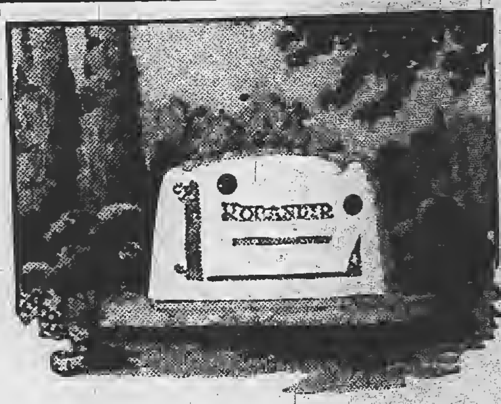

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Mississippi Conference

PERSONAL AND OTHERWISE

Miss Virgie Fore sends an appreciated remittance for the credit of Jefferson Street Church, Natchez. Rev. C. A. Schultz is the pastor.

Mrs. V. P. Winstead of Morton, sends a renewal of her subscription for the Advocate. We appreciate the fact that she is to continue to be one of our readers.

Mrs. Oscar Johnson, Route 5, Philadelphia, speaks some encouraging words regarding her appreciation of the Advocate. We thank her for her renewal and her interest.

We appreciate a cordial and brotherly note from our good friend, Rev. H. A. Gatlin, of the Vicksburg District. He sends his fourth round for his fourth year as presiding elder.

Rev. Frank E. Dement has concluded four revivals on the Gallman charge, and reports thirty-nine new members—thirty-four of them on profession of faith. He expects to carry on his Advocate campaign until the quota is secured or the end of the year arrives. Thank you, Bro. Dement.

We have received announcement of the approaching marriage of Miss Pattie Lela Lewis, daughter of Rev. and Mrs. J. M. Lewis of Monticello, to Mr. James O. Ware, Jr., son of Rev. and Mrs. J. O. Ware of Picayune. The marriage will be solemnized at the parsonage in Monticello on August 31. Both Miss Lewis and Mr. Ware are teachers in the Consolidated High School at Long Beach, where they will make their home. The Advocate joins with many friends in congratulations and good wishes for a very happy and useful journey through life for both.

ROSE HILL

Gentlemen: Just a few words from the Rose Hill charge. This is a five point circuit and we are in our fourth year, and I think this is probably the best year yet. We have had all the revival meetings and thirty-five members have been added to the church rolls. Twenty-nine were on faith.

Rev. J. W. Ramsey did the preaching at Rose Hill; Rev. I. H. Sells at Hope Well; Rev. W. C. M. Baggett at Paulding; Rev. W. J. Walters at Home Wood. and the pastor at Pleasant Grove. These visiting preahers know how to preach and love the job.

We are hopeful of closing out the year with finances all in hand, though the cotton prospect is around sixty per cent normal at present.

Faithfully yours,
G. A. BROADUS.

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FROM THE GOLDEN CROSS DIRECTOR OF THE MISSISSIPPI CONFERENCE

To the Presiding Elders, Pastors, and all Golden Cross Directors of the Mississippi Conference:

The report of the Treasurer of the Conference to August 18 shows that only a few of the charges have remitted to him for Golden Cross, and this is especially true of the larger churches, and the total amount is not as large as at this time last year, and I appeal to each one of you to help, to the extent that each charge will make a remittance on this very worthy, important and helpful work. The charges reporting are as follows:

Brookhaven District—Foxworth, Harris, Monticello & Pleasant Grove and Union Church.

Hattiesburg District—Bonhomie, Bucatunna, Ellisville, Heidelberg, Mt. Olive, Taylorsville, Waynesboro Circuit and Moselle.

Jackson District—Clinton, Florence and Raleigh.

Meridian District—Chunkey, Daleville, Lauderdale & Electric Mills, Hawkins Memorial, Wesley & Philadelphia Station.

Vicksburg District—None.

Seashore District—Coalville, Picayune, Poplarville, Vancleave, Epworth-Wesley.

Please send your remittance to F. Y. Whitfield, Treasurer, Meridian, Miss., and indicate that it is for Golden Cross.

W. D. HAWKINS,
Golden Cross Director.

HISTORICAL SOCIETY MEETING

There will be a meeting of the Historical Society of the Mississippi Conference on Friday, September 2, 10:30 a. m., at the Capitol Street Methodist Church in Jackson, Miss. All ministers who can possibly do so, and other interested persons, are urged to be present, as there is interesting and important business to be transacted.

W. H. LEWIS, Pres.,
G. H. JONES, Sec.

CHRISTIAN ADVENTURE CAMP

The camp opened at the New Prospect Camp Ground, Vancleave, Mississippi, Monday, July 25, and adjourned Friday, July 29. There were fifty-one intermediates in attendance and eighteen members of the staff. The day's program started with morning meditation which was one of the most impressive events of the day. Three classes were held in the morning. Rev. Andrew J. Boyles taught a class on What Prayer and the Bible May Mean to Me. Mrs. Inman Moore taught a course on Our African Neighbors. Miss Sybil Henson, What it Means to be a Church Member. The classes in the afternoon were directed as follows: Rev. Wm. Fulghum instructed a class on recreation, Rev. Andrew J. Boyles gave a very interesting course on nature study, and Miss Ann Mason was the instructor in dramatics.

The vesper services and camp fires were perhaps the most enjoyable features of the camp. These were held in the open when the weather permitted and were very inspirational to all.

The officers elected were: Paul Carter, president; Spencer Roberts, vice-president; James Carter, secretary; Geraldine Roberts, assistant secretary; and Cleo Tootle, advising counselor. They proved very efficient at their duties.

The dietitian was Mrs. E. A. Ryals, who was assisted by her daughter, Kathryn. The wholesome delicious meals were indeed enjoyed by everyone. Recreation of different nature was a feature of the camp, including swimming, baseball, marble games, washers, and other directed activities.

By far the most enjoyed occasion of the whole camp was the last night. The vesper service was held around a camp fire. After the fire had burned low, weiners and marshmallows were roasted over the embers. Camp fire hour, which was conducted by Rev. Fulghum, immediately followed supper. Quite a bit of round singing was done, besides a few special numbers. As the last thing on the program every member of the camp placed a fagot on the fire and expressed some token of appreciation for the camp and what it had meant to them.

The camp this year was one of the best that has ever been conducted at New Prospect and it is hoped that next year it will be even better. Much of the success of the camp was due to Miss Maude Spaulding, business manager, and Rev. P. O. Nix, dean.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

Reports of many splendid mission study classes which have been held throughout the Conference have come to our notice. The following interesting article, written by Mrs. J. P. Scholfield of First Church, Baton Rouge, tells the story of the high type mission study work that is being done:

"Cooperation was the keynote as the circles of the Missionary Society of First Methodist Church, Baton Rouge, closed their study, 'Rebuilding Rural America.' The members of the three circles supplied an interested and enthusiastic audience; The Methodist Student Center on the University campus provided an attractive meeting place with a quiet atmosphere of friendliness; and Miss Mary Mims, Extension Sociologist of Louisiana State University, gave an address and led a discussion on 'Rebuilding the Community.' In her graphic and charming fashion she described the program of community building of which she is director in the state. While she spoke of folk schools and discussions by the people of community needs, always there was underlying the idea that only through growth from a spirit within can any community be rebuilt. Miss Mims pointed out that the rural church should be and could be the center of community life.

"Miss Mims emphasized the fact that life is whole, with its many elements closely related, and that practical cooperation is needed for creative community life. This meeting in itself emphasized such cooperation. It brought together the speaker who serves so significantly throughout the state and the members of the three circles who are part of the Methodist missionary work throughout the state, and using the Methodist Student Center which is expressly dedicated in the extension program of cooperating with home churches and home communities in developing the religious life of Methodist boys and girls attending the University."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St,. Meridian, Miss.

The Adult Missionary Society and the Young Women Circle of the Fayette Methodist Church held a joint meeting at the church with thirty-six members and several visitors present, in honor of Miss Louise Killingsworth, who has just returned from Cuba and will sail for China the first of September. Mrs. A. C. Puffer and Mrs. Frank Corban had charge of the program.

The Devotional on "Service" was beautifully and impressively given by Miss Emma Ruth Corban, then the meeting was turned over to Louise who gave a most interesting talk on her work in Cuba. She loved her work and the people in Cuba, but will be glad to go to China where her sister, Mathilde, is stationed. The Society feels proud to send out of the Young Women Circle two fine spiritual girls like Louise and Mathilde.

The meeting was closed with song "O Zion Haste."

From Korea comes the news that our Miss Hallie Buie has been ordered to bed for a complete rest.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Training Day for Mission Study Leaders

Topic: The Church in the City.

Text: "The American City and Its Church," Kincheloe.

10:30 — Opening Hymn — Announcements by District Secretary"; 10:40—Worship Period — Topic: "Missionary Education; 11:00—Special Music; 11:05—Requirements of Study Department; 11:20—Council Requirements explained; 11:30—Presentation of Fall Topic; 11:50—Hand out suggested plan for fall study.

Noon Hour

1:00—Hymn and Prayer; 1:10—Explain suggested plan; 1:30—Supplementary Material—books, posters, etc.; 1:40—Value of Worship Services in connection with Study Classes; 1:50—Demonstration of one lesson; 2:10—Closing Consecration Service.

Dates and Places of Meeting

Sardis-Grenada District, Batesville, Monday, August 29; Aberdeen District, Calhoun City, Tuesday, August 30; Columbus District, Ackerman, Wednesday, August 31; Greenwood District, Ruleville, Monday, September 5; Corinth District, Guntown, Monday, September 5; Greenville District, Shelby, Wednesday, September 7.

Let each person who comes bring a dish for the lunch. The Hostess Auxiliary will provide the drinks.

May we expect at least five from each auxiliary to join the study leader in this day of training. Be familiar with the text before you go to the meeting to make plans for your study.

MRS. E. M. SHARP,
Conference Supt, of Study.

EDUCATIONAL BOARDS AND SOCIETIES OF UNITED METHODISM

The Committee appointed to "provide for the unification, coordination, and correlation of the educational Boards and Societies of the three churches" met in Asheville, North Carolina, for three days. There was widespread public interest in the deliberations of the Committee, and because of inaccurate statements in the press the impression went out that various matters had been settled.

It should be understood that while progress has been made with regard to many important questions no final decisions have been reached. In fact, the Committee cannot make final decisions; it can only make recommendations to the Uniting Commission that meets in January.

The Committee that met in Asheville is a committee for exploration and discussion and finally for recommendation. It will have a later meeting in Chicago in December. Then the varied opinions within the Committee with regard to all the issues involved will be reviewed, and action will be taken in accord with the matured judgments of the members. The conclusions then reached for transmission to the Uniting Commission may or may not be the same as the tentative conclusions which have emerged from the meeting in Asheville.

(Signed) JOHN L. SEATON, Secty.
Albion, Mich., Aug. 6, 1938.

LUZIANNE
COFFEE
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ONE COLLEGE OR NONE

(Continued from page 11)

the full expression of its intensified spiritual experience.

Therefore, the centering of all church effort and interest in this state in one college, Millsaps; the commitment of the two conferences during the coming biennium to a great project of increasing its endowment and facilities by $400,000; the direction of all annual college assessments to the support of Millsaps—all these things are calculated to strengthen, improve and enlarge the college endeavor of the Methodist Church in this state. The addition to the teaching and administrative forces of the new president, Dr. M. L. Smith, will increase by so much all of the effectiveness and recognition attained by the fine faculty personnel of the present. Dr. Smith is a scholar, a minister, and a college instructor and executive of much experience. As head of the Department of Religion and as Dean at Birmingham-Southern for many years, he has had to deal with the most vital problems of the church college. With his amiable, genial and congenial personality, he will give a fine leadership to the marked unity of aims, ideals and purposes that characterizes the Millsaps faculty and student community, and will be able to interpret and authenticate the college to the church and the church to the college.

The current developments in the history of Millsaps College are, then, interesting and reassuring. Every essential next step has been taken, by the Conference Boards, by the Conferences, and by the Board of Trustees.

The topography of the Millsaps Campus, when seen from the air daily by the travellers on the air lines that pass over it, presents a unique appearance, as of a giant question mark. The ridge along West Street is the stem, which extends from Galloway Hall to Murrah Hall. There the ridge turns eastward by the Library, and curves north by Founder's Hall and the Buie Memorial, and the tennis courts, and west around the football grounds to the James Observatory. This question mark placed by the Eternal may be taken as a symbol of a twofold challenge that justifies the title above.

The first of these two uncertainties is the outcome of the excellent plans laid for strengthening the financial and material resources of the college. As I have frequently endeavored to make clear, Millsaps College, with its present enrollment, cannot maintain its standing, its scholastic integrity, the sincere and effective work that has brought these new obligations without increase of income from non-student sources. By consolidation and elimination, we have done nothing for Millsaps except to make possible a relatively small increase of annual assessments. But we have placed great new responsibilities upon her for women's education. That is the one challenge which confronts the church, the local community of Jackson, and the alumni in the next two years, definitely, realistically, currently, in terms of today, one college or none.

The other challenge is one which perennially faces church college faculties, administrators, and trustees. It is the responsibility of keeping the college Christian, of sincerely expressing the life and ideals of the church, under changing conditions and in inter-collegiate contact with the more secular aims and practices of the non-church colleges. With consolidation and growth, the college must exemplify the intellectual and spiritual influences that produce it and make it grow.

In Memoriam

MRS. B. T. MARTIN, SR.

Inasmuch as our Heavenly Father, in His love and mercy, has seen fit to remove from our midst our friend and co-worker, Mrs. B. T. Martin, Senior, who passed away July 21, 1938,

Be it resolved by the Woman's Missionary Society;

First, that we bow in humble submission to the will of God, knowing that He doeth all things well;

Second, that we extend our love and sympathy to her family;

Third, that we cherish the memory of our association with her, her faithfulness and devotion to the Missionary Society, and that in her passing we have sustained a grievous loss;

Fourth, that a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, a copy to the Vidette, and a copy to her family.

Respectfully submitted,
MRS. LAURA COPELAND,
MRS. J. W. THOMPSON.

MRS. CAROLINE AMANDA MILLER

The members of the Methodist Woman's Missionary Society, of the Centreville church, unanimously adopted the following resolutions in the weekly meeting on Monday, August 15:

Whereas, our Heavenly Father, in His infinite wisdom, hath summoned our beloved member and fellow-worker, Mrs. Caroline Amanda Miller, to a larger, fuller life; and,

Whereas, she was a faithful and devoted member of our Society for many years and contributed liberally of her time and means to its many activities;

Therefore, be it resolved, That the members of the Woman's Missionary Society, of the Centreville Methodist Episcopal Church, South, together with the many close friends with whom she was so long associated in church activities, have sustained a real and distinct loss in her passing;

And, that, while we bow in humble submission to the will of the Heavenly Father, we pray that consolation and guidance from Him will prove a sustaining help to the bereaved family.

MRS. J. J. WARREN,
MRS. A. C. NICKEL,
MRS. JOHN L. ASH, JR.,

JUST IN FUN

NO, SIR! VACATIONS are not what they're cracked up to be.

Take the fellow, for example, who goes out to see the beauties of nature and gets his face too close to poison ivy. It swells his eyes shut until he can't see any beauties, natural or—artificial.

More common still is the vacationer who thinks his skin is as tough as the hide of a rhinocerous but who discovers that no matter how much he looks like a rhino his skin is that of a more tender specie. A few hours exposure to the rays of the noonday sun gives him the blush of youth and a sensation somewhat between that of a blast furnace and a place spoken of only by clergymen and army sergeants.

Then too there is the insect world with which one has to contend. A fellow never thinks about it until he tries to get some sleep the first night out. The buzzing of those pesky mosquitoes makes him dream of bombers and war zones. If that isn't enough to give one a night-mare then it's not the mosquito's fault. Even a clear conscience is no antidote.

About the time the mosquitoes get fed up, and filled up, and have quieted down, the sun rises and wakes up the flies who start in where their predecessors left off. Instead of being cruel, their technique is one of tantalizing. If they would only wear hobnailed shoes, it would be so much better. But their light-footedness and dainty six legged crawling is comparable only to a feather in the nose. Periodic brushing away only encourages a repetition of the process in some new and unexplored area.

In such a predicament there remains only one thing to do and that is to get a sure-kill fly swatter and exterminate the cellophane-winged monsters. But by the time the swatter is located, somewhere between the bed and the other side of the lake, Mr. Vacationer is so waked up that he couldn't go back to sleep if there were no flies or mosquitoes. Anyway the neighbor's dog has seen him prowling around and mistaken him for a tramp dressed in a gunny sack and set up a howl that would shiver your timbers.

And so one might go on describing even with scriptural references, that Mr. Vacationer is led by the flies by day and the mosquitoes by night—but not to the Promised Land described in the vacation catalogues.

No, Sir! Vacations are not what they're cracked up to be. They never were. But all the same by the time you read this I hope to be on one—I hope.

—Michigan Christian Advocate.

THE SEASHORE CAMP MEETING AND ELSE

The Seashore Camp Ground at Biloxi, Miss., experienced this summer one of the most successful seasons of its history. On the 4th of June the Camp Fire Girls of Baton Rouge, La., over 200 strong, took possession of the Grounds and held forth until the 11th, when the New Orleans Methodist Young People came and spent a week. The Young People's Camp was followed by the Mississippi Conference Pastor's School, which closed on the 28th of June. By this time the summer tourist season had started in for good, and the influx of vacationists this summer broke all previous records. The Camp Ground was host to many young men's clubs coming from various County Agricultural schools of rural Mississippi. A group of Methodist Young People from Laurel, Miss., also held a camp of nearly a week's duration on the Grounds.

The most successful camp meeting of modern times was opened in the Tabernacle on the evening of August 3, and was continued eleven days, closing Sunday evening, August 14. Dr. Wm. H. Wallace, Jr., pastor of First Methodist Church, New Orleans, came to us and delivered forceful sermons of a high intellectual and evangelistic type during the entire meeting. The spiritual messages of Dr. Wallace, and his consecrated personality, drew and held the largest audiences seen at the Camp Meetings by those in attendance—not even an unusual plague of mosquitoes could keep the people away. Dr. Wallace led the singing himself and did it in such a graceful and unique manner as that he won and held the admiration, interest and love of children, young people and grown-folk. Saturday night preceding the close of the meeting, Dr. Wallace presented the Life of Christ in silent motion pictures, and it was a realistic and most impressing interpretation—a silent sermon that moved the hearts of all.

We are grateful to our Heavenly Father and Dr. Wallace for a camp meeting of unusual spiritual blessings, large crowds, and consecrated interest. May God continue to shed His blessings upon Dr. Wallace, the Seashore Camp Ground, and the Annual Camp Meeting.

CLARA E. CHALMERS.

Life is a grindstone and whether it grinds a man down or polishes him up depends upon the stuff he's made of.—Road Builders News.

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THE PUBLISHER

Mr. Chalmers, who went to Fort Walton, Fla., for his vacation, has been laid up with an infected foot. His absence from the office will explain some of the deficiencies in the arrangement of this issue. In making this a Centenary College issue, we have subordinated everything else to that end.

THE EDITOR.

QUARTERLY CONFERENCES

Hattiesburg District—Fourth Round

Petal, Aug. 21, 11 a.m.; Q. C. Oct. 24, 7:30 p.m.
Main Street, Aug. 28, 11 a.m.; Q. C. Nov. 4, 7:30 p.m.
Court Street, Aug. 28, 7:30 p.m.; Q. C. Nov. 1, 7:30 p.m.
Collins, Sept. 4, 11 a.m., 1:30 p.m.
Laurel, Kingston, Sept. 4, 4 p.m., 7:30 p.m.
Waynesboro, Sept. 7, 7:30 p.m.
Montrose, at Montrose, Sept. 11, 11 a.m., 1:30 p.m.
Bay Springs, at Bay Springs, Sept. 11, 4 p.m., 7:30 p.m.
Laurel, First Church, Sept. 18, 11 a.m.; Q. C. Oct. 28, 7:30 p.m.
Richton, at Ovett, Sept. 18, 4 p.m., 7:30 p.m.
Hattiesburg Ct., at Rawls Springs, Sept. 23, 7:30 p.m.
Bonhomie, Sept. 25, 11 a.m., 1:30 p.m.
Moselle, at Moselle, Sept. 25, 4 p.m., 7:30 p.m.
West Laurel, Sept. 28, 7:30 p.m.
Shubuta, Oct. 2, 11 a.m., 1:30 p.m.
Heidelberg, at Heidelberg, Oct. 2, 4 p.m., 7:30 p.m.
Matherville, at Langsdale, Oct. 9, 11 a.m., 1:30 p.m.
Magee, Oct. 9, 7:30 p.m.
Taylorsville, at Hebron, Oct. 16, 11 a.m., 1:30 p.m.
Williamsburg, at Williamsburg, Oct. 16, 4 p.m., 7:30 p.m.
New Augusta, at New Augusta, Oct. 23, 11 a.m., 1:30 p.m.
Broad Street, Oct. 23, 4 p.m., 7:30 p.m.
Seminary, at Sanford, Oct. 28, 7:30 p.m.
Bucatunna, at Clara, Oct. 30, 11 a.m., 1:30 p.m.
Waynesboro Ct., at ...., Oct. 30, 4 p.m., 7:30 p.m.
Sumrall, Nov. 2, 11 a.m., 1:30 p.m.
Mt. Olive, Nov. 6, 11 a.m., 1:30 p.m.
Ellisville, Nov. 6, 4 p.m., 7:30 p.m.

The pastors will please make their reports to the Fourth Quarterly Conference conform to paragraph 110, qustion 1. They will also please have all nominations to be made at this time in duplicate so that we may readily dispatch the business. Have all boards and departments make both quarterly and annual reports. Do not ask me to make any change in the above schedule of conferences unless absolutely necessary.

W. B. ALSWORTH, P. E.

Jackson District—Fourth Round

Canton Church, Aug. 21, 11 a.m.
Morton, at Morton, Aug. 21, 7:30 p.m.
Galloway Memorial Church, Aug. 28, 11 a.m.
Flora, at Flora, Aug. 28, 7:30 p.m.
Forest Church, Sept. 4, 11 a.m.
Millsaps Memorial Church, Sept. 4, 7:30 p.m.
Fannin, at Pearl Chapel, Sept. 11, 11 a.m. and 1:30 p.m.
Bolton, at Raymond, Sept. 11, 7:30 p.m.
Madison, at Madison, Sept. 18, 11 a.m. and 1:30 p.m.
Glendale Church, Sept. 18, 7:30 p.m.
Camden, at Sharon, Sept. 25, 11 a.m. and 1:30 p.m.
Clinton, at Ridgeland, Sept. 25, 4 and 7:30 p.m.
Vaughan, at Ellison, Oct. 2, 11 a.m. and 1:30 p.m.
Grace Church, Oct. 2, 7:30 p.m.
Capitol Street Church, Oct. 7, 7:30 p.m.
Homewood, at Gasque, Oct. 9, 11 a.m. and 1:15 p.m.
Brandon, at Brandon, Oct. 9, 3:30 and 7:30 p.m.
Lake, at Lake, Oct. 14, 3:30 and 7:30 p.m.
Benton, at Benton, Oct. 16, 11 a.m. and 1:15 p.m.
Florence, at Florence, Oct. 16, 4:30 and 7:30 p.m.
Bessie Shands Mission, Oct. 18, 7:30 p.m.
Lena, at Lena, Oct. 20, 11 a.m. and 1:30 p.m.
Mendenhall, at Mendenhall, Oct. 21, 3:30 p.m.
Harperville, at Hillsboro, Oct. 23, 11 a.m. and 1:15 p.m.
Terry, at Spring Ridge, Oct. [illegible] p.m.
Raleigh, at Raleigh, Oct. 27, 11 a.m. [illegible] p.m.
Shiloh, at Johns, Oct. 27, 3:30 p.m.
Edinburgh, at Thomastown, Oct. 30, 11 a.m. [illegible] 1 p.m.
Carthage Circuit, Oct. 30, 3:30 p.m.
Carthage Church, Oct. 30, 7:30 p.m.
Walnut Grove, Nov. 4, 11 a.m. and [illegible]

The pastors will please prepare [illegible] stewards for the ensuing year in duplicate. [illegible] will also please furnish a complete [illegible] all official members of the charge for the Presiding Elder's minute book for the [illegible]

[illegible], P. E.

Vicksburg District—Fourth Round

Vicksburg, Crawford Street, Aug. [illegible]; Nov. 4, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. [illegible]; Nov. 2, 7 p.m.
Port Gibson, Sept. 4, 11 a.m., Oct. [illegible]
Gloster & Crosley, at Gloster, Sept. 11, 11 a.m.; Oct. 24, 9 a.m.
Roxie, at Roxie, Sept. 18, 11 a.m., [illegible] p.m.
Fayette, Sept. 18, 7:30 p.m.; Oct. [illegible], 7 p.m.
Mayersville, at Valley Park, Sept. [illegible], 11 a.m.
Edwards, at Edwards, Sept. 25, 7 p.m.; Nov. [illegible], 2:30 p.m.
Eden, at Eden, Oct. 2, 11 a.m. and 2 p.m.
Rolling Fork & Cary, at Rolling Fork, Oct. [illegible], 11 a.m. and 2 p.m.
Anguilla, at Catchings, Oct. 9, [illegible] p.m. and 7 p.m.
Yazoo City, Oct. 16, 11 a.m. and 2 p.m.
Oak Ridge, at Poter's Chapel, Oct. [illegible], 11 a.m.
Centerville, at Centerville, Oct. [illegible], 11 a.m. and 2 p.m.
Woodville, Oct. 23, 7 p.m.
Hermanville, at Hermanville, Oct. [illegible] p.m.
Silver City, at Silver City, Oct. [illegible] p.m.
Louise & Holly Bluff, at Louise, Oct. [illegible], 7 p.m.
Lorman, at Lorman, Oct. [illegible] p.m.
Natchez, Oct. 30, 11 a.m. and 2 p.m.
Washington, at Washington, Oct. [illegible] p.m.
Satartia, at Satartia, Nov. 6, 11 a.m. and 2 p.m.

Let each pastor have in triplicate a list of all nominations of officials and committees to be elected at the fourth quarterly conference, giving name of each church they are from with Post Office address.

H. A. [illegible], P. E.

WASHINGTON, D. C.—Stay in [illegible] delightful, Christian home in the heart of your Nation's Capitol, 1921 G Street, N. W., [illegible] found, near and West of the White House. [illegible] spacious guest bedrooms, with [illegible] private baths. Generous, inexpensive [illegible]. Free parking. Very reasonable rates. [illegible] rates to families, schools, clubs and [illegible] parties. Illustrated, descriptive [illegible]. Telephone Metropolitan 1142.

BRISTOL NELSON SCHOOL
For Backward Children

Those whose mentality will not permit them to cope with normal children will receive [illegible] care and scientific instruction. Girls of all ages—Boys up to twelve—Beautiful old Southern home, real home atmosphere.

CORA BRISTOL NELSON
Murfreesboro, Tennessee

DON'T Scratch!
[illegible]
To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting
RESINOL

666 [illegible] MALARIA in 7 days [illegible] COLDS first day
LIQUID, TABLETS
SALVE, NOSE DROPS Headache, 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

New Orleans
CHRISTIAN
ADVOCATE

THE WORLD IS MY PARISH

THE PRAYER-ROOM TODAY

Lord of the Harvest, Remember the borers in the field. Bless them with an [illegible] suited to their needs, give them broader horizon and a happier lot, and [illegible] them ever conscious of thy presence and help.

THE LIVING CHURCH

The revolts which I have suggested may be slow in developing. In the meantime the churches will temporarily suffer. These revolts, however, are not to be feared. They are merely modern attempts to return to primitive Christianity. For this [illegible] I am an optimist. The world is [illegible] going to smash. Religion—as in the past—will save us again.

—Roger Babson.

Vol. 85. No. 35.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 1, 1938.

The End of the Voyage

"Sometime at eve, when the tide is low,
When the voices call in the water's flow,
And the night stoops down to embrace the day,
I shall slip my moorings and sail away.

"Through the purpling shadows that darkly trail
O'er the ebbing tide of the unknown sea,
I shall fare me away with a dip of the sail,
And a ripple of water to tell the tale
Of a lonely voyager sailing away
To the mystic isles, where at anchor lay
The craft of those who have sailed before
O'er the unknown sea to the unseen shore.

"A few who have watched me sail away
Will miss my craft in the busy bay,
Some friendly barques that were anchored near,
Some loving souls whom my heart held dear,
In silent sorrow will drop a tear,
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends who have gone before,
O'er the unknown sea, to the unseen shore."

—Unidentified.

Wallet of the Week

THE TALKING DRUM, played with a curious forked stick, is an instrument designed by the natives of Africa more as a means for transmitting messages than for music it seems. The natives transmit messages from hilltop to hilltop across the country by tapping out a native code on these crude instruments, and the accuracy of the messages is so uncanny as to seem telepathic. Entire sentences are transmitted by a combination of sounds and rhythms which are not intelligible to strangers. Various tribes use different shaped drums and the tonal effects of the Ashanti language are conveyed by the use of two drums called "male and female."

* * *

THE RULE OF INDIAN PRINCES is said to show a disregard of the life of the people which is really amazing to a person of the West. It is said that in the State of Cutch the ruling princes release cheetahs and wild hogs which prey upon cattle and human beings, but the people are forbidden to attack the beasts even in defense of their own lives. The only reason for this utter disregard of the lives of the people is the protection of the beasts for the sport of the princely huntsman. Protests against this gross wrong to the people has so far been ineffective.

* * *

BALLAST LADEN SHIPS of a hundred years ago were responsible for many interesting and romantic incidents in history. In 1708 a bronze bell cast at Malaga, Spain, was later brought over as ballast, and carried through the Erie Canal to Buffalo, New York. It was finally hung in the tower of St. John's church at Ellicottville, New York, where it remains to this day. The bell weighs thirteen hundred pounds and bears an inscription in Spanish: "I am the Voice of the Angel who sounds on high. Hail, Mary, full of grace."

* * *

THE SIOUX INDIANS, located on the Pine Ridge Reservation in South Dakota, are said to be facing a winter of suffering and probable destitution, owing to crop failure. Earlier in the year the spring rains gave them hope that the harvest would be better this year, but in recent weeks the grasshoppers have completely stripped their fields and they are facing a situation in which they will be almost wholly dependent upon outside help for many of the things necessary to the maintenance of life through the long and desolate winter ahead.

ADMIRAL COLIGNY'S CONVERSION is ascribed to the influence of a religious tract which accidentally fell into his hand. After the siege of Saint Quentin in which he was wounded he was lying on a pallet in the hospital when a tract lying on the coverlet caught his eye. He read it and was converted. His monument may be seen before the Church of the Consistory in Paris, where he is presented with Bible in hand, as the leader of the French Reformation.

* * *

LONG SERMONS, according to the American Lutheran, are not due to a time measurement so much as to a lack of a systematic organization of a definite and worthwhile line of thought. Without that a twenty-minute sermon may seem interminably long, and a forty-five minute sermon, which makes definite and consistent progress, may seem to be very short. Faultless delivery and a fascinating theme cannot take the place of that orderly thought which seeks to win a verdict from the auditor.

* * *

THE SUDDEN FAME OF DOUGLAS CORRIGAN received a rude rebuff at the hands of one of our esteemed exchanges. Mr. Corrigan was dubbed "light-hearted and light-headed" and his adventure as "foolhardy" and having "practically no scientific significance." The writer evidently feels that the flight was based upon none of the accurate data or technical knowledge, which could possibly make the almost ludicrous episode a thing of moment in the history of aviation. We quite agree with the statement that the thoughtless adulation of this sudden hero is calculated to mislead and misdirect the ambitions of the youth of the world.

* * *

A SUMMARY OF SOUTHERN BAPTIST STATISTICS for 1937, as printed in the Baptist Standard, Dallas, show a gain in every column except that of ordained ministers where there was a loss of 192. As compared with 1936, there was a gain of 173 churches; 113,287 members; [illegible] Sunday Schools; 366 Woman's Missionary Unions; [illegible] church buildings; $3,198,932 in gifts to local work; and $715,265 in Benevolences. Total gifts for all purposes showed a gain of $3,077,000 over the total gifts for 1936. This is a remarkable audit for the consistency of gains throughout the entire [illegible] of work and for what it reveals as to the [illegible] the denomination.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

HONORING THE WORKER

We are all too familiar with the predominance of material things in much that passes for the observance of Labor Day, and we have heard often the declaration, "A man must eat." We know that a workman has an absolute right to a fair share in the results of his toiling, but we believe that the abiding satisfactions of labor depend more upon worthy aims and unselfish ends. It is of little importance to do formal honor to a class if no outstanding example of the nobility of toil gives a personal meaning to the ceremonies in which we take part. On the other hand, one may accept public honor as a matter of course, while one feels no responsibility for justifying the recognition by a life that embodies the higher and holier implications of work. By work it is possible to earn bread, but it is much more satisfying to feel that labor is an investment of ourselves. It seems to us that satisfaction attaches to the ideal side of labor rather than to the "bread and butter" side.

Work is dignified not so much by what it gets for us as by its ministry in worthy satisfactions. The story of the first week in God's creative task does not end with a pay-envelope, but with a record of Divine satisfaction: "He saw everything that he had made, and, behold, it was good." The Carpenter-Redeemer distinguished the method and motive of his kingdom from the way of the Gentiles thus: "Seek ye first the kingdom of God and his righteousness," and the necessary details of life will follow. When he would restore the composure of his affrighted disciples he showed them his hands. On another occasion, he indicated thus the continuing harvest of work: "Say not ye, There are four months, and then cometh harvest?" The harvest is on and fruitage is immediate and continuous. Finally he rebuked the bread-line spirit of his enthusiastic but self-seeking friends with that word of exalted idealism: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." We deny no right of the laborer, but we would exalt his partnership with God, and bring him into holier fellowship with Him who "came not to be ministered unto, but to minister and to give His life a ransom for many."

THE CHURCH

The religious issues which have been raised throughout the world in recent years are neither so local, nor are they so distinctly racial in their bearings as many people think. Every predominantly religious influence, whether operating through a hierarchy, scientific or commercial control, or through forms of social interest and activity, will bear the brunt of the opposition which, in the last analysis, is an attack upon religion. The opposition, whether formulated or not, is a militant resistance of the social aggressions of the Gospel. The opposition uses the language and the approach of religion, but as an instrument for liquidating the authority of religion, and in no sense because there has been a surrender of the selfishness of political purpose, or the abandonment of the lower motives of control. The world situation does not encourage one to believe that there has been a marked spiritual advance in political affairs. Unless we misread the signs of the times, there is a wide-spread effort to destroy the influence of religious ideals and even to destroy organizations which may not be controlled.

On the other hand, the church appears to be so keenly conscious of the pressure of the immediate as to forget the strength of the impregnable fortress which has been its agelong defence. Its fight against war partakes too much of the nature of a boycott. It very properly demands better social conditions for the poor and underprivileged, but it must never lose sight of the disintegration of rural life which is making such a large contribution toward the situation, and it must not resort to secular methods to such extent as to lose the inspiration of confidence and trust in the omnipotence, the wisdom, and the good providence of God for deciding the social fortunes of the people.

JOSEPH M. ROWLAND—AN APPRECIATION

Dr. Rowland's personality and character presented a rather unique combination of an almost provincial attitude of mind, a wide range of human interest and a superb touch of the romantic. He had an almost uncanny interest in people who represented the antithesis of his own faith and culture, and he found in the the commonplaces of life a rich fund of illustration through which he made his thought effective. He seized upon the trivial incident of the return of a stolen Bible and translated it into an educational romance and an idyl of true friendship. As an editor, his style was rather unusual. He doubtless succeeded because he reflected the unadorned qualities of the people for whom he wrote, not as a literary stylist. He was resourceful and discriminating, he was merciless in his attack upon shams in church custom and social practice, and he showed a managerial ability of a high order, particularly in securing local advertising patronage and in his effective use of special issues. The popularity of his books was largely due to the fact that they enshrined the very thought and expression of the people who were talking through him. His sense of humor instantly found opportunity in every grotesque incident which came to his notice. In his travels he found endless entertainment in the curious customs of places and in the eccentricities of people; and the ever-present donkey and the numerous flocks of goats in Palestine furnished suggestion for a great variety of humorous suggestion. His soul stood in reverential awe before sacred shrines and he instinctively uncovered in the the presence of the beautiful. He never seemed to me to have been enthralled by theology nor was he interested in academic precision; but he was the unconscious philosopher of the human and the spokesman for the unspoiled genius of the race. In serious matters, he felt more deeply, however, than this brief summary might lead one to believe. He was sometimes impulsive, but he was true to his friends and he was considerate of those whom he trusted even when he did not agree with their positions on pending matters. He was of that humanity which formed his truest romance and was his perennial source of personal entertainment.

CHRISTIAN CIVILIZATION

The Methodist Recorder, London, raises the question as to what is the "Christian Civilization" about which we have exhibited such concern since the outbreak of the World War. The editor seems to think that, as was the case then, we are still interpreting civilization in the terms of national interests and purposes, that we are more concerned about abstract matters than about the practical virtues of good citizenship. We seem to have become one-sided through the failure to appreciate the inclusiveness of the word, "civilization," which we use with such assurance. The editor of the **Recorder** cites the words of St. Paul, "For in one Spirit were ye all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit," as summing up the essentials of Christian Civilization.

Editorial Miscellany

By Dr. H. T. Carley

YOUR MONEY'S WORTH

Most people are familiar with the story of the unsophisticated youth who took passage on a steamboat for a two-day trip. After he had bought his ticket, he had no money left. So he went without food during the two days. At the end of the journey he learned the fare included all meals. He had become desperately hungry, when, if he had only known it, he might have sat down to sumptuous repasts three times a day. His failure to get his money's worth was due to pure ignorance.

Plenty of people are not getting their money's worth—and the cause is not always ignorance. A good many young people will soon be leaving for college. In spite of endowments and scholarships and jobs, it still takes a good deal of money to go off to school. In many cases, the necessary funds are provided through great sacrifice on the part of parents, who are determined that their children shall have advantages that were denied them. Tragic as it is, some of these fathers and mothers are not going to get their money's worth. Their children will waste their time and dissipate their energies in activities that are not very closely connected with the serious business of getting an education. They may ultimately get their degrees—**mirabile dictu**, as some wag has said, instead of **cum laude**; but their diplomas will merely mark attainment without achievement.

Money has two well-known characteristics—it is hard to get, and it is easy to spend. Because it is so hard to get, some folks do their spending first. That may be both necessary and wise—but it is powerfully risky. Debt is not a disgrace—but it is mighty unhandy.

Whether or not you get your money's worth depends upon what you get with it.

WHEN YOU WANT AN ISLAND, BUILD ONE

By W. H. Nelson

You recall the Scripture about faith being strong enough to cast a mountain into the sea. I am glad that Scripture is not to be taken literally, for in a mountainous country you wouldn't be able to walk down the street for the foot hills and mountains flying through the air. There is a sense, though, in which Scripture is fulfilled beyond even the wildest dreams of the literalists—and they are wild enough. I think we could get a great deal more out of the Bible by discovering how the Word of God has worked out prophetically in everyday life. Take this matter of faith casting a mountain into the sea. I have never seen it done by folk just wishing to do something spectacular, but I have seen it accomplished when men used their godgiven faculties.

Back in 1931 they used to look at the Yerba Buena shoals near the island of that name in San Francisco Bay, and wonder whether anything could be done with it. Most folks said that you couldn't; but one man said you could. The difference was, he was a civil engineer, and based his calculations, not on guesswork, but on his knowledge of engineering. San Francisco has for some years needed a good air base, and to this engineer the sands of those shoals which came up for air three feet above low tide every day was just the place to build an island for an air base. In 1936 the U. S. government, on the recommendation of army engineers, who had spent some time making soundings of the bay, and boring into the shoals, came to the rescue through the W. P. A. with a loan of nearly four million dollars.

Now here is where that mountain comes in. Two hundred and fifty thousands tons of rock were dug out of the Coast Range just off San Francisco bay, and were cast into the sea. But not all at once. The plan of the engineer in charge, Mr. W. P. Day, was, that the rock should be a wall of riprap under and around the shoals, built up synchronously as the dredges pumped up sand from the bottom of the ocean. Nine dredges, the largest and most powerful fleet of these ever at work in one place, got tremendously busy, and in fifteen months pumped twenty-two million yards of sand, making an island 5,520 feet in length, 3,400 feet wide, and thirteen feet above high tide; 10,000 timber piles were driven into the sand to support the buildings which were to follow.

As the island was being built every one began to realize that this would be an ideal place for the Golden Gate International Exposition, which will open in February, 1939, to celebrate the completion of the two bridges just completed in San Francisco Bay; San Francisco Bay bridge, which is the longest bridge in the world, and the Golden Gate bridge, with the longest span in the world. Certainly an island in the bay, a bay which is beautiful as the Bay of Naples, would be an unusual and a picturesque place to build a fair. So with the permission of the U. S. government the people of San Francisco went full speed ahead to build a fair.

Although it is six months before opening time, the buildings are more than sixty percent completed. Fifty million dollars will be spent on buildings and permanent improvements. Three of the buildings will be used permanently for the aviation base, after the fair is over. There are two gigantic hanger buildings, each 287 feet by 335, and 78 feet high, built of steel and concrete at a cost of $450,000 each. There are many new construction features, and as a look into the future we cite that the mammoth doors, 200 by 400 feet, may be heightened at the center to 65 feet, to accomodate rudders of airplanes greater than any now known. As you go by now, crossing San Francisco bay on the ferry, you notice that the island has an imposing and picturesque sky line. The slender four-hundred foot Tower of the Sun is in contrast with the Campanile on the campus of the University of California in far background. The architecture is like the concrete realization of a dream of buried cities: Incan, Mayan, Cambodian, and other touches Oriental and exotic, but all in heroic proportions, and beautiful for effect.

The fond assumption that all World's Fairs are alike, and resemble a circus in that if you have seen one you have seen them all, will have to be revised. There are lots of new things here. In the first place, this magic island, which rose into being as marvelously as Aphrodite, rose out of old ocean's foam, is something unusual. If you know your Apocrypha, you will recall that original third end of the triange, Asmodeus. His specialty was breaking up newly married couples, and he had just finished his seventh job when Tobit put him to rout with nothing but a burnt offering of the liver and the heart of a fish. He didn't like the smell, so he beat it. This gentleman, Asmodeus, who could never be impolite, because he was the imp of darkness, was one time called on his bluff that he could perform any kind of magic. He was given the job of spinning a sand heap into twine, but went to pieces on it, like his job. But here, mere man made an island out of sand, and through the divine alchemy which works in the hand of a man when it is connected with his brain, splendor, also, came out of the spindrift.

Take the matter of color, for instance. You will say that they caught the Aurora Borealis, and imprisoned it in plaster. However, the riot, which runs the chromatic scale up one side and down the other, is better regulated than the Aurora with its blinding emanation. Yellow, ivory, golden ocher, emerald, deep Pompiian red, mauve, jade green, midnight blue, and turquoise, will all be in evidence, and when necessary blended together harmoniously.

There will be something new in the matter of flowers. More than $150,000 will be spent on trees and flowers. Giant palms—some of these beautified the 1915 fair—are already being transported bodily, with lots of soil around the roots. The weight of some of these reached forty tons. Olive trees, Irish yews, eucalyptus, laurels, will make this island in the bay a floral paradise.

What is called the Persian Prayer Rug, formed of living mesembryanthemum, will cover twenty-five acres along the entrance facade. Green lawns will space the buildings and the gardens of flowers. It is now universally admitted that California was the original Garden of Eden, and soft roses, lilies, chrysanthemums and bougainvillea which first blossomed and burgeoned in Eve's garden, will run riot in color. Tree lined esplanades, sunken gardens and terraces such as Nebuchadnezzar, built on the walls of Babylon to please his homesick Highland wife, will make the visitors gasp and stare. Treasure Island will live up to its California brag when it says it with flowers.

There will be a Transportation Building, showing the progress of man in getting from here to there ever since man, like Abraham, who went from his native land to a new prospect. There will be an exhibit of mining, which will give you a chance to get into a real mine; and machinery from a gadget you can put in your pocket, to dynamos too large to think about. There will be a new slant in that Health and Science, and Homes and Gardens will be featured. Speaking of health, some of the greatest medical universities of this country will have exhibits. The Federal Government has already appropriated a million and a half dollars for a great Federal Hall to show government activities.

Because China is at war, and the government cannot make an appropriation, the Chinese residents of California, appreciating the friendship of the American people, raised the necessary funds. It will be like taking a trip to the interior of China to see the "Good Earth Village." This is a $1,200,000 building, which will represent a Chinese walled city. Not a nail or a piece of tin will be used. Construction material, and in many places complete huts, will be brought from China to San Francisco. There will be a Chinese temple; there will be pagodas, Chinese shops and homes. The Chinese temple will be a replica of the temple of the celebrated Chinese goddess, Juan Yuan. Several wealthy Chinese of San Francisco have promised that objects of Chinese worship, never before seen by white men, will adorn the temple. Thousands of shrubs, trees, flowers, will be sent from the heart of China to Treasure Island. Outside the build-

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

Mrs. Mattie A. Cooksey, of Homer, sends her renewal subscription for the Advocate and we gratefully acknowledge its receipt and our appreciation.

Rev. J. F. Wilson sends the subscription of Mrs. J. H. Tooke of Ringold—a new subscriber whom we hope to make a permanent and devoted friend of the paper.

Bro. George T. Walton notifies the office that he is changing his address from Jennings to Sulphur and that he desires the Advocate to follow him in his new location.

Evangelist Harry S. Allen, of Dallas, Texas, will be engaged in a meeting at Morgan City, beginning August 31 and running through September 12. The meeting will be for nearby towns as well as for Morgan City.

Our good friend and a veteran Advocate campaigner, Rev. I. T. Reames, sends five more subscriptions, and reports that he thinks he can send more later. Bro. Reames has not been well and we appreciate all the more his fine work.

Rev. B. H. Andrews, presiding elder of the Lake Charles District, sends a good list of subscriptions for the Advocate—a part of the extraordinary work that he is doing even in the first few months of his incumbency as a presiding elder.

Rev. Ralph Cain, pastor of Gonzales charge, says that he expects to send other subscriptions before the end of the year, even though the campaign period has ended. He adds also a personal testimony which we greatly appreciate.

Mrs. J. W. Whittle, a sister of Dr. N. E. Joyner, has been living in Meridian for several years, but she is now going to Delhi, La., to reside. She asks the immediate change of the address of her paper since she does not want to miss an issue.

The editor thanks Bro. S. S. Bogan, of the new Rodessa charge, for a remittance and for a very gracious word of appreciation concerning the paper. We are seeking to make the paper serve the ends of the Church in these Conferences, not ourselves.

Some complaints reach us about the failure of the Advocate to reach the subscriber. In some instances the fault may be ours, in others it may have been an omission on the part of the remitter. In all cases we will make every effort to straighten it out.

We make grateful acknowledgment of the faith and continuing effort of Mrs. Jno. T. Bundrick and Rev. Jolly B. Harper of Cedar Grove, Shreveport, in behalf of the Advocate, and we gladly do all that will make effective the appeals which they are making.

We regret to learn of the illness of Rev. J. O. Bennett of Gibsland. He has been quite ill for nearly a month and has gone to stay with his daughter at Athens so that he may have her care until he may be fully recovered. We trust that his restoration may not be long delayed.

DOLLAR DAYS

The next eight months will cover an important period in the history of American Methodism. In that time the frame-work of a consolidated Methodism will be set up and the way will be cleared for a united Methodist attack upon the social, moral and spiritual problems which confront the religious forces of the nation.

The Advocate plans to give our people the fullest information on all developments and we would like to come to the threshold of a consummated union with at least ten thousand subscribers We are not so far away now, and a little effort upon the part of every pastor and reader of the paper can make this possible within the next two weeks. We will send the paper to the end of the Uniting Conference (eight months) for one dollar, and we ask every subscriber to secure a new reader for the next eight months at that price. We would very greatly appreciate the support of the pastors and presiding elders in this effort. It is our "DOLLAR DAY" and we hope that every friend throughout Mississippi and Louisiana may meet us at the bargain counter. Remember! $1, and Ten Thousand circulation.

A letter from Dr. W. L. Doss, Jr., brings an encouraging report as to the progress of Mrs. Doss, who is now convalescing in a hospital in Rochester, Minn. Every indication points to the complete restoration of her health, and this will be good news to their many friends in Louisiana.

Mrs. R. H. Bradbury, a sister of the late Dr. A. W. Turner of this Conference, is moving to Rayne, La., from Houston, Texas. She is a native of Livingston Parish, and she writes that the first thing she will want is her paper. It is a very great pleasure to know that our friends have such a feeling about the Advocate.

Rev. A. D. St. Amant, pastor at Greensburg, takes the time to write us his appreciation of a recent issue of the Advocate, for which thoughtfulness we thank him very sincerely. Mrs. St. Amant has just returned from an extended visit to her parents in South Carolina—her father is a Presbyterian minister of that State.

Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage at Ruston, has sent out a letter which gives detailed information as to the present status of the work, makes grateful acknowledgment of the loyal support which the Institution has received at the hands of Louisiana Methodists, and invites all friends to pay the Home a visit.

QUESTIONS

Dear Mr. Editor: In statements made occasionally, I see something about so many credits issued by the Board of Christian Education. What do these credits mean? What do they lead to? I have been taking these credits for thirty-five years, under the various Boards, beginning under Dr. H. M. Hamill. As best I can recall, I have taken credit every time I attended, and have now something like thirty credits. Would I be entitled to a D. D. or what? The Pastor's School, at Centenary College, asked for suggestions. Unless these credits give a man a better rating somewhere, or lead to something else than just credits, my suggestion would be to give us at least two NON CREDIT courses, instead of one with CREDIT.

We read frequently of Union as to the different churches. I have several churches, and some of my members hold their membership three miles away, and some out there hold it here, and some Methodist Protestants who attend our services regularly hold to the Methodist Protestant church miles away. If they will not line up now with the same pastor in the nearest church, and really go to work, how will it be arranged when we all become one church?

May I suggest to the prospective delegates to the Uniting Conference, that they enact some kind of ruling, that anyone living in, or moving to a given area, automatically becomes a member of the nearest Methodist church. Have this apply to city, town and county alike.

Are we top-heavy in papers? Each one is urging that to be loyal, etc., he must take this particular organ. I am taking The Christian Advocates (Nashville and New Orleans), World Outlook, The Pastor, Christian Herald, Pentecostal Herald, and Church School Magazine. Could some of them be combined?

W. F. HENDERSON.

Clay, La.

MITCHELL MEETING

Dear Dr. Duren: Our meeting began at Mitchell August 7, running through the night service of the 14th. Our pastor, the Rev. A. H. Baggett, starting and closing the meeting, Bro. A. S. Lutz of DeRidder, being our invited preacher. Everybody was happy to have Bro. Lutz with us. He delivered fine sermons each morning and night, and every service was well attended. Bro. Lutz gave us some wonderful spiritual food, being a strong preacher of the gospel. Three members were received by baptism and many souls were revived.

On Friday the 12th, we had our presiding elder, Dr. A. M. Serex and his wife and little daughter, and Mrs. Lucky and Mrs. Wadley, from Shreveport, for a thanksgiving service. Bro. Lutz delivered the morning service, after which dinner was served on the church grounds. After lunch hour the congregation gathered in the church for the thanksgiving service when the sermon was delivered by Dr. Serex. Each and all are thankful for the note recently paid off on our church. We wish to thank our good pastor, and presiding elder, for helping us to meet this debt.

MRS. J. D. SISTRUNK.

WHEN IS IT TIME TO "GIVE UP" A BOY?

Bob Dunn was a "problem boy" in his neighborhood. Nothing could persuade him to go to Sunday school. He wasn't interested.

At a Sunday school within reach of Bob's home the Junior Department was going to pieces. But a new superintendent took it over, and it wasn't long before he began to build it up again. One of his plans was to send a government post card each week to scholars who had been absent and to other children whose names and addresses he had received, and who, he thought, might be persuaded to come. Among these names was "Bob Dunn."

The superintendent began sending post cards to Bob. A card went to him every week, and the weeks stretched into months, but no Bob appeared at the school. Finally a year had passed—52 cards. Wasn't it time to give Bob up! The superintendent didn't think so, so he kept on until 126 had been sent. Now he did think it was time to stop, so he decided to send just one more card. That 127th card caught the fish, and Bob slipped unobstrusively into the Junior Department.

This story of unusual persistence is appearing in The Sunday School Times (Philadelphia), August 20th. The superintendent himself tells the story, and it has a happy ending. Bob Dunn kept on attending Sunday school, and some years later the superintendent was overjoyed as he picked up the home-town newspaper while he was in another city and read that Bob had been ordained as a minister. He could not help saying to himself, "Suppose I had not sent that last card?"

—The Sunday School Times.

WHITTIER'S FUNERAL

At Amesbury, September 10, 1892, in the garden around the "Whittier House," there gathered to pay its last tribute to the "sweet singer," an assemblage such as one may see but once in a lifetime.

There was no "funeral services," for Whittier was a Quaker, and with the Quakers there are no forms, no ceremonies.

The day was perfect. The sky was clear and blue; the air cool and full of that restful autumn quiet which the poet himself so loved.

There was no display of grief.

There was a sadness, a solemnity, a deep sense of loss in the hearts of all the friends gathered there that autumn day; but the fullness, the sweetness, the rounded richness of his life left nothing to his friends of grief or woe.—From Popular Education, in The Wesleyan Methodist.

QUARTERLY CONFERENCES

Baton Rouge District—Fourth Round

St. Francisville, at St. Francisville, Sept. 11, a.m.; Q. C. 2 p.m.
Jackson, at Ethel, Sept. 11, p.m.; Q. C. following service.
Baker, at Blackwater, Sept. 17, a.m.; Q. C. 1:15 p.m.
Clinton, at Clinton, Sept. 18, a.m.; Q. C. 2:30 p.m.
Istrouma, Sept. 18, p.m.; Q. C. Sept. 28, p.m.
Baton Rouge, First Church, Q. C. Sept. 21, p.m.
Gonzales, at Meadows Chapel, Sept. 25, a.m.; Q. C. 1:15 p.m.
Zachary, at Slaughter, Sept. 25, p.m.; Q. C. following service.
Pine Grove, at Pine Grove, Oct. 2, a.m.; Q. C. 1:15 p.m.
Kentwood, Oct. 2, p.m.; Q. C. following service.
Denham Springs, at Denham Springs, Oct. 9, a.m.; Q. C. 2 p.m.
Ponchatoula, Oct. 9, p.m.; Q. C. Oct. 19, p.m.
Walker, at Red Oak, Oct. 16; Q. C. 1:15 p.m.
Hammond, Oct. 16, p.m.; Q. C. Oct. 26, p.m.
Greensburg, at Dog's, Oct. 23, a.m.; Q. C. 1:15 p.m.
Natalbany, at Tiekfon, Oct. 30, 9:30 a.m.; Q. C. 2:30 p.m.
Amite, Oct. 30, p.m.; Q. C. following service
Springfield, at Wesley Chapel, Nov. 5, a.m.; Q. C. 1:15 p.m.
Plaquemine, Nov. 16, a.m.; Q. C. 3 p.m.
Lottie, at Lottie, Nov. 6, p.m.; Q. C. following service.
Angie, at Fisher, Nov. 13, a.m.; Q. C. 1:15 p.m.
Franklinton, Nov. 13, p.m.; Q. C. following service.

J. H. BOWDON, P. E.

Monroe District—Fourth Round

Delhi, Sept. 4, a.m.; Q. C., Oct. 25, p.m.
Rayville, Sept. 11, a.m.; Q. C., Oct. 24, p.m.
Pioneer, Sept. 18, a.m.; Q. C. at Epps, Oct. 19, p.m.
Columbia, Sept. 18, p.m.; Q. C., Nov. 2, p.m.
First Church, Sept. 25, a.m.; Q. C., Oct. 31, p.m.
Sterlington, Sept. 25, p.m.; Q. C. after service.
Gordon Ave., preaching to be arranged; Q. C., Nov. 4, p.m.
Mangham, Oct. 2, at 9 a.m.; Q. C., Oct. 5, p.m.
Gilbert, Oct. 2, a.m.; Q. C. 1 p.m.
Newellton, Oct. 2, p.m.; Q. C. following service.
Oak Ridge, Oct. 9, a.m.; Q. C. 2 p.m.
Wisner, Oct. 9, p.m.; Q. C. after service.
Bonita, Oct. 16, a.m.; Q. C. 2 p.m.
Bastrop, Oct. 16, p.m.; Q. C. after service.
Waterproof, Oct. 23, p.m.; Q. C. 2 p.m.
Tallulah, Oct. 23, p.m.; Q. C. after service.
Swartz-Claiborne, at Claiborne, Oct. 26, p.m.; Q. C. after service.
Oak Grove, Oct. 30, a.m.; Q. C. 2 p.m.
Lake Providence, Oct. 30, p.m.; Q. C. after service.
Mer Rouge, Nov. 6, a.m.; Q. C. 2 p.m.
West Monroe, Nov. 6, p.m.; Q. C. after service.
Winnsboro, Nov. 13, a.m.; Q. C. after service.

A full attendance at these final quarterly conferences is desired. Our goal is "everything in full" and satisfactory completion of all our work for the conference year.

H. L. JOHNS, P. E.

Ruston District—Fourth Round

Heflin, at Heflin, Sunday, Sept. 4, a.m.
Ringgold, at Ringgold, Sunday, Sept. 4, p.m.
Springhill, Sunday, Sept. 18, a.m.
Cotton Valley, Sunday, Sept. 18, p.m.
Farmerville-Marion, at Farmerville, Sunday, Sept. 25, a.m.
Ruston, Sunday, Sept. 25, p.m.
Haynesville, at Dykesville, Saturday, Oct. 1, a.m.
Gibsland, at Gibsland, Sunday, Oct. 2, a.m.
Minden, Sunday, Oct. 2, p.m.
Bienville, at Bienville, Saturday, Oct. 8, a.m.
Sibley, at Pleasant Valley, Sunday, Oct. 9, a.m.
Haughton-Doyline, at Doyline, Sunday, Oct. 9, p.m.
Lisbon, at Lisbon, Sunday, Oct. 16, a.m.
Homer, Sunday, Oct. 16, p.m.
Athens, at Athens, Saturday, Oct. 22, p.m.
Eros, at Eros, Sunday, Oct. 23, a.m.
Calhoun-Downsville, at Calhoun, Sunday, Oct. 23, p.m.
Clay, at Longstraw, Sunday, Oct. 30, a.m.
Choudrant, at Choudrant, Sunday, Oct. 30, p.m.
Dubach, at Bernice, Sunday, Nov. 6, a.m.
Hodge, at Hodge, Sunday, Nov. 6, p.m.
Arcadia, at Arcadia, Wednesday, Nov. 9, p.m.
Simsboro, at Hilly, Sunday, Nov. 13, a.m.
Jonesboro, Sunday, Nov. 13, p.m.

LOUIS HOFFPAUIR, P. E.

Too many people think that praying is like sending notes to Santa Claus.—Rev. Morgan Phelps Noyes.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Bro. Carroll Varner, Jr., who spent a time in England this summer, is sojourning at Montgomery, Ala., until the time for the fall opening of Emory University.

Rev. F. L. Applewhite, Louise, sends two subscriptions for the credit of his work and promises others later, and also a report of an item of interest for publication.

Bro. W. W. Hull, whose address has been 2435 Cherry St., Meridian, reports that he is moving to State College, Miss., and instructs us to send the Advocate accordingly.

We acknowledge with thanks a very helpful and encouraging letter from our good friend, Mrs. W. M. Williams, of Sanatorium, who reads the Advocate "from kiver to kiver."

Mrs. Mattie Flowers, Route 4, Summit, remits for a subscription. We appreciate her interest and we give credit to Summit and Topisaw charge, although we have no instruction as to that.

Rev. M. K. Miller continues his Advocate solicitation at Newton and we acknowledge with sincere thanks a list of two new and three renewal subscriptions for the credit of the charge.

Mrs. J. V. Bennett, Jackson, asks the change of address for her Advocate and encourages us with a message of appreciation. We thank all our friends for these helpful words of assurance.

A windstorm of considerable intensity struck the Mississippi Coast section last Friday night and did considerable damage. Trees were blown down and roofs damaged, but no loss of life was reported.

Rev. N. S. Loftus, of the Americus charge, sends six names for the paper, and three of them are new subscribers. We thank Bro. Loftus for his splendid work and for the purpose to send others later.

Rev. J. L. Carter, who is doing an exceptionally fine piece of work at Fifth Street Church, Meridian, is not overlooking the Conference Organ, and we appreciate the remittance for a renewal and credit same to his church.

Bro. R. E. McInturff, Centenary Church, McComb, is a retired and an honored conductor of the Illinois Central railway, but interested and active in the circulation of Christian literature in his church. We thank him for a recent list.

Rev. H. L. Daniels does not measure his interest in Advocate success by the term of special effort campaigns, but from year's end to year's end, and we gladly acknowledge a recent list for the credit of Wesson charge where he presides.

Rev. W. B. Alsworth, presiding elder of Hattiesburg District, says that Rev. Phil H. Grice, who has been serving the West Laurel charge since Conference, will be released on September 19, in order that he may resume his work in Duke University.

Rev. O. S. Lewis sends an appreciated list of subscriptions from Philadelphia and reports a very successful Training Conference held in his church the week of August 15-18. The Conference was under the auspices of the Newton-Neshoba Young People's Union.

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It is with profound sorrow that we record the passing of Hon. Hiram Stuart Stevens, of Hattiesburg. He was the "First Honor" man and the only surviving member, as we recall, of the class of 1895—the first class to be graduated by Millsaps College. He was one of the large family which includes Hon. J. Morgan Stevens of Jackson. He was the uncle of Mrs. O. S. Lewis, of Philadelphia, and W. Felder Cook of Denver, Colorado, who was associated with him in the practice of law for fifteen years. We share the sorrow of our good friends in the going away of this worthy citizen and staunch Methodist.

Seashore District—Fourth Round

Kreole, at Kreole, Sept. 18, 11:00 a.m.
Pascagoula, Sept. 18, 7:30 p.m.
Purvis, Sept. 25, 11:00 a.m.
Lumberton, Sept. 25, 3:30 p.m.
Poplarville, Sept. 25, 7:30 p.m.
Mentorium, at Cox Chapel, Oct. 2, 11:00 a.m.
Saucier, at Saucier, Oct. 2, 7:30 p.m.
Americus, at Salem, Oct. 8, 3:00 p.m.
Carriere, at Wesley Chapel, Oct. 9, 11:00 a.m.
Picayune, Oct. 9, 3:00 p.m.
Logtown, Oct. 9, 7:30 p.m.
Vancleave, at New Prospect, Oct. 14.
Ocean Springs, Oct. 16, 11:00 a.m.
Biloxi, Oct. 16, 3:30 p.m.
Epworth Wesley, Oct. 16, 7:30 p.m.
Brooklyn and Bond, Oct. 19, 7:30 p.m.
Escapawpa, Oct. 23, 11:00 a.m.
Moss Point, Oct. 23, 3:00 p.m.
Ooalville, Oct. 23, 7:30 p.m.
Long Beach, Wednesday, Oct. 26, 7:30 p.m.
Wiggins, Thursday, Oct. 27, 7:30 p.m.
Leakesville, Oct. 30, 11:00 a.m.
Lucedale, Oct. 30, 3:00 p.m.
Handsboro and Second Church, Oct. 30, 7:30 p.m.
Bay St. Louis, Wednesday, Nov. 2, 7:30 p.m.
Oloh, Nov. 6, 11:00 a.m.
Columbia, Nov. 6, 7:30 p.m.
Gulfport, Monday, Nov. 7, 7:30 p.m.

Pastors should make out triplicate reports of all of the nominations for officers so as to save time in the business session of the Quarterly Conference.

J. F. CAMPBELL, P. E.

WHEN YOU WANT AN ISLAND, BUILD ONE

(Continued from page 5)

ings will be farms worked by Chinese farmers imported from the interior, who will plant and tend their crops as they do at home. They will bring their wooden plows, harness their water buffalo, and winnow the grain as Abraham did in his time; bamboo flails, operated by Chinese elbow grease, will separate the wheat, or the rice, from the chaff.

Another striking feature of the fair will be a Temple of Religion and Tower of Peace. This is for the purpose of joining all creeds in a spirit of worship. Religious services will be held daily, and some of the greatest preachers in the world will be invited. It is also intended that this building shall become a center for teaching world brotherhood.

You will be asking how they are going to get water over there on that island so far out in the deep that battleships can float around the edges. Well, they aren't going down for it, but they are bringing it over the Bay bridge, and they will supply two million gallons of water daily to see that you don't suffer from thirst. Then there is a three million gallon reservoir to be placed on the crown of Yerba Buena island next door. An interesting fact about this pipe line is that it originates in San Francisco, and, crossing on the bay bridge, it must be so adjusted to give with the bridge in its swing, and allow for expansion and contraction. Anyhow, there will be plenty of good water for domestic purposes, irrigation of the flowers and trees, and fire protection.

And it won't be any trick at all to get you over there and get you back. You can drive on by way of the bay bridge, and there is parking space for twelve thousand cars; you can come on the electric trains by the way of the bridge, or you will be able to come by boat. There will be a regular ferry taxi service, enabling thousands to come or depart hourly. To my mind one of the biggest nuisances about a fair was the getting away from it nights. I always felt like a sardine in the street cars. But here, with the attraction out in the middle of the water, and deep water at that, you won't be in deep water when you want to get home.

And there shall be music! Some of the finest symphony orchestras, and great choirs from all over the country, will be invited. There will be a broadcasting station, and the public will be able to see the inner workings of radio control as they now see it in Radio City. There will also be daily significant radio addresses by distinguished visitors, as well as worthwhile radio programs.

Another attraction will be the taking off and landing of the China Clipper, which will use the island as a base. Visitors will be able to see the giant plane gone over, got ready, take off, and land. It is worth while making up your mind that no matter how you feel about it, you just can't die until 1940. The fair closes in December of 1939, and after you have seen it you will have seen everything, anyhow. But you just simply have to keep alive until you see it all.

Woodland, California.

RELIGION IN THE HOME

If religion is neglected in the home there will come to the people immeasurable loss. The home as God set it up in the Garden of Eden was a religious organization It was not instituted merely to increase and perpetuate the human race. There were three instead of two in that home. There was Adam and Eve and God. The desire of the Creator has always been that the home should be a religious organization. This is primarily so. The matter of religion is of first and supreme importance according to the teaching of God. Consequently, we find, again and again, in the Bible such passages as this: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21.

Study these words. It would be difficult to pick out and put together stronger words in the English language to enjoin the duty of continually practicing earnest, loyal, faithful, devoted home religion. Parents should care for their children's hands, their eyes and other important or vital parts of their bodies. Why should they neglect their children's souls? Such neglect is the greatest possible crime parents can commit against their children. It would be more merciful to cut off their children's hand, or feet, than to leave them ignorant concerning their immortal souls, a home in heaven, the duty of loving God, and the other vital things of religion. This seems radical, but it is precisely what Jesus Christ taught. "If your hand or foot is a hinderance to you cut it off and throw it away; better be maimed or crippled and get into life than keep both feet or hands and be thrown into everlasting fire. If your eye is a hinderance to you, tear it out and throw it away; better get into life with one eye than keep your two eyes and be thrown into the fire of hell." Mat. 18:8, 9 (Moffatt's translation). A-

(Continued on page 16)

THE METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

Is a campaign to increase the enrollment and attendance in all our church schools this year.

The 16,000,000 unchurched people in the South desperately need the Gospel of Christ.

At least 5,000,000 of these will be Methodists if they ever join any church.

How many of these are in your community? What are you going to do about them?

The surest way to build up the membership of your church is to increase the membership and attendance in your church schools.

EVERY CHURCH IS URGED TO ENLIST IN THIS CAMPAIGN

Under the Slogan

SEND OUR PASTOR TO CONFERENCE WITH A BETTER REPORT THIS YEAR

Brother Pastor—Encourage your teachers to enlist in this effort now!

Brother Superintendent—Decide with your teachers upon the number of new pupils your school should win between now and Conference and report that number to your Conference Executive Secretary at once.

For Suggestive Helps Write Your Conference Executive Secretary
or
THE DEPARTMENT OF THE LOCAL CHURCH
J. Q. SCHISLER, Secretary
General Board of Christian Education, M. E. Church, South
810 Broadway, Nashville, Tennessee

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. D. Wroten and his son, Rev. J. D., Jr., spent a time at the Seashore Camp Grounds recently. Bro. Wroten is presiding elder of the Corinth District.

Rev. W. R. Lott places us in his debt by a substantial remittance for subscriptions from Oxford-University Church, and for painstaking interest in the cause of the Advocate in his charge.

Rev. W. J. Cunningham, Ripley, helps to take the grind out of our task by a letter of encouragement and appreciation of the Advocate. We thank him for remembering us in that manner.

Rev. S. W. Hemphill reports that he has held four meetings on the Winona circuit, and has received thirty members—twenty-four of them by profession of faith. He has still another meeting to be held.

State Senator Joe Cook, of Columbus, took time off recently to write us at length about the Advocate. We sincerely appreciate the interest of our good friend whom we have known and loved for many years.

Rev. H. S. Spragins, Whitehaven, Tenn., keeps up the connection with his many friends in Mississippi through the New Orleans Christian Advocate. He is one of the best loved and most successful ministers who ever went out from the Conference.

Rev. T. M. Dye, Jr., pastor of Horn Lake charge, has been spending the summer in revival work. Since holding his revival at Minor Memorial, he has assisted the following pastors: F. L. Looney, E. G. Potts, Guy Ray, and W. C. Beasley.

We were surprised and delighted to meet Mr. Noel Monaghan, of Tupelo, who with his wife spent their vacation at the Seashore Camp Grounds. The father and mother of Bro. Monaghan were good friends of ours when we served in Tupelo many years ago. Both are now on the other side of the River.

Rev. T. E. Gregory, Kosciusko, seems to have been outward bound, out of paper and out of ink as he sent us a renewal subscription from a filling station and did not write us a word about his work in the goodly little city of Atalla County. Anyway, we appreciate the loyalty of our good friend.

Look not mournfully into the past. It will not return. Wisely improve the present and go forth to meet the future, without fear and with a courageous heart. —Road Builders News.

THE AGE QUESTION

By James H. Felts

The stupidity that is often found in our attitude to the age question is apparent to the most casual observer. Age is not determined by hair, acting the playboy, or the calendar. When the body receives more attention than the head and heart, age is working overtime. When a man's chief asset is a bald spot and a bulging front, age is knocking at the door. So long as a man thinks clearly, speaks intelligently, walks upright, really loves his work, youth abides. And when youth is enriched by experience and mental alertness our best citizenship and leadership is found.

We hear much of the clamor of our churches for young men. And they are entitled to young leadership. But beardless youth is sadly discounted when faced by experienced and well oiled mental machinery. The glamor of youth is evanescent. Mere youth fights with physical assets. Age fights with head and heart. Mere youth struts like a peacock in May. Intelligent age is modest, dependable, trustworthy, leading sanely and safely. To superannuate a preacher because he is seventy by the calendar is fully as foolish as keeping a pastor in the ranks because he is only fifty or sixty. The difference in men is found in themselves, not the calendar years. The side line is not a bad place to appraise men and measures.

May I presume to offer a bit of free advice to my younger brethren Avoid the action of the backward-looking woman, Lot's wife. She was turned to a pillar of salt. You might not make a good salt pillar. Let the past take care of itself. Live while you live, where you live, by helping others live. Keep the forward look. As nearly as possible make assets out of seeming liabilities. Love children. Cultivate larger children. Appreciate youth. Respect old age. Have a heart for the erring. Avoid the complainer's seat in the synagogue. Never neglect the sick or distressed. Find all the good possible in individuals and among your people. Not how old or how young, but how helpful. Living thus, the age question will hardly be thought of by yourself or your people. I dare say the most popular and effective pastors range in age from forty to seventy years by the calendar. However, mental fuzziness knows no age limit. P. E.'s are not immune.

Fulton, Ky.

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The next eight months will cover an important period in the history of American Methodism. In that time the frame-work of a consolidated Methodism will be set up and the way will be cleared for a united Methodist attack upon the social, moral and spiritual problems which confront the religious forces of the nation.

The Advocate plans to give our people the fullest information on all developments and we would like to come to the threshold of a consummated union with at least ten thousand subscribers We are not so far away now, and a little effort upon the part of every pastor and reader of the paper can make this possible within the next two weeks. We will send the paper to the end of the Uniting Conference (eight months) for one dollar, and we ask every subscriber to secure a new reader for the next eight months at that price. We would very greatly appreciate the support of the pastors and presiding elders in this effort. It is our "DOLLAR DAY" and we hope that every friend throughout Mississippi and Louisiana may meet us at the bargain counter. Remember! $1, and Ten Thousand circulation.

SUNFLOWER CHARGE

Dear Dr. Duren: I shall be very glad if you will permit me to impose on you and your readers to report some of the work that has been done on the Sunflower charge this year to promote the kingdom of God. This is our third year here and the people have been gracious indeed to the pastor and his family. They have certainly co-operated to the fullest extent in putting on the program of the church.

To clear the Orphanage of debt, we raised in the first period of the campaign $304.00 on a quota of $267.00; then, to finish the task, we sent $25.00 more, making a total of $329.00. The Woman's Missionary Society, of the Sunflower church, responded to Bro. Fred McDonald's S. O. S. call for the maintenance fund with a $25.00 check. Our monthly offering for the maintenance fund, in addition to this, averages a little more than $10.00 each month.

We endeavored to put on as was outlined by Bishop A. Frank Smith and his able assistants, the second phase of the Bishop's Crusade, with what we think splendid results. We taught the book "Out of Aldersgate," at each of the churches with good attendance and a fine interest. I feel that the Bishop's Crusade is largely responsible for the splendid reports that we see daily in our church press from churches throughout the connection, and I know that the program and leadership they have given us for the past two years has been a blessing to our charge.

We have had three good revivals on the charge with 20 accessions on profession of faith and vows, and 2 by certificate. Rev. W. C. Newman, of Indianola, held our meeting at Sunflower. We had a union meeting of our church and the Presbyterian church with more than twenty to profess Christ and join the various churches of the town. Bro. Newman did some fine work for us.

Rev. J. W. York, our pastor at Webb and Sumner, held our meeting at Blaine, and I think it will suffice to say that the people were delighted with his preaching and personal work. It was the best meeting we have held at Blaine since I've been on the charge.

Rev. H. A. Wood, from Petal, in the Mississippi Conference, held our meeting at Fairview. He did some very fine preaching and his visits in the homes was worth a great deal more to our people than we paid him for all of his services. We enjoyed Bro. Wood very much.

We had a splendid Daily Vacation Church School here at Sunflower with an enrollment of more than forty, and had perfect attendance of almost forty. We had ten workers and no outside help.

We have not done much in the way of church and parsonage repair but are proud of what little we have done. We redecorated our church at Fairview with two coats of paint inside and out, and made some repairs such as new steps, screens, etc.; bought forty new Hymn books at a cost of approximately $200.00.

We got 19 subscriptions to the Advocate on an actual quota of 16. Received a copy of the "Circuit Rider" which we appreciate and are enjoying very much.

J. O. DOWDLE,
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MINISTERIAL SUPPLY IN THE NORTH MISSISSIPPI CONFERENCE

It was the third quarterly conference and the educational report was being made by the pastor, "What are we doing for the cause of ministerial supply and education?" was the question. "Has the sermon on the call to preach been preached?" "Are there any candidates for the ministry?" The answer was, "We have not preached on the call to preach and there are no candidates for the ministry." Thus the record was written and is written in most third quarterly conferences every year. "No sermon on the call to preach and no candidates for the ministry." Does this usual answer have anything to do with the growing shortage of ministers in our church? Is this an obsolete portion of the discipline? After all, can anything be done about this vital cause?

The need that something be done about ministerial supply in the North Mississippi Conference is a most alarming fact. A mere glance at the records of our conference for the last ten years is sufficient to cause serious alarmed concern. In 1927 we had 180 charges and districts which have been reduced to 171 in 1937. In 1927 we had 180 men on the effective list with 10 of these serving connectional or student appointments, whereas, in 1937 there are 166 men on the effective list with 7 serving connectional and student appointments. We are using 12 supplies now and we were using only 10 in 1927. From 1927 to 1937 we received only 35 on trial in this conference. During the same period we lost 20 by location, dismissal, withdrawal and by being discontinued. We have received two from other churches and have transferred out one more than we have received by transfer. In actual figures we have gained less than two members per year on the effective list of our conference.

These figures might not be so alarming if we were able to stop time from taking its toll and if we do not look very far into the future. For a number of years prior to 1927, a comparatively large class was received on trial almost every year and some years an exceptionally large class, which filled our conference

(Continued on page 15)

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Christian Education

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CRURCH SCHOOL LESSON SEPTEMBER 4

By. Dr. J. R. Countiss

SAMUEL: SPIRITUAL REVIVAL

Golden Text.—Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7:3.

1 Samuel 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And when the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

A score of years had passed since the defeat of Israel and the death of Eli recorded in the last lesson. Meantime, the people had not only resigned themselves to foreign rule, but they had largely accepted the foreign religion, taking up the licentious customs of their conquerors and rendering homage to Baal and Ashtaroth, local gods of fertility and reproduction, believed to be supreme in the land of Canaan. Since the Israelites were ceasing to be mere herdsmen and learning to be agriculturists and even to dwell in cities, it appeared to them to be necessary to do all the things done by their native teachers to increase their harvests and multiply their flocks. This pagan worship would seem a harmless addition to the worship of Jehovah, but its material ends and divided loyalties soon crowded out spiritual worship and destroyed spiritual life. Materialism and immorality are deadly foes of righteous character. Men become like the gods they worship.

Meantime, there had been one praying, loyal saint in the person of Samuel, a small but mighty leaven in a sodden lump. Started right by his godly mother, he had steadily grown in favor with God and man. His heart broke because of the idolatry of his people, and he called them to return to the worship of Jehovah that he might bless them with deliverance from the Philistines. The masses responded nobly. It is the fashion of the masses to follow the leadership of an individual, either for good or bad. This is evident today, even in nations of large culture and with a heritage of freedom and democracy. The destiny of modern civilization is in the hands of less than a dozen individuals just when we are being told that the individual does not count, and when personal rights are being trampled in the dust. For such a day great religious leadership is needed, a few to speak to the many that they may be turned to God and awakened to their own rights and responsibilities.

The modern man may not worship false gods—in fact, may not worship at all—but he has given himself to the pursuit of false ideals—social, political, economic. His soul cannot be satisfied with these lesser goods. Happiness can only come as we find God. The path to him is the same as that along which Samuel led—repentance, reform, revival, restoration of true godliness. The fasting of Israel was not formality or ritualism. It meant deep shame and earnest desire for the bread of life, a profound humiliation for their sin and a serious yearning for a better way. They "put away Baalim and Ashtaroth, and served the Lord only." No Philistine army can stand against such a group. Triumph came to Israel "not by might nor by power, but by the Spirit of God."

The spiritual revival about which we hear so much and do so little today cannot come till we have put away the nogods of Communism, the tribal gods of Fascism, the economic and materialistic god to which we bow in America, both as a nation and as individuals. First things must be put first. Victory will not come through political maneuvering or economic legerdemain, but through a retorn to the God of our fathers, the universal Father whom we cannot serve except by serving all mankind. Primarily, this is a personal matter. I am not in touch with dictators and militarists. Perhaps if I were, they would not heed my message. But I can control my own life. I can influence my family, my neighbors, my friends, my church, my community. That is my sphere and my responsibility. By such personal integrity and fidelity did Samuel transform a nation and help to save a world.

Discourtesy to inferiors proves our own inferiority.—Road Builders News.

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The Christian Fireside

IN THE LAND OF THE WATER-LILIES

You boys would love to have a row in a dug-out canoe. It is rather the sort of thing the ancient Britons used long before the Romans came—the trunk of a big tree, cut down and hollowed out and shaped with fire or hatchets. It is just about wide enough for you to sit in, but there is not much room for your legs. An Indian boy, sitting in the stern, propels it with a small single-blade about four feet long; he uses it first on one side of the canoe and then on the other.

We were travelling along a narrow, silent waterway in British Guiana, in South America. On each bank was the dark, mysterious forest, with great trees that sometimes almost met overhead. Our canoe pushed its way slowly through masses of lovely water-lilies. By reaching out your hand, you could pluck them—pink, white, yellow, mauve. But you must be very careful not to lean over or you may upset the canoe, and there may be an alligator lurking underneath!

As our canoe pushed its way slowly through the lilies, it seemed to be a fairyland. There was loveliness everywhere. We could see monkeys sporting among the trees; but we knew that in the dense undergrowth there were snakes and fierce jaguars. At one place we saw a hunters' platform, built high up among the tree branches, where Indian hunters could sit in safety, with their guns or bows and arrows, and shoot the animals that came along. A little while afterwards we saw two hunters armed with spears and an old flint-lock; one of them was carrying on his back a deer they had killed. And so we glided on in our canoe, still pushing our way through the water-lilies in that wild beautiful solitude of nature.

* * *

Then we came out into a lake, gleaming in the sunlight. It was almost dazzling after the shade of the forest. The lake was broad but shallow, with long sand-banks rising a foot or two out of the water. It took careful paddling to avoid running on to them. Indeed we did once or twice stick on the sand, and had to push off again as best we could into deep water. At one place two of us had to get out and stand in the shallow water to give the canoe a good push. On some of the sand-banks ahead of us were flocks of long-legged storks, pluming their pink feathers in the sunshine; some of them were standing on one leg, fast asleep. But as we drew near to them, they all spread their beautiful wings and flew lazily to another sand-bank further away.

Several miles ahead of us was the shore we were making for, and as we approached it was possible to see a few thatched huts peeping out between the green foliage. Carefully we grounded the canoe and pulled it up on the sand, and as we approached the village a few people came out to meet us. I noticed at once that they were nearly all women and children—the men were away hunting in the forest, though several turned up a little later.

Who are these Indians? Have you read **Robinson Crusoe**? You remember Man Friday? He was an Indian of a South American tribe called Arawaks. These people in their village by the lake are Arawaks. Probably Man Friday looked very much as they do; only when Robinson Crusoe first found him, and delivered him from the savages who were going to eat him, he had no clothes on. These Indians by the lake wear clothes; in fact they are Methodists! Who would ever have guessed that Wesley's World Parish would one day extend as far as this and include among its parishioners members of Man Friday's tribe?

* * *

The women and children greeted us, and they walked with us to a little wooden building that was quite different from their own huts. You can see it in the photograph. You see it is raised up two or three feet from the ground on short posts, like legs; the sides are made of wooden planks roughly nailed together, and the roof is of the dried leaves of palm trees. It is their school-chapel—that is to say, it does duty for both school and chapel. All the boys and girls of the village come to school, and most of their fathers and mothers are learning to be Christians.

We walked round the village to see their homes. Such queer places they are—just a few poles holding up a roof of palm-leaf thatch No side walls—you can see everything There is no floor except the bare earth; and the Indians sleep in hammocks that hang from the rafters. We found one woman in her hammock, wrapped up in her blanket; she was sick with fever. Some of the women and girls were making beautiful baskets of plaited grass, and others were preparing string from the fibre of leaves, to make new hammocks. It is wonderful how they do

(Continued on page 16)

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

More and more the Woman's Missionary Society of our beloved Church is realizing the importance of training leaders. Both the Woman's Missionary Council and the Louisiana Conference have made advanced strides in this line. By invitation of the writer of this column, Mrs. J. Hunter Thatcher, district secretary of the New Orleans District, has written the following illuminating article which shows us the tremendous importance of Leadership Schools. It is as follows:

"Attending the Leadership School and Missionary Conference at Lake Junaluska, North Carolina, July 25 through August 5 was an experience I shall never forget.

"When one thinks of over six hundred persons enrolled in this School, with twenty-one officials from Nashville as teachers and leaders, with platform speakers who are internationally known, with bishops, missionaries and nationals all there for the purpose of helping each other in a better understanding of Christianity and Christian leadership, it was truly inspiring.

"Junaluska, with its quiet Lake surrounded by towering mountains which are ever changing and never tiring, hotels and cottages dotted here and there among the foothills, and the Cross overlooking the Lake with its reflection at night on its waters, all tend to bring one very near to the heart of God.

"Our Fall Mission Study, "The American City and its Church," by Kincheloe, is intensely interesting. The rural folk inserting the word Community instead of City, will find it very helpful and a much needed study.

"Each District Secretary is now preparing for Study Leaders Meeting (a new name for Coaching Day) to be held in the near future. The fall study is so closely related to the Christian Social Relations work that seminars were held each morning with Mrs. W. A. Newell, Council Superintendent of Christian Social Relations, for Superintendents of that department. Presidents, Superintendents of Mission and Bible Study and Superintendents of Christian Social Relations will be expected to attend Study Leaders meeting this year.

"It was a rare treat, privilege and opportunity each morning for all missionary women to meet with Mrs. Helen B. Browne, Secretary of Education and Promotion, who gave us very valuable first hand information which we hope to share from time to time.

"The beautiful surroundings and the charm of nature gave one the peace, quiet and satisfaction that comes with communion with God."

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MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Dear Women:

The coming of children into the home does one of two things, it causes the parents to center their attention solely upon their own offspring; or, they are caused to assume a more generous attitude toward all children everywhere. Certainly the latter result is the more noble of the two.

One of the greatest privileges and opportunities is that of parenthood. We as parents have in our possession the material from which manhood is made. Our children can become almost anything we desire them to be. Not only is it an opportunity for us, but at the same time our children are fortunate to have Christian homes in which to grow and develop.

There are children in our world who are not so fortunate as our own. In Africa, China, Korea, and even in the more undesirable places of our own United States. Somehow these children are our responsibility, and if we are Christian parents we are glad to have a part in helping these less fortunate children.

The Woman's Missionary Council realized that there was and is a great need in this area, and has seen to it that there was set up a program of work in our conference to deal specifically with this child care. This work is under the supervision of your Superintendent of Baby Specials, who is interested in its promotion, believing that in so doing she and those who co-operate with her are helping to build the Kingdom of God upon the earth.

You can make your baby a life member of the Missionary Society for $5.00, if he is under six years of age, and $10.00 if he is six or above, and when you have made him a life member you have given some unfortunate child somewhere, the opportunity to develop into the Christian man or woman that you desire your own child to be.

A Christian father or mother loves not only his own children, but all children, and this love is expressed by his willingness to help those children less fortunate than his own.

The primary way to help is to make your child a life member of the Missionary Society.

MRS. JAMES SLAY,
Conf. Supt. Baby Specials.

IMPORTANT

Mrs. E. V. Perry, Conference Superintendent of Study, announces the following dates for Study Leader's Day (formerly called Coaching Day):

Decatur, Sept. 1; Hazlehurst, Sept. 6; Gulfport, Sept. 7; Mt. Olive, Sept. 8; Vicksburg, Sept. 15; Jackson, Sept. 16.

The president, study leaders and Christian Social Relations superintendent of each auxiliary are required to attend the meeting in their district. Others are invited.

Mrs. Stanley Wilson, Conference Superintendent of Christian Social Relations, will accompany Mrs. Perry to all meetings.

Experience is not what happens to a man. It is what a man does with what happens to him.—Aldous Huxley.

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MINISTERIAL SUPPLY IN THE NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

with younger and more vigorous men. By merely approximating the age of the men of the conference today we find that there are less than 30 men who are under forty years of age, and that about 40 effective members of the conference are 60 years old and above. We see that about 100 of our effective men are between 40 and 60 years of age, men received during the period when we were receiving a large class on trial every year. What will happen a few years from now when these ranks begin to thin? Shall we continue to cut down the number of charges and to make the work to suffer? These are alarming facts that should give us cause for prayerful concern.

No doubt that this problem is not peculiar to the North Mississippi Conference. In our church as a whole there are 449 less effective men in 1937 than in 1927, and the number of districts and charges has been reduced by 400 during the same period. Other denominations report a similar shortage of preachers.

Still the question, "What are we doing for the cause of ministerial supply?" Can we do anything about this vital cause? No doubt that every individual will have an answer to this question. Some will say that God will call young men into the ministry when He needs them. This is true but are we assisting God in making this call? The impression has been prevalent in the North Mississippi Conference for the last ten years that our Conference is crowded, and that there are very few places open for new members. There are a number of splendid young men now in training for the ministry in our conference. They need sympathy, guidance and help in getting fully launched into the effective ministry. It is true that the church requires much more of the minister today than previously, and it is equally true that the world expects more of him than ever before. It may not be a very attractive proposition, taken from the viewpoint of the world, for a young man to train himself and then be placed in charge of a poor circuit that pays a bare living, but this is the way most effective men begin. The responsibilities might be greater today than ever before but the opportunities are also greater. We need to be searching for called young men among our students and in our young people's departments, unions and assemblies. Now and then there are fine young men who are out in the world working at some other job but waiting for a sympathetic and guiding hand to lead them into the active ministry. Those were troublesome times when Barnabas went to Tarsus and brought Saul, the tentmaker, to Antioch, but such a world needed the tentmaker and scholar to be its minister. No doubt that many a young man is waiting for some Barnabas to guide him into the effective ministry, and the world is waiting for such a one to be its minister.

Tunica, Miss. R. G. LORD.

Many a man puts more trust in a rabbit's foot than in his own head.—Road Builders News.

In our rush and bustle, we forget the claims of these grand old men! "If they had been letter-carriers for thirty years, they would receive a reward of $1,200 a year; but as Bible-carriers of the Church of Christ, their pension is only $480."

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IN THE LAND OF THE WATER-LILIES

(Continued from page 13)

it; their fingers are very clever.

In the afternoon we had a service in the little school-chapel. It was so packed that the people could hardly squeeze in, and several small children were lifted up to a shelf, and sat there with their little bare feet hanging down. Everybody wore their "Sunday best" clothes, and looked so clean and nice. They sang, "You in your small corner and I in mine," and said "Our Father." Instead of reading from the Bible, I asked some of the children to stand up, one by one, and say texts of scripture that they knew. They said quite a lot. Then I let them choose their favourite hymn. "What is it?" I asked. Several hands went up, and I pointed to a girl and said: "What is your favourite?" What do you think she choose It was—

"How sweet the name of Jesus sounds." Fancy a little Arawak girl choosing that beautiful hymn! And I expect that her great-grandfather was a cannibal!

—Methodist Recorder.

RELIGION IN THE HOME

(Continued from page 9)

cording to the teaching of Jesus Christ, the greatest thing parents can do for their children is to teach them religion and use every possible means to secure their salvation. Any amount of wealth, the possession of hands, or feet, or eyes, or any other organ of the body can not with any reason at all be compared with the salvation of the soul.

The words of Jesus Christ do not have much weight with multitudes of people. It may be said that Christ's teaching should have weight with members of the church. This is true, but it should have precisely the same weight with those who never go to church. Because they neglect the church is no reason why their religious obligation is a particle less than the obligation on a preacher, a deacon, or a faithful woman who is a church worker. Parents in the first place, and as the chief concern, should look faithfully after the salvation of the souls of their children. It is a million times better never to be born than to live the longest, most successful human life on earth, and then spend eternity out of heaven.

—Baptist Standard.

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3. An expanded or additional session is provided to be used in an extra hour on Sunday or during the week. This is purely optional.

II. **A Four-Page Folder** (price, 12½c per set) for the child, called **Primary Bible Folder.**

1. In the folders of Course I there are Notes to the Parents suggesting the use of the child's folder in the home. These notes are included because many Primary first-grade children cannot read; and if the folder is to be used as a work chart in the home, the parents must understand the purpose back of it.

2. Courses II and III include special activities on the folder or work sheet. The work sheet idea is carried out in all the Courses.

III. **Picture Sets.** (Price, 75c per set.)

These sets of 9x12-inch pictures will be almost entirely new and largely in color. They will be for class and will illustrate the Bible and other stories in the lessons.

PART I AVAILABLE FOR USE IN OCTOBER. OLD MATERIAL CANNOT BE USED, SO IN YOUR NEW ORDER BE SURE TO INCLUDE TEXTBOOKS AND PICTURE SETS FOR TEACHERS.

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New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

In this great business of Christian Unity the women of the churches are destined to have a large and dynamic participation. Already the influence of the Federated groups of church women is being felt. When these women grasp the full significance of the ecumenical movement and the possibilities for good in a reunited Christendom, their witness for Christian unity will not only be powerful, but it will be electric in enthusiasm and the crusading spirit.

—Dr. Edgar DeWitt Jones.

THE PRAYER-ROOM TODAY

O Lord, help us to exercise a faith worthy of the destiny to which thou dost call us in Christ, a faith that shall make us servants of all mankind and fit for the home eternal.

Vol. 85. No. 36.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 8, 1938.

Golden Rod

By Mrs. Edgar F. Johnston

At last the golden rod is here,
And whether skies be gray or clear
Its beauties glow,
As if some Midas touch of old
Had turned each feathery spray to gold
And kept it so.

For us Dame Nature has unrolled
A mimic field of cloth of gold,
Where breezes play;
Where birds and butterflies may light,
And pause awhile in pure delight,
Then haste away.

When skies are gray this flower most fair
Appears, as though it loved to share
Its gathered hoard
Of hidden sunshine. Proving still
How sunny hearts may conquer ill
By gladness stored.

Each autumn's golden rod will fade,
But deep in memory shall be laid
The golden sprays,
And treasured there. Like thoughts of friends
Whose sunny faith a blessing sends
Through all our days.

Wallet of the Week

JUDGING FROM REPORTS coming out of Philadelphia, Pa., it seems that her prison system certainly belies the name "brotherly love." Reports are that guards have resorted to steam as a method of bringing stubborn prisoners to submission and obedience. The result is four deaths followed by investigations that do not look well for the prison management.

* * *

THE TRIAL of certain Tammany Hall leaders in New York city in recent days should help us to consider seriously the charge that the governments of practically all our largest cities are in the hands of racketeers and outlaws. The ramifications of the alliances of corrupt politics and crime are difficult to trace. Good citizens in many instances no doubt pay with silence and hand-out the revenues exacted by the underworld.

* * *

NEW ORLEANS LOST another valuable citizen in the death of Mrs. John Dibert. She was widely known for her benevolences. Among her philanthropies were large gifts to Charity Hospital, Hotel Dieu, and the Eye, Ear, Nose and Throat hospitals, as well as to a number of schools. It is estimated that her gifts during her lifetime would amount to $2,000,000. She was formerly Miss Eve Christine Butterworth, of Woodville, Miss.

* * *

THE ANNOUNCEMENT of the death of Hon. Erskine Williams, 78, attorney of Fort Worth, Texas, will bring deep grief to Methodists throughout the country. The daily paper reporting his death said he was known throughout the world for his work in our Southern Methodist Church. The paper further said, "He had held virtually every lay office in the Southern Methodist Church, was at one time vice-president for Texas of the American Bar Association, and had been active in the work of a dozen other organizations allied to law or the church."

* * *

PICKETING AND SIT-DOWN STRIKES are non-violent ways of trying to get what certain groups desire when other methods have failed. The other day some children in a certain section of New Orleans, where children are more plentiful than wholesome room for them, picketed a certain block of vacant city property bearing above them a sign which read, "We Want a Playground." In a few days Commissioner Skelly cleaned off and sanded a lot for them. Parks and playgrounds do make it easier to grow good children, but we cannot do without parents and school teachers yet.

WALTER LIPPMANN, for many years a prominent newspaper correspondent, now in Europe, says that unless Hitler is convinced that he can strike a sudden and victorious blow against his foes he will not be interested in a real war for some time yet. On the other hand Britain and France, though not making excited preparation for offensive war, are making provision for defense, and hope, in case of war, to wear the enemy out in the final round.

* * *

SECRETARY HULL, and he is a good one, keeps hinting to Europeans and others that they had better keep the peace, that it is rude to be always stirring up a racket. He reminds nations upon its anniversary that they all signed the Briand-Kellogg Peace Pact promising that they would resort to war no more. But such reminders will not keep us out of war. Injustices must be righted. At times we have been advised to "keep our powder dry." But a better provision for peace would be the counsel that America keep her Christianity in repair. When that is done her leadership for peace and justice will be accepted more readily.

* * *

GERMANY'S CATHOLIC BISHOPS have charged that the country was attempting to destroy the Church. Immediately denial came from the ministry of propaganda describing the charges as "nonsense." The reply of the ministry of propaganda carried these words: "The government is paying millions of marks annually to the church, . . . The government has the most earnest desire to protect the church from anti-religious demonstrations."

But Martin Niemohler has not returned from exile.

* * *

WHENEVER A NEWSPAPER EDITOR turns preacher we should give him at least one hearing. William Allen White, editor of the Emporia Kansas Gazette, recently said, "If we are to save our democratic civilization we should get it into our democratic heads and hearts as practical men that we have only one Saviour, one real, practical, common-sense Redeemer. And that is the philosophy, the precepts and the guiding morals of Jesus of Nazareth. Not to generals, not to the statesmen, not to the business-men with their self-interest should the democracies of the world turn today. But on their marrow bones they should pray for the wisdom and the strength of the humble, for the guidance of the great mind that preached the great Sermon on the Mount, 'Do unto others as ye would have them do unto you'—the second Sinai of man."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

LET US TRY IT

For a long time we have had among us the fellow who closes an extended tirade against some real or fancied malady, individual or social, local or worldwide, with the statement, "And that is what is the matter with the world today."

If you will take time to catalog all these ailments you will be amazed at the variety of them, and you will wonder how the old world has survived so long already with such a multitude of incurable disorders. For very few have much to offer in the way of remedies. They end their effort with diagnosis.

The crop of optimists is going to be about as short this year as at any time in the history of the world, it seems. They have been plowed under by the great plowshares of brutal reality. Many of the brave prophets of an earlier day have checked in their trumpets and have camped at the wailing wall of lost hopes. But those of us whose religion and philosophy make it impossible for us to be resigned to things as they are or to find any support for our pet theories in conditions that exist must do something about it all. No juniper tree for us.

So, to begin with, let us realize anew that God is not dead and that he is not through. What we have learned of the vastness of the universe and the development of man suggest that God must have something other than defeat in mind. Furthermore we are convinced that he has the resources with which to bring human life to a greater meaning. If we of this generation do not choose to follow him and cooperate with him he can wait for another that will. He is not governed by clocks and calendars.. The eternities are his. He is not to be defeated.

And it may be well for us to realize now that whatever remedy we may consider it must go beyond the local community and the ills of a particular nation. The world is now our neighborhood and the town council must be universal.

On June 15 of this year a letter over the signature of President Roosevelt went out from the White House addressed to the World's Christian Endeavor Convention meeting in Melbourne in Australia. In it there were some things worthy of our sober thought. Listen to them:

"The fact that Christians from all parts of the world are to make a far journey to Melbourne demonstrates that the message of the Nazarene is a vital and compelling force in the lives of millions of men and women . . . .

"I have said and I desire to reiterate it to this body of Christians gathered from many lands that 'what this weary world most needs is a revival of the spirit of religion.' Would that such a revival could sweep the nations today and stir the hearts of men and women of all faiths to a reassertion of their belief in the Providence of God and the brotherhood of man."

And then he said, "I doubt if there is in the world a single problem, whether social, political, or economic, which would not find ready solution if men and nations would rule their lives according to the plain teachings of the Sermon on the Mount."

Let us try it. D. B. R.

MELONS, MEN AND MAGIC

The other day I saw a watermelon that weighed, on foot, 153 pounds. Now that is more watermelon in one rind than I have ever seen before. It was just so large that as one looked at it he began to feel that all the watermelons he had ever seen in his life must have been may-pops and plums. It was something to marvel at. It awesomely defied all the usual ceremony in dealing with watermelons. It was a miracle of a melon. To be permitted to "thump" it was an honor. The groceryman said it cost him $18. It certainly was in a class to itself.

How did it happen? Was it a miracle? Did the Arkansas farmer who grew it use magic?

My research regarding the aforesaid melon and its pedigree were necessarily limited, but it led me to certain conclusions. The seed had been selected with care, the soil had been carefully chosen and prepared with a due amount of the proper fertilizer, the vine had been given every care and scientific cultivation, and the melon itself had been honored with painstaking attention from the time it was a bloom until, like a mountain among the other melons, it looked down upon them all.

No, the melon was no miracle. It did not just happen. It was the fruitage of a carefully guided process.

But men do not seem to take into consideration all this when they attempt to grow a boy or a girl. When it comes to religion and character we believe in miracle and magic. Parents forget it. They hope the child will grow, somehow, into something great. Sometimes the teacher forgets it and deals with the students as though nothing much can be done to produce some giants of character and usefulness. Even preachers forget it. Sunday after Sunday they face the same people. Nothing unusual about them. They pray for them and preach to them. Then they hope by some strange miracle, almost wholly unexplainable, they will become great Christians.

Great men and women do not just happen. Moses was no accident, neither was Paul. John Wesley did not happen. These and all others numbered among the great were the fruitage of a guided process. And those who failed, most of them, were the fruitage of the process of neglect and misguidance.

D. B. R.

SCHOOL TAKES IN

When yellow butterflies set their sails toward the east and when golden-rod hangs out its banners along the way school days are at hand. And many of us whose school days are rather far in the yesterdays see through the gathering haze a little school house by some country road and the faces of teachers and schoolmates who have become a part of us.

In a few days now many thousands of boys and girls will be finding their way again to school. Public schools all over the land will be opening to both the old pupils and the young and new ones who come for the first time. A little later the colleges will be opening. There will be the bump, bump, of trunks and the glad greetings at alma mater. There will be also the freshman, a bumptious bundle of overboldness in some cases, in others a strange compound of timidity and fear.

But the hope of the world is more in the freshman class than in the senior class. The majority of seniors have about become uniform in thought and conduct. Some are sophisticated even. They are soon to "finish." Ah, that is the tragedy of it all, finished. May we be saved from the calamity. Why must one be penalized for being a freshman? Just about as well punish a baby for being an infant. Too much of our education is insistence upon conformity, not enough opportunity for guided expansion and higher self realization. Some day a senior class in some college will make itself immortal by meeting the freshman class at the doors of the old school and attempt to give them a comradeship that no such class has ever known.

Our country believes in education. It stands for the schoolhouse. We believe that genuine education brings emancipation and self-development to the individual. We believe that ignorance is the abode of superstition and prejudice, and that it is the zone of bondage. We believe that our democracy cannot survive without enlightenment. We believe that our Christianity is seriously handicapped without education and that the Church, with poorly equipped leadership, must fail of its high task.

Teachers and students, with high appreciation we salute you and bid you Godspeed in this new school year.

D. B. R.

ON SIGNING ONE'S NAME

By Dr. H. T. Carley

Not long ago we had occasion to get an old Negro woman to sign a legal document. When we presented the paper to her, she evaded the issue at first by complaining of poor eyesight; then, she said she was not accustomed to using a pen; finally, she confessed that she couldn't write. In accordance with the law made and provided for such cases, we wrote her name for her, she made her mark in the presence of two witnesses, and the transaction was complete. (The document in question was an old-age pension check made out in her favor, and her signing it was merely the matter of endorsing it to make the proceeds available.)

Not long ago we received a letter from a gentleman who stands high in his community, occupies an important place in professional life, is held in esteem beyond the borders of his own State, and is reputed to be the possessor of a liberal education—whatever that is. We read the letter with interest and appreciation, for it was typewritten; but when we came to the signature, we came to a stop. So far as we were concerned, it was as indecipherable as an Egyptian hieroglyphic. We pride ourselves, too, after considerable experience with all sorts of manuscripts, on being able to read almost anybody's writing. If it had not been that the name was printed on the letter-head, we should be in more or less blissful ignorance to this good day as to the identity of the writer.

All of which started us to wondering why people will write their names so you can't read them. Perhaps it is looked upon as a mark of genius; maybe it is intended to indicate a degree of educational attainment that is beyond the ordinary mortal; maybe it is a sign of "big business."

"What's in a name?" Nothing, unless you can read it.

BOOKS

Men of Power. By Fred Eastman. The Cokesbury Press. $1.50.

"Why are biographies so interesting?" —"Why do some men succeed?"—"How is it that some men reach such prominence in the world, and render such conspicuous service to mankind?"—"What is it that makes some men different from the rank and file of men?"—"Wherein is the secret of their power?" These are questions that always press for answer.

Dr. Fred Eastman has undertaken the task of answering these questions as they have to do with twenty of the great men who have lived in the past. Among them are statesmen, authors, scientists, religious leaders, naturalists, sociologists, philosophers, artists. poets, essayists, social reformers. When the task is completed there will be five volumes of sixty-minute biographies. The first and second volumes are already off the press.

The Editor of the New Orleans Christion Advocate asked me to review the second volume of this series. In this volume are sixty-minute biographies of Francis of Assisi, Leonardo Da Vinci, John Milton and Oliver Cromwell. I read this volume with great interest. Before I had finished reading it I ordered the first volume, and it is my wish to secure the other volumes as soon as they are available. This indicates, I think, my appreciation of this work of Dr. Eastman.

I like his selections. Such a wide variety. In this second volume we have a religious leader—an artist and scientist, a poet and a statesman. I like his style. It is simple, clear, expressive. I like his choice of the important events in the biographies he presents. To give in a compass of sixty minutes, or to put on sixty pages the story of a great life, is not an easy task; and yet this is just what Dr. Eastman has done, and he has done it well.

The distinct and unique feature of his books is the attempt he makes to answer the questions always asked concerning great men—"Why did they succeed " "How were they able to do so much work?"—"What gave them such a wide influence in the world?"—"What was the secret of their power?’ Dr. Eastman's answers are illuminating. W. W. H.

It Began in Galilee, A Study in Revolutionary Christianity, by Reginald J. Barker. Cokesbury Press, Nashville. pp. 317. Price $2.50

The author of this book is the director of the Methodist Central Mission in Tonypandy, a relation which furnishes a key to the viewpoint of the study. The preface gives a frank statement as to its break with the conventional position of the church on social questions. The book paints a rather somber picture of English and Continental religion as embodied in the life of a segmented church. It meets the issues of the impasse thus created with a forthright plea for a unified, workable and practical Christianity for the whole social order. It assumes the unity of the material and the spiritual, the individual and the social. The author attacks the terminology with which the conservatives meet the demands for a Christianity adapted to every situation of social life as being a studied and a meaningless evasion of the social implications of the Gospel. We feel that many of the interpretations of incidents and teachings of the New Testament are strained and overdone, but at the same time there is a manifest sincerity of effort to avoid a philosophy of social relations and to translate a right Christian spirit into right social action. It is not difficult in style, but it becomes a little monotonous. It will furnish food for thought on social issues and it will help the more conservative of the church to get the social slant of those who daily pass through the clinics of social effort and study in all lands.

Hymn Interpretations, by Charles C. Washburn. Cokesbury Press, Nashville. pp. 112, paper binding, price 40 cents.

Dr. Washburn is Professor of Church Music at Scarritt College, Nashville, and his wide connection as a teacher of Church Music and as an interpreter of Methodist hymns will give an immediate interest to this book. It is in no sense an exhaustive study of the hymns of the Church. and it makes no startling additions to other hymn studies. It enriches the older interpretations with the experiences and the testimonials of the great Christians of the modern church. It includes eighty-two hymns indexed by titles and topics. It covers fairly well the field of our devotional literature, and it will serve effectively the needs of those who would have a general knowledge of the hymns of the Church. We are sorry that it was not more substantially bound.

More Chapel Talks, by Elbert Russell. Cokesbury Press. 222 pages. Price $1.50.

Church related schools have once or twice a week a period called "Chapel," the purpose of which is to give religion official recognition on the curriculum. Attendance at Chapel is usually compulsory, and it is not violating any confidence to say that the ordinary member of the student body does not find this period as the most popular in the list of the school's courses and activities.

In all fairness to those responsible for this program, it must be recognized that that problem of the Chapel, involving the presentation of the Christian claims and challenge in a vital and gripping way, is not an easy one. Neither is this a problem limited to the Chapel period in colleges and universities. **Any one who has anything to do with Young People's** programs is aware of the difficulties.

Duke University, however, has been notably successful in this field. This is largely due to the personality and efforts of Dean Elbert Russell of the School of Religion. In this, his second book of Chapel talks, we get a glimpse of how Dean Russell does it. The reading of the fifty-five short addresses which make this book is most rewarding. Both in their homiletical craftsmanship and in their content, these Chapel talks are little gems, and one comes to the last page of the book with a feeling of profound satisfaction and genuine admiration. No one entrusted with the responsibility of speaking to students or to other groups of young people would waste his or her time in studying the technique and sub stance of these Chapel talks.

In these addresses, Dean Russell reflects the present trend in religious thinking, which is perhaps less emphasis on the social aspects of Christianity (though that field is not neglected), and more on the basic conditions of a personal religious experience. The dean tells us that the interest of students moves in that direction. There are also some illuminating mystical insights, and the author does not hesitate to talk about theology with his young hearers. All of it, in the opinion of this reviewer, is very wholesome and gratifying. As a contribution in the difficult field with which it deals, this book is recommended with gratitude for its publication.

A. M. S.

A CALL TO EVANGELISM

A Statement From the Commission On Evangelism of the Methodist Episcopal Church, South

In response to a long-felt and deepening sense of need, the Church has established a Commission on Evangelism of which Bishop C. C. Selecman is Chairman, and Dr. Harry Denman is Secretary. The first meeting of the Commission was held at Lake Junaluska on August 23-25, 1938, at which time deep and earnest consideration was given to the matter in hand. Many plans were made and definite methods and programs were discussed. These will be given to the Church in due course through the proper channels. At present the Commission desires to challenge Methodism with the need for a sweeping religious awakening and to plead for a renewal of interest in this primary matter.

It is our sincere conviction that we have come to an hour of great extremity in the world; an hour of lost authority, declining morals, shattered idealism and extreme confusion. Forces are working everywhere toward the disruption and destruction of institutions long held sacred; the home, the Sabbath, the State, the school, the business structure, and

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. E. C. Dufresne, pastor at Ferriday, reports smooth going in the work of his charge, and a new paint dress for the parsonage.

Rev. G. A. LaGrange continues his Advocate activity at Marksville and we acknowledge our sincere appreciation of his interest and fine support.

Rev. B. C. Taylor has our thanks for material remembrances for the credit of Homer charge, and for a kindly remembrance of the Advocate and its interests.

Rev. M. W. Beadle, Eunice, sends us a goodly list of subscriptions from his charge, and we add a generous word of appreciation for the list and for the assurance of others to follow soon.

Hon. R. E. Brumby, of Franklin, has the sympathy of a large circle of friends in the loss of his eldest brother, Mayor Brumby of Marietta, Ga. This makes the fourth of a family of six brothers who have been translated in the last five years.

Many favorable opinions of the Centenary College issue of the Advocate have reached the office. In the list are President Pierce Cline, A. M. Shaw, Jr., Executive Secretary; Dr. A. M. Serex, presiding elder, Dr. Henry T. Carley and others.

Mrs. J. S. Pigott of Zachary, a subscriber for the Advocate for more than thirty years, renews her subscription and says that she looks forward to the coming of the paper with sincere interest. Credit is given on the quota of Rev. J. E. Hearn as requested.

Rev. and Mrs. R. T. Pickett and family have just returned to Simsboro and a generous pounding following a twenty-four hundred mile trip. At Roanoka, Va., they visited R. T. Pickett, Jr., thence to Washington. On the return trip they visited relatives in Durham, N. C., and at various places in Mississippi.

We regret to learn that the health of Bro. A. M. Mayo, the veteran Church School Superintendent of Lake Charles, continues to be so poor that he feels that he should yield his place to one better able to carry on. It will not be an easy place for anyone to fill, and no church ever had a nobler soldier than is A. M. Mayo.

Rev. Ted Howes, pastor at Glenmora, reports a good meeting in which he had the assistance of Rev. Sam Nader of S. M. U. Six members were recived on profession of faith, one by vows, and others by certificate. Bro. Howes commends the work of Brother Nader, and says that he has the promise of making a successful minister when his student days are over.

Rev. J. W. Faulk, pastor, announces the celebration of the fiftieth anniversary of Plain Dealing church for Sunday, October 30. All former pastors and presiding elders are to receive special invitations. It is planned to make it an all-day service. Plans are being made also for a student assistant to be associated with Bro. Faulk for missionary work in the northern part of Bossier Parish.

DOLLAR DAYS

The next eight months will cover an important period in the history of American Methodism. In that time the frame-work of a consolidated Methodism will be set up and the way will be cleared for a united Methodist attack upon the social, moral and spiritual problems which confront the religious forces of the nation.

The Advocate plans to give our people the fullest information on all developments and we would like to come to the threshold of a consummated union with at least ten thousand subscribers We are not so far away now, and a little effort upon the part of every pastor and reader of the paper can make this possible within the next two weeks. We will send the paper to the end of the Uniting Conference (eight months) for one dollar, and we ask every subscriber to secure a new reader for the next eight months at that price. We would very greatly appreciate the support of the pastors and presiding elders in this effort. It is our "DOLLAR DAY" and we hope that every friend throughout Mississippi and Louisiana may meet us at the bargain counter. Remember! $1, and Ten Thousand circulation.

MITCHELL, LOUISIANA

We have just had the blessing of a wonderful protracted meeting. A great spiritual revival was felt in the community as a whole. Many can go forth with a brighter outlook for having attended the services.

Brother Baggett came to us as our pastor at the beginning of this conference year. He came here working, and is still working for our material interest, but in a much greater way for our spiritual welfare.

He has done so much for us that we just felt deeply that we should do something to show him our appreciation of his efforts. After thinking of several different things to do, we decided to give him a shower, and share with him the things that God has so richly given us. The shower was mentioned to the congregation on Sunday morning, August 13. Wednesday night, August 17, was set as the date to surprise him. We asked him to come that night and preach for us. So Wednesday night came, and we met at the church. The majority of the people of this community, and people from adjourning communities came. Most everyone brought a gift. We had Brother and Mrs. Baggett to stand in front of the pulpit. The gifts were brought in and placed before them. It was a joy to see the pleasant surprise expressed on their faces.

The gifts were so numerous and some of them so large that Brother Baggett could not carry them all home in his car. Mr. A. F. Leysath kindly brought his school bus out, and carried all the gifts to Brother and Mrs. Baggett's home.

I don't know the exact value in dollars of all the things given, but it was of considerable value.

I'll just say for the benefit of Brother Serex, in case he happens to read this, that I'm sure there were several cans of Sistrunk sausage among the gifts.

CLAUDIE McDONALD.

IN THE INTEREST OF THE COMMON PEOPLE

Dear Dr. Duren: I realize that I am not an educated man, as some of the higher-ups use the word. At the same time I do claim to have a reasonable portion of common sense, and there are some things that I read I can understand as much so as the next one. So I fail to see any real reason for tampering with the Holy Bible—the true word of God. What are we to do with the warning found in the Bible about "adding to" and "taking from," etc.?

As I see it, the authorized King James version, is plain enough for the average man or woman, and these are the ones who compose the great majority of the sons of men. And we are told to search the scriptures, and that the way is so plain that the wayfaring man, though a fool, need not err therein, etc.

Too often it looks, when these so-called higher authorities try to explain the Bible as they see it and understand it, their efforts are nothing short of failure, and in the outcome they have accomplished nothing, for we are used to the King James version (and we love it), and we come much nearer understanding it than some new-fangled attempt to simplify the original. It is simply disappointing, and grating on the ear to hear anyone read this new-fangled, so-called simplified substitute. They may say what they will, but this is some of the departing from the faith, and a branch in the wrong way; something that will fail to get the majority anywhere. Just suppose these followers had come along about the time Tindale was making his supreme effort?

It seems as though the chief purpose of these followers is to gain notoriety, and to secure some of the stuff which we are told "the love of," is "the root of all evil."

In conclusion I will ask what has become of the old-time religion, did it ever fail? Or was it some people who failed?

May the good Lord deliver us from new-fangledism, and help us to cling more closely to the King James version.

Let our sound and safe men and women, who are leaders, put forth their best efforts to every right, and go ahead "conquering and to conquer."

"O wad some power the giftie gie us, To see ourselves as others see us. It wad from many a blunder free us, And foolish notion."

"I hear the Saviour say,
Thy strength indeed is small,
Child of weakness watch and pray,
Find in me thine all in all."

H. C. LIPSCOMB.

FROM WEST MONROE

Dear Brother: I haven't written you regarding the work here in West Monroe for some time, and I feel that some of the things accomplished under the leadership of the Holy Spirit, should be printed in our great paper.

We closed a great revival meeting on August 1st, led by Rev. and Mrs. Ralph E. Johnson. Those who are in a position to know stated to me that this was one of the greatest meetings ever held in this city. Bro. Johnson is beyond any doubt the greatest helper I have ever had in any meeting. The time is filled with activity every day and this activity is of such a nature as to bring about results lasting and constructive. Rev. Mr. Johnson is ably assisted by his very talented wife, and their work leaves any church in fine shape for the pastor and people to carry on the great work of the Master with the complete co-operation of all the people of the church. I do not hesitate to advise any pastor to secure their services if possible to help in any church in this state.

The preaching was done by the pastor, and with the able assistance of these workers the meeting proved everything a pastor's heart could hope for.

Up to this time this year we have received 39 by profession of faith and 40 by certificate. All the finances are in full and we are looking forward to the closing of the most successful year this church has ever experienced. More than four thousand people attended the services for the time of the revival, and our congregations are keeping pace with any in this state so far as I am able to learn.

I trust that the Advocate campaign proved everything you hoped that it would be, and that success this year will crown your efficient and consecrated efforts with our paper.

Your brother in Christ,

C. KARLOS SMITH.

A CALL TO EVANGELISM

(Continued from page 5)

the Church are dangerously assailed. We face a world gone mad in the breakdown of high moral conceptions and spiritual realization, and we believe that nothing short of a great revival of spiritual power and moral conscience can meet these terrific forces and save the world from a cataclysmic disaster. Human society hangs in the balance, and nothing short of the eternal power direct from God, channeled through willing minds and consecrated souls, can meet the exigencies of the hour.

The Church itself is seriously in need of girding herself with the whole armor of God and taking the offensive in the field of moral and spiritual salvation. Our own Church faces a grave danger. We are establishing a united Church, the largest religious merger in history, and there will be temptation to depend upon numbers, bigness and property. Therefore, just at the beginning of this new era of Methodism, let us take stock of our origins, the genius and meaning of our Church, and its purposes under God in the world.

Methodism was born under the impulse of Evangelism, and has continued its existence and expansion upon the basis of Evangelism. Its future depends upon it. We have passed through a period of mediocrity and complacency. That age has ended, and today there is an imperative demand for wholeheartedness in our lives. It is no time for taking middle ground. One must be a full-fledged Christian, or one is apt to be something completely different. The paralyzing process of immorality in public life and government allows no compromise. One must take a stand. The Church must take a stand. No mere moral reform will do.

Salvation from sin through the redeeming grace of Christ at the deep spiritual sources of man's nature is the primary element in religion, and especially as it is expressed in Methodism. Man must be born before he can be educated; the heart must be changed by divine grace before he can cross the threshold of the Christian life. This is Evangelism. This is Missions. The Church's primary business is to save souls, and afterward to train them, and to extend this process to the uttermost parts of the earth.

Repentance and faith in God is the only salvation for a mad world. Nothing else will avail. We can hope for no true regeneration of society until men are changed from within by a grace which comes down from above. What the world needs, and must have if it is to be saved, is a mighty, heaven-sent, far-reaching, all-embracing revival of religion.

If such a revival is to come, our pulpits must give out no uncertain sound; we must preach a saving gospel, rebuking both the sins of the flesh and the more subtle and deadly sins of the spirit. We must proclaim righteousness, declaring without hesitation the whole counsel of God. The prophets of this modern day must be characterized by the holy boldness of the New Testament preachers who experienced baptismal power after waiting in the Upper Room. If such a revival is to come, both the ministry and laity of our Church must give themselves to prayer, deep consecration and personal work.

We believe profoundly that Methodism has come to the kingdom for such a day as this, and that we are entrusted with a gospel, "which is the power of God unto salvation for everyone that believeth." Methodists must proclaim this gospel afresh with power and conviction in all their ministries, as the beginning of a mighty spiritual awakening.

We call our Church to a new crusade of Evangelism. It is a call for the regimentation of every organization within the Church; it challenges bishops, presiding elders, pastors, the Church School, Woman's Missionary Society, young people, all, to catch step in a mighty forward movement that will challenge the world

(Continued on page 10)

LUZIANNE
COFFEE
100% Good

Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Robert Carney places us in her debt for a list of subscriptions from Crystal Springs—two new and a renewal subscription. Rev. J. W. Leggett is the pastor.

Rev. R. P. Fikes, once a member of the Mississippi Conference, is now a retired member of the Western North Carolina Conference. He has recently changed his residence to 3521 Monroe Road, Charlotte, N. C.

The Advocate appreciates the carefulness of Rev. A. M. Ellison, Jr., in looking after the interests of the paper in his charge. Matherville is a small circuit, but a faithful pastor can translate small things into worthiness and prominence.

Rev. J. A. Wells, Jackson, favors us with a list of Advocate subscriptions, and reports a gracious revival in progress at Glendale, the preaching being done by Rev. Andrew Gallman and Rev. Morelle Wells. Rev. Donald Pevey was the song leader.

Rev. T. B. Winstead, Carthage, sends a list of subscribers for the Advocate and reports good meetings and everything going well in his work. We appreciate his assurance of continued work for the paper and that more subscriptions are to follow.

We appreciate a letter from Mrs. Alice Moore Smith, Route 2, Meridian, on account of the failure to receive her paper. If all our friends will write us when anything of the kind occurs, it will help us to keep mistakes to a minimum. When we must handle literally thousands of addresses it is impossible to prevent making some errors.

Rev. L. L. Roberts sends a list of subscriptions from Prentiss charge, and a record of church building and church renovation which would be almost unbelievable if we did not know the energy and the resourcefulness of the man behind it. He says some very pleasant things to the editor, but we refrain from repeating them, pleasant though they be to ourselves.

FROM FOREST, MISS.

Dear Dr. Duren: The Forest church has just closed a Vacation Church School, Rev. W. M. Sullivan, pastor. The school was under the leadership of Miss Melba Sherman, assisted by a group of volunteer workers. Good attendance and much interest manifested. We used the materials, "The Land Where Jesus Lived," for the Juniors and "Children of One Father," for the younger class. Some of the projects were: Building a Village of Palestine, Scrolls Containing the Psalms, Booklets on The Holy Land, etc. The school closed Friday afternoon. A social hour was given the children.

MRS. J. E. OAKEY.

REPORT OF CLARA CHRISMAN YOUNG PEOPLE'S UNION

On Friday evening, August 26, the Clara Chrisman Young People's Union met at the Brookhaven Methodist church as guests of the Brookhaven Young People and Rev. J. L. Neill, the preacher in charge.

DOLLAR DAYS

The next eight months will cover an important period in the history of American Methodism. In that time the frame-work of a consolidated Methodism will be set up and the way will be cleared for a united Methodist attack upon the social, moral and spiritual problems which confront the religious forces of the nation.

The Advocate plans to give our people the fullest information on all developments and we would like to come to the threshold of a consummated union with at least ten thousand subscribers We are not so far away now, and a little effort upon the part of every pastor and reader of the paper can make this possible within the next two weeks. We will send the paper to the end of the Uniting Conference (eight months) for one dollar, and we ask every subscriber to secure a new reader for the next eight months at that price. We would very greatly appreciate the support of the pastors and presiding elders in this effort. It is our "DOLLAR DAY" and we hope that every friend throughout Mississippi and Louisiana may meet us at the bargain counter. Remember! $1, and Ten Thousand circulation.

The Crystal Springs Young People gave the devotional which was featured by an inspiring talk by Billie Ross, and several special songs by others on the program.

Miss Pauline Smith of Brookhaven, was elected vice-president to succeed Miss Marion Fairfax, who resigned because she was planning to enter college.

Rev. J. B. Cain submitted to the group a plan for a Young People's Revival, which was unanimously approved. The plan called for services to be held on consecutive nights at each of seven churches in easy reach of all the young people of this area. The following ministers will do the preaching: Rev. F. E. Dement, Rev. W. S. Cameron, Rev. J. W. Leggett, Jr., Rev. H. L. Daniels, Rev. J. B. Cain, and Rev. J. L. Neill. The revival begins September 11.

The young people are looking forward to these meetings and are willing to cooperate with those in charge to bring about a real spiritual awakening. We as young people, are hungering for the pure Gospel. We feel the need of Christ in our hearts and we believe that He has a purpose in each of our lives. For us the future is full of uncertainties. We want to be led to a full surrender of our hearts to Christ and be able to say with the poet:

"There's surely somewhere a lonely place
In earth's harvest fields so wide,
Where I may labor through life's short
day
For Jesus the crucified.
In trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be."

PAUL RUSH,
Publicity Chairman.

LETTER TO SECRETARY HULL

Dear Mr. Secretary:

One year ago, September 1, 1937, I wrote you urging that our Government respond promptly to the appeal of Generalissimo Chiang-Kaishek, for the intervention of foreign powers to end the unprovoked Japanese warfare against China. I emphasized that Japan is a signer of the Kellogg Peace Pact, and of the Nine Power Treaty, neither of which has been abrogated; also that the declared unchanged policy of the United States is the Open Door in China. I urged that the United States should lead, calling upon the other signers of the Treaty to declare to Japan that her warfare against China must cease, and that if Japan refused all diplomatic relations should be immediately severed, and an embargo laid on Japanese commercial and monetary transactions with the other Treaty nations.

But a whole year has passed, and the most horrible, barbarous warfare known in civilized time has been carried on by Japan, murdering thousands upon thousands of unprotected, unarmed civilians, raping wholesale girls and women of conquered territory, with an utterly contemptuous disregard for the horror of the civilized world, especially as no active measures were taken to even hamper her in her determination to subjugate China.

Very recently you made an address in which you stated: "We believe in, we support and we recommend (1) Adherence to the basic principles of International law in governing rules of conduct among nations; (2) respect for and observance of treaties; (3) voluntary self-restraint, abstention from use of force in pursuit of policy, and from interference with the internal affairs of other nations."

All three of these basic principles Japan has ruthlessly violated, and has flouted her barbarity in the face of the world, and has become a veritable outlaw in International life. Surely the time has now come to sever diplomatic relations with such an outlaw, and to place an embargo, if not on all forms of commercial and monetary transactions, at least upon all trading in whatever can be used as munitions of war. Such an embargo should apply only to Japan and not to China, as Japan is the outlaw aggressor, and China should be accorded every possible facility to defend herself against Japan's cruel, barbarous warfare.

I thought that our nation was right, when it went to the rescue of the Cuban people from the atrocities of Spain. I thought it was right, when we joined to fight against German submarine frightfulness, and the ruthlessness of the German war-lords. I think our country will be eternally condemned, if we do not endeavor to put such pressure on Japan as to bring to an end her unprovoked barbarous warfare upon China, calling also upon other signers of the Kellogg Pact and the Nine Power Treaty to join with us. I do not propose a declaration of war. I do not think it will be necessary. I believe the measures indicated above will at this juncture bring Japan to her knees, and put an end to her indefensible, horrible conduct. Indeed, it may be that Japan would welcome such action on our part as an excuse to terminate a conflict which is draining away the very life-blood of the Japanese people.

I believe that, with the exception of some profiteers in munition, the great mass of the American people would approve such positive, persistent, peaceful pressure in accordance with the principles enunciated in your recent address. I am writing not as a Bishop of a great Church, but simply as one American citizen of many millions.

With much respect,

Sincerely,
JAMES CANNON, JR.

AN HONEST EPITAPH

There was once a man who insisted that he have an honest epitaph on his tombstone, and he suggested just what he wanted. It was: "Born——— a human being; Died———a wholesale grocer." When he was informed that such inscription needed exegesis, he replied: "I was so busy selling groceries that I did not have time to get married and have a family. There was a whole area of life crowded out by the grocery business. I was so busy selling groceries that I didn't have time to travel, even though I had the money. I was so busy selling groceries I did not have time for the drama, for lectures, for concerts, for reading. I was so busy selling groceries I did not have time for community service—religious, social, political. All of these areas of life were pushed out by the grocery business. I was successful. I became a wholesaler. But I was so busy making a living, I never had time to live.—Clyde E. Wildmer, in Christian Century Pulpit.

The primary problem, both in journalism and in preaching, is to secure attention or, as we should say in modern parlance, "to get the message across"; and, of course, the primary problem for the Christian journalist, as for the Christian preacher, is to do this without a sacrifice of the ideals or the message. It is not much to secure attention, but it is a great deal to secure the attention to high and holy things of those who are perhaps not deeply interested in them, and so to secure the attention that vital interest may be quickened and developed.

Taxes will not come down until the huge working class realizes it pays by far the larger part of them.—Road Builders News.

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Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

Rumford Baking Powder
All Rumford Post Cards have value varying according to size of can.

LUZIANNE

Luzianne Coffee and Tea

BALLARD'S

Ballard's Obelisk Flour
All cartons and bags have coupons varying in value according to weight of package.

A NEW OFFER---A NEW OPPORTUNITY

To Increase the Cash Return from Coupons for your

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You can help these Methodist projects, of our three Conferences, realize a fine EXTRA cash return by working especially for the Coupons from Octagon Granulated Soap now featured in the new Offer. "7 for 1"—is the credit they will secure on all coupons from Granulated Soap sent in with the new circulars recently distributed to the Churches of the Conferences.

Coupon returns so far in 1938 are ahead of the similar period in 1937. Help us keep up this valuable momentum for the extra income these coupons can provide means much to us.

North Mississippi Conference

REV. W. S. SHIPMAN TRANSLATED

Press reports announcing the death of Rev. W. S. Shipman were followed by a telegram from Rev. Marlin McCormack giving fuller details of the sad event. Death came as release on Tuesday morning, August 30, following a seven-day period of coma. All his children were at the bedside except Dr. James Shipman of Philadelphia, who arrived Wednesday. The funeral was held Wednesday afternoon with interment at Lambert.

The passing of Bro. Shipman will bring genuine sorrow to many hearts throughout Mississippi. He was not a great preacher, as preachers are ranked, and he might not be classed as a great leader, but he was one of the purest and noblest men we ever knew. He had a genius all his own, the quaintness of his humor was irresistible, and the perfect transparency of his life won for him a large place in the affection of his brethren. We heard him preach first forty years ago, when he used the text: "For none of us liveth to himself, and no man dieth to himself." Now that he has gone from us we can think that his bier was surrounded by the interest and affection of a great host of comrades and friends, and that a greater throng from the spirit-land met him at the border with glad welcome to the home of the immortals.

W. L. D.

PERSONAL AND OTHERWISE

Rev. W. M. Wright, who has spent some months at Weaverville, N. C., has returned to Columbus, according to a request for the change of address on his paper.

A letter from Rev. H. N. McKibben, Duck Hill, sends a complaint of failure to receive the paper. It seems to be a crossing of initials, but the matter will be satisfactorily adjusted and as speedily as possible.

The editor appreciates the message of our good friend, Mrs. E. M. Murphey of Macon, Miss. He appreciates her abiding loyalty through the years and her devotion to the Advocate. Macon holds a tender spot in our memory.

Rev. Jesse F. Watson, once a member of the North Mississippi Conference, is now pastor at Eleida, New Mexico. His interest in the old home Conference abides, and he raises some questions with reference to the policies of the Church which are worthy of consideration by those who are at the front in directing our affairs. We thank him for his good word regarding the paper. We have many ties in common and we appreciate him.

REV. W. S. SHIPMAN

Rev. W. S. Shipman has entered into his long rest. That rest was earned in the field of ceaseless activity. His greatness as a citizen is found in his children.

DOLLAR DAYS

The next eight months will cover an important period in the history of American Methodism. In that time the frame-work of a consolidated Methodism will be set up and the way will be cleared for a united Methodist attack upon the social, moral and spiritual problems which confront the religious forces of the nation.

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I doubt if any man ever made a finer or more heroic contribution to his home and fireside. And that contribution is manifest in the life of those he loved and wrought for. Gentle as a woman, strong in the essentials of sterling manhood, his keen sense of humor manifesting itself all but constantly, few men have loved more unselfishly; none have lived more consistently or wrought more effectively in the circle in which he moved. I loved him for his courage, his devotion to his family, his church, his people, and his Lord. The measure of my sympathy for his loved ones is somewhat overshadowed by a feeling of congratulation easily understood. This servant of God and humanity has left a deposit for good that abides. Many there be who will join the writer in saying, "I am a better man, a happier man, a less lonely man because I knew and loved 'Mr. Shipman.'" The rich heritage he left his family and friends will brighten innumerable sunsets in days to come. Au revoir, good friend.

JAMES H. FELTS.

Fulton, Kentucky.

OLD-FASHIONED PICNIC AT HORN LAKE

The Horn Lake Methodist Sunday School closed its membership drive with an old-fashioned Sunday School picnic Thursday evening. Mrs. W. H. Hurt was General Chairman; Mrs. T. M. Dye, Jr., Chairman of Entertainment; and Mrs. J. A. Rhodes, Refreshment Chairman.

The large group of children had a fine time under the direction of Mrs. W. F. Turman and Miss Willagene Green, and the older group had a gala field meet with Miss Lutie Pickle at the head. Mrs. Hec Davis led in community singing.

Plates piled high with fried chicken, sandwiches, and home-made cake were served the hundred and twenty-five guests, and gallons of iced tea were dispensed during the evening. During the feast, a delightful musical program was rendered by Miss Annie Ruth Hurt, assisted by Misses Annie May Flynn, Judie Shaw, Willagene Green, Martha Ann Gill, Mildred Dodson, and Mrs. Sally Sharp and Mr. Charlie Starks.

The church grounds had been beautifully arranged for the occasion by the addition of seats and the stringing of electric lights. The Sunday School as a whole and as individuals cooperated to make this social event one of gaiety and good fellowship that will be long remembered by the youngest and the oldest.

T. M. D.

A CALL TO EVANGELISM

(Continued from page 7)

with its very boldness and daring adventure, its faith and the sacrificial character of its consecration. We call our people to the dedication of all their powers and the processes of life within the Church; to marshal every power and plan in awakening the Church to a new siritual life and to Pentecostal power, that it may march undaunted and invincible against all the forces of evil in the world; to overcome not only the great public sins and outstanding evils of the day, but also our own ease and complacency and indifference, until the Church is aroused to be a mighty conquering army of God in the salvation of the world.

Such a movement must have within it the ageless power and process of the Spirit of God; it must have the dynamic of Pentecost; it must have the newness of a world awakening to a new day; it must be a call to preach the gospel to the poor, to the disinherited of earth, out beyond the sea and here in the squalor of the city, in the jungles of metropolitan life, in the far-out rural districts, in the prisons, everywhere, that the underprivileged along with all others may have the gospel without compromise or apology.

It is the mind of the Commission that there should be great Evangelistic centers, with earnest movements for urban evangelism, district and Conference evangelism and a wider reach out into the rural areas, until all shall know that a mighty movement is going on in the Church of God. It should be evangelism extraordinary, and there should be no let up nor weakening until the last man in the last land has heard the message of salvation and been invited to partake of its blessings.

We would call our people back to field preaching. It has been almost two hundred years since John Wesley took to the field, and we must go there again. The call goes forth; it is the call of God; it is the challenge of Christ; it is the moving of the Holy Spirit. Once again the Church marches; the army of the Lord is in the field. We accept the challenge of the Satanic forces of the earth, and the battle is on with every type of evangelism and every organized force of the Church, to redeem the hearts of men, transform their lives and enlist them in the battle of the Lord. We must come to grips with sin, personally, institutionally and together, until "Jesus shall reign where'er the sun does his successive journeys run; his Kingdom spread from shore to shore, till moons shall wax and wane no more."

(Signed)

CHAS. C. SELECMAN,
Chairman General Commission on Evangelism.

HARRY DENMAN,
Secretary Department of Evangelism.
Adopted August 25, 1938.

HAD A TENDENCY TO MAKE RUNTS

"When I was in Paris some years ago," said Margaret J. Bilz, national lecturer for the W. C. T. U., "I met a man who had very tiny dogs for sale. The mother dog, though small, was normal in size. I asked the owner how it was that her offspring were so abnormally small.

"At first he refused to tell me, fearing that I would divulge his secret or become his business competitor. By a little friendly conversation, I convinced him that I was simply in pursuit of knowledge. Then, with many cautions, he confided to me his process for producing these very tiny dwarfs.

" 'You see, I put a little speck of nicotine in their food when they are quite young. Then I put in a little more and a little more, and then they never get big.'

" 'But doesn't the nicotine ever kill them?'

" 'Oh, yes, many of them die; but I get a big price for the little fellows that live.' "—Youth's Instructor.

TAKE A VACATION

If you keep your nose to the grindstone rough,
And keep it there long enough,
You soon will forget there is any such thing
As the brooks that babble and the birds that sing.
These three things will your world compose,
Just you, the grindstone, and your poor old nose.

—The Grange News.

Do what you are paid to do and then some. It's the "then some" that gets your salary raised.—Road Builders News.

Method is like packing things in a box; a good packer will get in half as much again as a bad one.—Road Builders News.

The Upper Room

Why 25,000 PASTORS USE The Upper Room

More than 25,000 pastors—in America and other lands—are using THE UPPER ROOM in their congregations and have found it immensely helpful, not only as a daily devotional guide for individual and family worship, but also for its value in encouraging such important phases of a year-round church program as

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You are invited to order the October-November-December issue on our liberal consignment plan. Use the order form at the right.

EL APOSENTO ALTO, the Spanish edition of THE UPPER ROOM, is available at the same price as the English.

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Doctors' Building Nashville, Tenn.

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Christian Education

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CHURCH SCHOOL LESSON SEPTEMBER 11

By Rev. J. R. Countiss

SAUL: MORAL FAILURE

Golden Text.—To obey is better than sacrifice.—1 Sam. 15:22c.

1 Samuel 10:21-25; 15:20-23; 31:3-6

1 Sam. 10:21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

15:20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

31:3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

Previous to the time of Saul, Israel regarded Jehovah as their king, his will in regard to national affairs being interpreted and executed by judges, of whom Samuel was perhaps the greatest. Like Eli, Samuel was too busy with public affairs to devote much time to the rearing of his sons, though he took it for granted that they would walk in his footsteps—and made both of them judges. Their wickedness and corruption accelerated the growing desire of the people to "have a king and be like all the nations." Their needs and ideals called for a warrior king, and the young giant Saul appeared to satisfy all their demands.. He was chosen for stature, not for character, and he was never at pains to develop any spiritual quality.

If we are shocked at his savage and brutal slaughter of the women and children of the Amalekites, we should find our righteous wrath considerably cooled by a glance at modern war and preparation for war, as we look on the mangled bodies of non-combatants along city streets far distant from the battle lines, or behold little children in gas masks hiding in dugouts. Attempts to "civilize" war by rules or to "Christianize" it by prayer have alike been futile, but men still go forth to battle in the name of the Prince of Peace, pause at the churches for the blessing of their priests, and hasten along to blast other churches where priests and people are at prayer.

Saul proposed to atone for his shortcomings and disobedience with sanctified loot—at least with that part of it which he and his leaders did not desire to keep for themselves. At this point Samuel rises to the stature of a great prophet with the stern declaration that obedience is better than sacrifice, that God desires not blood and burnt offerings, but the loyal devotion of his children. Disobedience ranks with idolatry because it is the enthronement of self as the arbiter of life, the will of self for the divine will. Saul excused himself by saying that the people had desired the spoils.

The end of trust in self is despair. When Saul faced personal defeat and failure he was without the sure foundation of trust in God or faith in the future. He proceeded to "end it all." A giant in stature, he was a pigmy in spirit, small, mean, jealous. He could not "take it." The suicide is a quitter, piling shame and sorrow on those whom he should protect and shield.

The disobedient, seeking freedom become slaves—slaves of bad habits, of sin, of vice, of crime. There is no liberty apart from law, and moral law is written into the nature of man and the constitution of the universe. Man may put God out of his life, but he cannot escape law. If God should be utterly forgotten by the human race, law would abide with all its authority and sanctions, with its implications and penalties. Jesus taught men to escape the bondage of sin, and even the menial rank of servants, by becoming the free, cooperative sons of God.

Saul was called from a lowly place to one of high honor and great responsibility, but he failed miserably, having preferred honors to honor. He was consumed by jealousy of those who risked life to make his kingdom great, and defiant of the God by whose authority he had been chosen and anointed. He lived habitually on a low moral level and had no reserves of character, faith, or power when overtaken by crisis. At the last the man who had given so much of his life to seeking the destruction of others, even of his best friend David, ended all by destroying himself.

A winner never quits and a quitter never wins.—Martin Vanbee.

A small job is important if the man holding it is big enough to make it so. —Road Builders News.

Any fact is better established by two or three good testimonies than by a thousand arguments.—Emmons.

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CAPUDINE

The Christian Fireside

OH YEAH!

This is a favorite phrase of youth when they are skeptical about statements made to them. Would that the phrase with all the sarcasm that youth could put into it might ring day and night in the ears of those who saddled the iniquitous liquor traffic upon us again.

The Wets and the near-Wets were sure that we were worse off in every way in regard to liquor under prohibition than under license. What nonsense! The figures for the drink bill now run far ahead of those of the worst days of prohibition. The Women's Christian Temperance Union, a high grade reporter in this field, discusses the truth of the brewers' fifth anniversary survey as follows: The Brewers claim

1. That deaths from alcoholism have dropped. For the years 1933-34, 35. deaths from alcoholism totalled 10,301, compared with 4,978 for the years 1920, 1921, and 1922, a more than 84% per capita increase during the first three repeal years, compared with the first three years of national prohibition.

2. That arrests for drunkenness have declined. The figures of the Federal Bureau of Investigation show the ratio per 100,000 of population charged with intoxication was 10.6% more in 1936 than in 1932.

3. That major crimes have decreased. Director J. Edgar Hoover of the Federal Bureau of Investigation frankly asserted in a recent address that "serious crimes are increasing, the last three years have been the most terrible period of criminal history in the life of America."

4. That rum running, hi-jacking, smuggling, etc. are wiped out. The records of the Internal Revenue Department report extraordinary activity of huge illicit distilling rings and lengthening lists of racketeers and of illegal sales. Liquor statisticians admit a tremendous traffic in illicit booze estimated at from forty to sixty million gallons a year.

5. That there is less drunken driving. Official records of the entire nation in this field revealed alcohol as a factor in from 50% to 60% of all fatal accidents. Traffic experts emphasize the fact that the alcohol factor is hidden in countless cases credited to other causes by official reports.

6. That the beer trade has proved a boon to industry, benefited the farmer and decreased unemployment. The facts are that the beer-maker has diverted more than $9,000,000,000 directly from the retail trade in legitimate products since repeal; that there are a million more unemployed today than when legal beer came back; that the dairy industry has suffered seriously in competition with beer-retailers; that in scores of cities milk consumption is far under minimum standards and that millions of dollars of government money is spent for intoxicating wares by those on relief.

7. That millions of dollars from beer taxes are being allotted to schools, relief, and welfare purposes. The fact is that every ten dollars of liquor revenue paid the federal government costs the people of the United States at least $67.00 for the social and economic damage done by the trade.

It has been claimed always by the brewers that the increased consumption of beer decreased the market for hard liquors. The consumption of beer has increased 32% during the past three years while the consumption of legal hard liquor, exclusive of the moonshine output, has increased 65%.

The dangers from the liquor traffic increase as it is tolerated because it practically never in this country is law-abiding. "Brother Dan Brummitt" of the **Northwestern Christian Advocate** under the title "The Leopard Would Change His Spots" puts well the lawlessness of the trade as follows:

"Twenty Chicago keepers of taverns (repeal-time disguise for saloons), who operate within the limits of St. Andrews Roman Catholic parish, have signed a solemn pledge prepared by their pastor, Father Bernard Sheil. They say:

" 'We pledge ourselves to the oldtime traditions of taverns as respectable places of refreshment. We pledge not to sell beer or liquor to minors and that a decent moral standard will always prevail in our establishments.'

"Well, if we know our Chicago, one of two things seems sure to happen. For thirty years the city's saloonkeepers, legal and illegal, have agreed on one thing: they can't obey the laws of the city and state and stay in business. Anyway, they never have tried it.

"So Father Shell's saloon-running parishioners may keep their pledge and go broke, or they'll do what the vast majority of their fellow-saloonists say has to be done.

"On one side you have a priest's honest effort to do something to make saloons decent; on the other, the steady and merciless economic pressure of a trade which traditionally breaks every law that would put on it the slightest restraint."

An example of this lawlessness had prominence in Chicago a few weeks ago. A beer party was held by a group of high school students in a South Side tavern on a Saturday night; and continued until early Sunday morning. Apparently quite a number of the students were drunk. One of the girls thought that her young man paid too much attention to another girl and she reproved him by taking the floor and dramatically drinking a poison. A number of the boys hurried her into an automobile and raced to a doctor and on the way had a collision, which resulted in the death of one boy and the injury of five other young people. The investigations that followed this episode indicated that the so-called taverns will sell liquor apparently to anybody. All they are concerned about is getting the money.

Youthful Crime

The criminal record of Chicago youth continues to get the attention of our people. The other day four young robbers who committed nearly eighty holdups under the leadership of a boy fourteen years old were sentenced to serve one year to life in State's Prison. One of the accomplices was sixteen years of age, and two seventeen. They confessed most of the crimes of which they were accused. They sneered at the judge and the leader was entirely careless of his relationship to his mother.

If one were to moralize one would wonder that parents do not more completely know what their children are doing, even in a great city.

—R. W. Gammon, in the Advance.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters, its friendly light is seen by the mariner.—T. I. Cuyler.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters, its friendly light is seen by the mariner.

—T. L. Cuyler.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

In the past twelve years the Woman's Missionary Society, of the Louisiana Conference, has supported a deaconess to do rural work in this Conference.

It has been the policy of the Conference to place her in rural points of a district and to remain there until some constructive work has been accomplished, and the leadership trained sufficiently that they may be able to carry on without her assistance. A very important part of the work of a rural deaconess is organizing and carrying on Daily Vacation Church Schools.

At the present time Deaconess Shiela Nuttall is working in the Monroe District. A letter of appreciation of her services was recently received from a pastor of that district, which the writer is passing on, knowing that all missionary women throughout the state will be greatly pleased. It is as follows:

Dear Mrs. Pollard:

Am sending this note of appreciation to you regarding a splendid piece of work done by Miss Shiela Nuttall, deaconess, at Humphrey's Chapel, in a recent Vacation School, which news I trust you will pass on to those interested in the W. M. S. state organization.

Humphrey's Chapel is located twelve miles north of Bastrop, in a rural community. A small church which I reorganized last year, after it had been inactive—without any services for seven years; which I now serve one Sunday afternoon each month. Seeing the need and opportunity to render a service there through a vacation school, I called on Miss Nuttall. She seemed only too glad to give her services.

It was my first opportunity to see Miss Nuttall at work in her field. I must say that she planned this school with a few of the ladies in that community; laid out the work, assigned me a part of the program, and had everything working in excellent order from the beginning. The boys and girls fell in love with her and responded to her leadership. For six days she led them in worship, study, handwork, laughter and play!

We need a number of such workers to give a helping hand in our rural work. I hear good reports of Miss Shiela's work with the folk at Bartolomew.

W. H. GILES.

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NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

For several weeks now, we have been giving you reports of birthday celebrations. If you have not put on your membership campaign it is not too late to invite your Methodist friends to become members of their church organization. For sixty years this organization has served needy people in foreign fields. Now is a good time to lend a helping hand.

Mrs. I. D. Sessums, Publicity Superintendent of the Starkville Auxiliary, writes that the young women very happily had a part in the following celebration.

At a membership-birthday party honoring the new members and the sixtieth anniversary of the organization of the Methodist Missionary Society, over one hundred members and guests of the local auxiliary enjoyed a supper at the Methodist Church on Wednesday evening.

The program for the evening opened with a special prayer for the sick, and especially for Mrs. W. H. Sudduth, who is Spiritual Life Superintendent of the society.

Each Circle Chairman introduced the new members of her circle and her guests. Among the former residents of Starkville who were present were Mrs. J. W. Willis of Grenada, Mrs. Paul Garner and Mrs. Eugene Towles.

Rev. Melville Johnson gave as the theme for his devotional for the evening three hymns, telling the story behind the writing of the hymns which were then sung by the members in unison.

The inspirational speaker for the evening was Mrs. R. P. Neblett of Brooksville, Secretary of the North Mississippi Conference, who reviewed the high lights of the organization for the past sixty years, passing on the challenge of new membership to young women of the church.

A beautiful birthday cake, presented by Mr. Erie Staggers, inscribed with "Anniversary of W. M. S.," and bearing sixty lighted candles, was arranged in the center of a large circle about which the members and guests were seated for the supper. The birthday cake was later sent to the sick and shut-in members of the society. After the singing of "Happy Birthday, Mrs. Society," a birthday offering was taken. A delicious supper was served during the evening.

A short business session was held at which time it was announced that a business meeting would be held at the church on Tuesday afternoon, July 5, at four o'clock instead of on Monday afternoon. An executive Board meeting will be held at five o'clock on Monday, June 27, in the home of Mrs. D. J. Savage.

At the conclusion of the delightful evening a large circle was formed, members and guests clasping hands and singing "Blest Be the Tie That Binds."

Mrs. Phillips Hostess to Alligator Missionary Society

Thirteen members of the Alligator Missionary Society and two visitors met in the home of Mrs. T. E. Phillips, for a business and social meeting—the celebration of the Sixtieth Anniversary of the Missionary Society. Mrs. J. L. Nichols presided over the session.

During the business session all officers submitted reports. Text books for the fall study, "Church in the City," were to be ordered and members were requested to read them during July and August.

Mrs. H. L. Talbert, as guest speaker, gave the history of the organization, told how our dollars worked, and recounted our part in this great missionary work. This was a most inspiring message.

Mrs. J. T. Burton closed the meeting with prayer. During the social hour the hostess served delicious refreshments. Tommy Lou Philips delighted the members and guests with a lovely piano solo. One new member, Mrs. T. O. Miles, was welcomed into the society.

The meeting adjourned to meet the fourth Monday in July, in the home of Mrs. W. H. Cheek.

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Over one million women have written in reporting wonderful benefits from Pinkham's Compound.

In Memoriam

SAM HOUSTON McMAHON

Dr. Sam Houston McMahon was born on October 3, 1863, in Newton County, Texas, and died in DeRidder on July 4, 1938. His parents were ardent Methodists and came from those early pioneers in the Southwest who built the first Protestant church in Texas. His early education came from the schools of his day. His professional training was obtained in the University of Kentucky at Louisville, and at Tulane University at New Orleans. In early life he entered upon the practice of medicine in which he was eminently successful. He was a physician of the pioneer days, having to make his rounds on horse-back with only small trails to follow through swamps and the wilderness. Many times did he have to swim the creeks with his horse in order to meet a patient. Sometimes he would take food as well as medicine to the sick. At all hours of the day or night, amid all the perils of disease, he would gladly go to render gratuitous service at a great sacrifice to his health. In him the poor lost not simply a healer but a helper. The strain was too great and he broke down several times under the heavy load.

He was married to Miss Margaret Ella Powell on September 28, 1882, and she gave much of her time in trying to get him to rest from his arduous labors. She survives him and tells how often, after a long hard trip, he would go off immediately on another long ride as the case would be so urgent.

He joined the Methodist Episcopal Church, South, in October, 1887. He was an old time Methodist and professed the experience of sanctification. He was deeply emotional and would shout the praises of the Redeemer.

He moved to DeRidder in 1898 and grew up with the town. He often would say he was the first man that took up a collection for the preacher. He was actively identified with the church life. In late years his health was very much impaired and he could not get around as he desired. He was buried from the Methodist Church, where a large crowd attended out of honor to him and appreciation of his worth to the community.

ALBERT S. LUTZ.

"For A Memorial Unto the Children of Israel Forever."

These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

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AN APPRECIATION

About sixty-eight years ago there came into the home of Mr. and Mrs. J. F. Gilliland, of near Coldwater, Mississippi, twins, a boy, John, who passed away many years ago and Hallie, who joined him on July 28th, 1938.

Miss Hallie as she was lovingly called, lived in Coldwater all her life; having never married, she gave of her time and meager strength, first to the tender and loving care of her mother and then assumed the care and rearing of the baby daughter of a brother.

This child, who has now grown to womanhood, never missed the love and care of a mother for Aunt Hallie filled this place.

Miss Hallie joined the Methodist Church at the tender age of twelve, and lived a most devoted member until her death. She was gentle, kind and true, and her faith was unbounded. She never missed an opportunity to attend the services of her church. Always cheerful and with a wonderful sense of humor, her young nieces and nephews found in her a counselor and companion, and they knew they could go to her home and take their friends and be welçome at any time.

As Miss Hallie's strength began to wane, her niece Martha, whom she reared, gave to her the devotion of a daughter—nothing that loving hands and money could do was left undone, every desire was anticipated and granted, their companionship was most beautiful.

Miss Hallie leaves two sisters, Mrs. Lena Harrell of Collierville, Tenn., and Mrs. J. D. Turley of Coldwater, Miss., and several nieces and nephews.

We know that some day we shall meet
again, for
What is this mystery that men call
death?
My friend before me lies in all save
breath,
She seems the same as yesterday,
Her face so like life, so calm,
Bears not a trace of that great change
which all of us so dread.
I gaze on her and say that she is not
dead, but sleeps,
And soon she will arise and take me by
the hand;
I know she will awake and smile on me
as she did yesterday,
And she will have some gentle word to
say,
Some kindly deed to do, for loving
thought was warp and woof of which
her life was wrought;
She is not dead,
Such souls forever live in boundless
measure of the love they give.

A FRIEND.

MRS. D. W. JORDAN

The Angel of the Lord called for the spirit of Mrs. D. W. Jordan, on the afternoon of August 18, 1938. She was a devout Christian, a member of the Duck Hill Methodist church.

She was seventy-seven years of age, and had spent a life in service for the betterment and comfort of people. She truly lived for God and His cause.

Her husband preceded her, and she is survived by five sons and a sister, as well as a number of grandchildren to mourn her departure.

Her pastor,
H. N. McKIBBEN.

MRS. EDWIN CLARK

The death Angel called from earth to her home above, Mrs. Edwin Clark, on the morning of July 12, 1938, and she was laid to rest in the Chapel Hill cemetery, in Grenada county, July the 13th. Funeral services were conducted by her pastor, Rev. H. N. McKibben, assisted by the Revs. Elard and Henderson. Sister Clark, a daughter of Dr. Joe and Mrs. Louisa Love, under whose Christian influence she grew up, united with the Methodist Church in childhood and lived a life worthy of emulation.

She was united in marriage to Bro. Clark in 1889, and to this union were born five children. Two of them were Methodist ministers, O. A. and K. E. Clark. One of the preachers, O. A., and three other children preceded her, but she is survived by her husband and Rev. K. E. Clark (a son), and six grandchildren. She left them an inheritance, a life well spent.

Her pastor,
H. N. McKIBBEN.

There seems to be an ambition on the part of many to learn "the tricks of the trade" rather than the trade itself.—Road Builders News.

The Pastors Says—

Once when the minister preached the congregation said "Amen," but nowadays its response is "Oh, Yeah?"—John Andrew Holmes.

Religion is neither action on the one hand, nor creed on the other; it is the resultant personality growing out of both belief and action.

—Schleiermacher.

The winner usually wins by a small margin—an hour, a minute, a second, a yard, a foot, an inch. It's the little extra effort that puts him across.—Road Builders News.

Is Your Sunday School Properly Supplied with Methodist Literature?

AS YOUR SCHOOL GOES INTO THE "NEW YEAR" IN OCTOBER WHY NOT CHECK-UP ON THIS IMPORTANT MATTER

THIS CHART MAY HELP YOU

AGE AND DEPARTMENT	GROUP AND UNIFORM LESSONS For Small and Average Size Schools	CLOSELY GRADED COURSES For Larger Schools	WEEKLY STORY PAPERS For All Schools
AGE 3 NURSERY	NURSERY COURSE Four-page leaflet for parent and child Pictures Teacher's Book THE CHRISTIAN HOME for parents THE ELEMENTARY TEACHER for teachers	NURSERY COURSE Four-page leaflet for parent and child Pictures Teacher's Book THE ELEMENTARY TEACHER for teachers THE CHRISTIAN HOME for parents	
AGES 4 & 5 BEGINNERS	STORIES FOR THE LITTLE CHILD for the pupil—Group Graded THE BEGINNER CLASS for the teacher THE ELEMENTARY TEACHER for the teacher THE CHRISTIAN HOME for parents	BEGINNER COURSE in Eight Parts STORIES for pupils TEACHER'S TEXTBOOK PICTURES for teachers THE ELEMENTARY TEACHER for teachers THE CHRISTIAN HOME for parents	
AGES 6, 7, 8 PRIMARY	OUR LITTLE PEOPLE lesson leaflet for pupils—Group Graded OLIVET PICTURE CARDS for pupils—Group Graded BIBLE LESSON PICTURE ROLL for teachers THE ELEMENTARY TEACHER for teachers —THE CHRISTIAN HOME for parents	COURSES I, II, III—4 parts each BIBLE FOLDERS for pupils TEACHER'S TEXTBOOK PICTURES for teachers THE ELEMENTARY TEACHER for teachers THE CHRISTIAN HOME for parents	BOYS AND GIRLS story paper for pupils, and teachers also
AGES 9, 10, 11 JUNIORS	JUNIOR LESSONS for pupils—Group Graded THE ELEMENTARY TEACHER for teachers THE CHRISTIAN HOME for parents	COURSES IV, V, VI—4 parts each PUPIL'S BOOK TEACHER'S TEXTBOOK THE ELEMENTARY TEACHER for teachers THE CHRISTIAN HOME for parents	BOYS AND GIRLS story paper for pupils, and teachers also
AGES 12, 13, 14 INTERMEDIATES	INTERMEDIATE QUARTERLY for pupils—Group Graded THE CHURCH SCHOOL MAGAZINE for teachers THE CHRISTIAN HOME for parents	COURSES VII, VIII, IX—4 parts each PUPIL'S BOOK TEACHER'S TEXTBOOK THE CHURCH SCHOOL MAGAZINE for teachers THE CHRISTIAN HOME for parents	CARGO story paper for pupils, and teachers also
AGES 15-23 (inclusive) SENIOR-YOUNG PEOPLE	THE EPWORTH HIGHROAD for pupils—Group Graded SENIOR QUARTERLY for pupils—Uniform Lessons LESSON LEAFLETS for visitors—Uniform Lessons THE CHURCH SCHOOL MAGAZINE for teachers—Group and Uniform THE CHRISTIAN HOME for parents and home members	COURSES X, XI, XII—4 parts each PUPIL'S BOOK TEACHER'S TEXTBOOK THE CHURCH SCHOOL MAGAZINE for teachers	
AGE 24 AND OVER ADULTS	FOR ALL SCHOOLS ADULT STUDENT for pupils—Uniform Lessons SENIOR QUARTERLY for pupils—Uniform Lessons LESSON LEAFLETS for visitors—Uniform Lessons	THE CHRISTIAN HOME for parents and home members THE CHURCH SCHOOL MAGAZINE for teachers ELECTIVE COURSES	OFFICERS CHURCH SCHOOL MAGAZINE ELEMENTARY TEACHER THE CHRISTIAN HOME
HOME MEMBERS	THE CHRISTIAN HOME		
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"I also forecast that there will be a return to Evangelism. After colleges have found that education cannot be sold; after Congress learns that prosperity cannot be legislated; after the voters learn that relief comes through the distribution of funds; there will be a return to religion. It again will be recognized that real progress comes only as men are born again. America is faced with either a spiritual revival or a revolution."

—Roger W. Babson.

THE PRAYER-ROOM TODAY

O Lord, open Thou my lips, that my mouth may show forth Thy praise. Deliver my life from the sterile following of a beaten path.

Vol. 85. No. 37.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 15, 1938

Witness Bearing

A gospel-preaching clergy is dreadfully handicapped in its soul-winning efforts unless it is backed up by a witness-bearing laity. More than ever before the members of our churches need to pray: "O Lord, open Thou my lips, that my mouth may show forth Thy praise." The spirit of testimony is not as prevalent as it should be. The average church member regards his church duties as merely passive in character. As long as he submits himself to the weekly proclamations of the Word and contributes a very small sum to the church's support, he considers his obligations fully met. But the command, "Go ye" is not directed to a selected group of professional preachers but to all the followers of Christ. It is a commission that cannot be delegated to others. It is individual and personal. It is to be feared that our people do not realize the effect and power of their testimony. It may be faltering and unpolished in expression but it has the promise of divine blessing. The force of heaven is behind it. Emerson aptly remarks: "The sweetest music is not the oratorio, but the human voice, speaking forth from its instant life tones of truth, tenderness and courage." And when the human voice, prompted by the heart's conviction, announces the eternal verities of God's grace in Christ Jesus, it becomes vibrant with the life of heaven and with the power of the Almighty. It is the sweetest story ever told.

We have many witness-bearing Christians in our church, and to their whole-hearted endeavors much of our church's growth and vigor may be attributed. But we need more. Our whole membership must become alive with the spirit of testimony in word and life. There are no limits to the blessings of God and no limits to the conquests of the Word if the Church once becomes unitedly and consecratedly active. May God in increasing measure warm our hearts and loosen our tongues.

—The American Lutheran.

Wallet of the Week

NORTHWESTERN UNIVERSITY, on its Chicago campus, is to have by 1940 the tallest university dormitory in the world. It will be a U-shaped structure, eighteen stories high, its hall will be of modern Gothic architecture, it will house nine hundred students of both sexes, and its total cost will be approximately a million and a quarter dollars. This structure is part of a building program which was launched in 1914, and it is said to be the most unique college dormitory in the world.

* * *

THE TRAFFIC PROBLEM of the United States has been graphically portrayed in a comparison based upon automobile and road statistics. Of the 40,286,000 motor vehicles in the world, 28,200,000 of them are in the United States. Of the 9,600,000 miles of highways, 3,975,421 miles are in the United States. This means that there is an average of eight and six tenths automobiles to every mile of our highways—an automobile to every two hundred yards. This situation makes a very great problem, particularly for areas of congested traffic.

* * *

REMAINS OF AN EARLY CHRISTIAN CHURCH and the ruins of other ancient buildings have been found by Franciscan Fathers on the summit of Mt. Nebo, where Moses viewed the promised land. Well preserved mosaics were found in the surrounding buildings. In one of them the name of Moses appears, and in others are inscriptions which are believed to refer to bishops of the church. Crosses were found everywhere in the church on capitals and pillars. These finds show conclusively that the early Christian Church believed the Biblical account of Moses' last days and death.

* * *

THE BULU MANUSCRIPT of the Old Testament is to be published shortly by the American Bible Society. This manuscript represents the culmination of forty years work of Presbyterian U. S. A. missionaries laboring among six hundred thousand people in the French Cameroun. The Society has also received from Rev. E. B. Stilz, of the Methodist Episcopal Church, South, mission in the Belgian Congo, a translation of the New Testament into the language of the Otetelas, a language used by approximately a quarter of a million people living in eastern Congo. The latter has been published and has been shipped to the African mission.

A CENTURY-OLD DISPUTE which had cost many lives was settled the other day and the report of it got nearly two inches of space in an out-of-way place in the newspaper while columns of the same paper were devoted to the European war and threats of war. How we do love peace! "Representatives of Bolivia and Paraguay today formally exchanged instruments of ratification of the July 21 peace treaty which ended their century-old dispute over the Chaco." Where is "Chaco" anyhow? Well, wherever it is it is a whole lot closer to us than when the dispute arose. D. B. R.

* * *

ARIZONA DRYS filed recently their initiative petition for statewide prohibition. It contained 22,879 signatures, and has been officially accepted by the Secretary of State. The movement was met immediately by an assembly of the wholesale liquor dealers at Phoenix and the raising of a campaign fund to fight the dry measure. It is now a contest between decency, sobriety and a Christian conscience on the one side and the arch-enemy of society on the other, and Arizona will face a crucial moral test in the election on the measure seeking the outlawing of liquor.

* * *

ONLY FOURTEEN INDIAN WOMEN in a village of one thousand people can read and write, according to a missionary who visited the village. Only four women of the village had been attended by a doctor in childbirth, and those four were Christians. A Hindu said: "The lovely things of life have been kept from our women. They were condemned to suffering, drudgery and dullness. Through Christian Missions the folly and the wrong of this treatment has been demonstrated. Lift the women and the women will lift the village."

* * *

THE MOABITE STONE, its fragments reassembled in the Louvre, is one of the most precious archaeological finds of the last hundred years, and its ruined and broken state is one of the tragedies of selfishness and human short-sightedness. When it was discovered it was in a state of perfect preservation, and the Arab owners asked less than five thousand dollars for it. The haggling over the price caused the Arabs to break it in pieces and the thing which saved it from utter loss was a "squeeze" of the inscription secured by one of the negotiators before the stone had been broken.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

"A PROFESSIONAL GAMBLER"

The lure of "easy money" is one of the seductive delusions of life. Its appeal carries a plausible justification of all the risks, but with no intimation of the desperate odds against success. A few days ago, we chanced to be seated beside a fine looking young man at a lunch counter. Supposing him to be a native, and as an excuse for being pleasant, we asked what, in his opinion, would be the outcome of a certain local election contest. He replied: "I do not know. I wish I did, for that is my business. I am a professional gambler." We then listened a little to his story before we told him our "business"; and, although he was somewhat disconcerted at being caught off guard, he told us frankly something of his life. He was a native of Toledo, Ohio, had left home when he was fourteen, he was now just thirty, and he and a sister had made a record of eleven years attendance at a Methodist Sunday School without missing a single Sunday. At thirty, a "professional gambler!"

We confess that we were not so much impressed by the fact that he was a gambler as by the chance that some church had missed. He spoke freely and without bitterness of facts and the course of reasoning through which he came to adopt his outlaw vocation. He was in debt to such extent that he must do something to save his honor. Then, with an inexpressible wistfulness of tone, he said that he had experienced being "broke" again and again, that he had found neither security nor satisfaction, and "I am tired of it all." He was manifestly hungry for the better things of life, and in his haunting look, we beheld the face of the whole human race. We shall not soon forget his melancholy confession. It increases our hope for the prodigal's return. We bade him goodbye with a handshake and a word of exhortation and encouragement, as he said, "I hope to see you again." We left feeling that back of many a condemned vocation are souls groping for the light of life. We may not see his face again on earth, but we hope to meet him when we have crossed The River.

"REDEEMING THE MACHINE"

One of the most frequently quoted and best known themes of Mr. Wesley was based upon the words of St. Paul's exhortation to the church at Colossae, "Redeeming the time." Today there are those in the Church and in the land of Mr. Wesley who, through a paraphrase of that theme, manifest concern for "Redeeming the machine." The phrase has something of pessimism in its sound and it is reactionary in its outlook, but the optimism which depends upon "blinders" such as work-horses wear, has little to commend it. The greater the machine, the greater will be the opportunity which it offers to ambitious and self-seeking men. Such a possibility, therefore, calls for sober reflection and prayer lest we give the machine greater emphasis than it belongs to have. We may glide imperceptibly into positions which were never contemplated in the creation of the machine. The slightest typographical error changes "hand-picked" into "hand-packed," and without the slightest wrong intention. In the reconstruction of our American Methodism, large place must necessarily be given to boards and special interests, and the representatives of these interests must be broad enough to think of the Church as a whole—not of the machine alone. It is popular to give the conventional answer, "We need to emphasize the victories of the kingdom rather than the failure of the church; but it should never be forgotten that the church is the consequence of a reaction against the moral and spiritual failure of the race. If by chance we lose the "passion for souls," we will have lost that which made the machine a necessity. If the kingdom is primarily "a state of mind" in the individual, that condition must persist in the organization, or we make allegiance to the machine a piece of rank hypocrisy and self-seeking. Nothing could be more deadening and paralyzing than that. We must faithfully guard the "power" that the machine may be justified and serve efficiently the interests of the kingdom of God. We do not need to destroy nor even to discount the machine, but we must justify its existence, and that seems to us to embody the idea of the great Apostle in the phrase, "Redeeming the time."

DR. D. B. RAULINS

The editor makes grateful acknowledgment of the assistance of Dr. D. B. Raulins in getting out the issue of the paper last week. It afforded us a momentary release from our daily toil, and we are sure that his many friends throughout Louisiana and Mississippi enjoyed reading the messages from his racy pen.

SEPTEMBER

No other month in the calendar year calls the churchman with a sterner message, nor brings him a sudden halt with a sharper reminder than does September. In a peculiar sense, it marks a change in every interest and program of the year. A while ago we went forth to our task in an atmosphere of hope and prophecy. We were sowing and cultivating in the faith that the approaching harvest would justify our outlay of toil. Then there came the lull of the vacation season and the lure of places of recreation and refreshment. We reach home and September greets us with a rather startling implication. It means that the harvest is at hand, when the audit of our toiling will tell the story in figures which leave little room for speculation. September lends a tone of fixedness and finality to every interest and association of the year. The preacher and his flock turn their thoughts to the swiftly approaching Conference session—the time of the annual ecclesiastical assize. It is a parable of the processes of life. Yesterday we were boys and girls sowing in hope, today we hear the call of the harvest field, and tomorrow we shall face the winter of our final audit. Whatever else may be true, it will be our own report and in it will be reflected the heart-loyalties of life. September! Be ye ready!

JEREMIADS

Our office mail occasionally brings us gloomy pen pictures of the disloyalties and even the degeneracy of the Methodist Church. Naturally the greater number of these are complaints of ills, real or fancied, and they prophesy a day of desolation but offer no constructive suggestion as to a remedy. We are not willing to enter a blanket denial of all these jeremiads, because we know that there is a measure of truth in some of the criticism. Indeed, criticism would be high treason if it were not for the measure of truth and sincerity upon which it is founded. We would remind the complainants, some of them deeply in earnest, that the church is a cross-section of the life and the thinking of the people who compose it. It is never so bad as the worst, nor so good as the best, but it has always been the whitest, the most daring, and the most forward-looking institution in the life of the world. We should do all we can to remedy its faults and we should not forget to praise its virtues.

A MISHAP

By Dr. H. T. Carley

For these many years we have been using an early model of a well-known make of portable typewriter. So far as streamlining and luxurious embellishments are concerned, it compares with late models just about as a Model-T does with the newest limousine. But it has a standard keyboard; and whatever letter the finger hits is promptly and perfectly printed on the page.

That is, it did perform perfectly until a few days ago. We were trying to write something the other day—and were getting along poorly—when, without warning and apparently with malice aforethought, the machine ceased to function. Everything about it seemed to be as good as ever except that the carriage failed to move its customary space when a letter was struck; in fact, it didn't move at all.

It was one of those "helpless feeling" moments. There are many such in the course of a normal life. One of them is when you have a flat tire and no spare; another is when you have a "dead aim" on the game, pull the trigger, and the gun snaps; another is when the fish are biting fine and you run out of bait; another is when you have to preach and can't even think of a text, to say nothing of a sermon; another is when you are listening to a speaker, hoping he will say something, and he never does; another is when you are "company" and spill gravy on the best tablecloth; another is when you bang your head into a hanging flowerpot. And so on.

But to get back to the typewriter. Investigation showed that the little string that wraps around a little wheel with a spring in it and fastens to the carriage (technical terms unknown) had broken. At first we thought it would be a simple matter to mend it. But sometimes simple things are not as simple as they seem. In the long run, we found we couldn't fix it. Were we peeved! (We'll admit we ought not to have been.)

Then, a happy thought! Packed away upstairs was the "old reliable," a machine we had not used for years and that we had considered permanently discarded. We got it down, brushed it off, oiled it up—and it worked!

So we are happy again.

There is no friend like an old friend. He who throws one away is very foolish indeed.

THE UNHOLY LAND

An Eye-Witness Account of Recent Disturbances in Palestine

By G. Ernest Thomas

Guns boomed out in Haifa this morning. Pilgrims from America were aware once more that Palestine had become an unholy land.

After a hurried breakfast, I walked down Mount Carmel from the beautiful Italian hostel to the city of Haifa. Even as I walked I saw smoke pouring from buildings in widely separated parts of the city. So many fires were being set that the entire business district was threatened.

Just then a car whizzed by and came to a stop some distance away. The driver was an Arab. He looked carefully at me to be certain I was not a Jew, before offering me a ride. When he noticed the American flag clutched firmly in my hand, his scowl gave way to a smile.

"Where you go?" he asked.

I explained that I was going down in the business district to find out what had happened.

"No go!" the man said seriously. "Much trouble. The Jews they throw bomb in market place. Kill many Arabs. Arabs look for Jews to make shoot. You go back."

"No," I answered, climbing into the car. "I'll ride with you down the hill."

The driver went on for a few minutes. On every street there were signs of trouble. Passers-by looked menacingly at each other, as if expecting to be shot or clubbed.

The car came to a stop at a cross road.

"Can go no farther," announced the driver. "Much trouble."

I climbed out and continued on foot. In the middle of the next block a large lumber yard was ablaze. About twenty firemen and police were struggling with the hopeless task of bringing the fire under control.

Even as I stood there I was impressed by the fact that there was not a single other observer. People in Haifa were in their homes with doors barred against attack.

I learned from a British soldier that the disturbance had begun shortly after dawn, when the Arabs were arriving at the market place to set up their wares for the day's trading. Suddenly, a huge bomb exploded in the midst of them. More than a hundred and fifty were killed and injured.

The disaster drove the Arabs to wild acts of revenge. They used every method to wreak havoc on the Jews. Men drew knives and guns from secret hiding-places and rushed through the streets searching for Jewish victims.

As I talked with the soldier, a British ambulance backed up close by us. Attendants went into the ruins to get the body of a Jew killed a few moments before in the fight to save the lumber yard.

I walked farther into the city and saw signs on every hand that the situation was beyond control. The stillness of the empty streets was frequently broken by the crack of rifle fire. Twice there was the deep sound of bomb explosions.

Looking ahead, I noticed a gang of about twenty Arabs running for safety. They carried wooden clubs in their hands. Close behind them came a carload of Palestine police. The police seemed not too eager to pursue the gang. I failed to understand the reason for their lack of enthusiasm until I recognized them as Arab policemen who had little liking for arresting their friends.

After watching wild scenes of disorder for a time, I heeded the stern command of a British officer to "get off the streets." Curfew was scheduled for noon, and the soldiers were ordered to arrest any one who was out of his house after that hour. I therefore returned to the peaceful quiet of Mount Carmel.

For the last two weeks we have seen countless evidences that Palestine is in a state of civil war. We were in Jerusalem when the bomb exploded which killed and wounded more than forty Arabs; we drove through Cana of Galilee where two Arabs lay dead, shot the night before either by Jews or by British soldiers; we saw telephone wires down and fires sweeping beautiful orchards of orange trees. Everywhere there were signs that this is an unholy land.

Before coming to Palestine I was satisfied to believe with many other American Christians that Palestine is the solution to the problem of Jewish persecution in Europe. It took only a few days of observation and conversation to demonstrate how fallacious is such an idea.

Palestine is suited neither physically nor climatically to a large immigration of Jews. The country is small, and only a pathetic portion of the land is fertile.

The present state of unrest must be traced directly to the fact that more than 400,000 Jewish immigrants have entered Palestine in the last ten years. They have bought the best land, usurped the places of government, and have built their communities with the blatant assumption that Palestine is their national home.

The Arabs have, of course, resented the injustices. They complained vigorously but unsuccessfully against the British policy of unrestricted immigration. They have protested in vain that Palestine is their land, the land of their fathers and of their fathers' fathers.

The Arabs believe now that the situation is desperate. They know that they were tricked by the British into a partnership during the World War on the false promise that they would have an independent land. They are told now that the best they can hope for is a partition plan, while the worst may happen, in which case they will have no part in the government, will own no land, and will be virtually a people robbed of their homes.

The policy of terrorism which the Arabs have adopted as their last means of asserting their rights is revolting to many people. The gangs that operate in the hills and attack Jewish settlements are well organized, uniformed, and armed. Jews in Palestine like to call them bandits; others, in sympathy with the Arab cause, prefer to call them patriots.

Blood runs today in the streets of Haifa and Jerusalem. Where the matter will end, no man knows. Certainly there can be no peace until British and American Jews and Christians learn that the problem of Jewish persecution in Europe must not be solved at the expense of the freedom-loving Arab.

—Zions Herald.

A BOOK REVIEW

Adventures in Radiant Living. By G. Ray Jordan. Round Table Press, New York. $2.00.

Dr. Jordan has a way of putting himself unobstrusively into his books. One feels that he not only is "a guide to the richer life," but a traveling companion of noble character as well. Perhaps the author has shown his courage as much by the choice of familiar themes as he has by attempting to challenge lack-lustre spirits into radiance.

Beginning with the conquest of fear, the book moves steadily through the fogs and morasses of "an unhappy world. Such themes as power, faith, high privilege of living, the appeal of Christianity, the Church, prayer, Christian adventure, are presented with the pressure of devotion that renders artfulness secondary. This is not to say however, that Dr. Jordan's literary gifts are mediocre. He is skilled in the use of simple, dignified phrases which make his thoughts both vivid and radiant. He makes wise use of the experiences of others to illustrate his points, always seeming to share with those from whom he has drawn an incident, something deeper and more vital than language can express. It is a joy to read a book occasionally which doesn't seem to require the "critical" attitude, one with issues too obvious and too important to need evaluation, but which demands the reader's full measure of fidelity to the matter involved. Of the numerous books of the inspirational type, "Adventures in Radiant Living" is one of the best.

J. D. F.

I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man.—Tholuck.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. R. T. Pickett reports good revivals with eighteen accessions on the Simsboro charge. The revival services at Simsboro were held in the new church building—the beauty and the pride of the Methodists of that little town.

Rev. Alton A. McKnight, pastor at Amite, revives pleasant memories by sending the renewal subscription of Mrs. Josie Newsom whose late husband was a member of the Mississippi Conference, and she long a friend of the editor's wife.

Rev. J. A. Alford, Hospital Chaplain in New Orleans, has made a steady climb toward the recovery of his health this year. At the same time, he has been preaching constantly and rendering a heroic ministry at the bedside of the suffering in the hospitals of the city.

Rev. D. T. Williams, pastor at Angie, reports the holding of three meetings on his work in which he had the assistance of Rev. J. H. Bowdon, Rev. D. W. Poole, and Rev. J. P. Bonnecarrere. There were eleven additions to the churches as a result of the special efforts.

Hon. R. E. Brumby of Franklin has been chosen President of Brumby Chair Company, Marietta, Ga., to succeed his brother, the late T. M. Brumby. This company is one of the largest and most reliable chair concerns of the South. We presume that Brother Brumby will continue to reside in Louisiana.

Mr. and Mrs. Fred Albert Coon have issued cards announcing the marriage of their daughter, Sara Francis, to Mr. T. W. De Arman at Monroe on Tuesday, September 6. The young couple will make their home in Tyler, Texas. The Advocate extends sincere good wishes for a happy journey through the years.

We regret to learn of the illness of Rev. J. H. Bowdon, presiding elder of the Baton Rouge District. Bro. Bowdon undertook a very strenuous campaign during the summer and he doubtless overtaxed himself. We are glad to be assured that he is improving and we trust that he may soon be entirely recovered.

Rev. C. E. McLean sends us three views of the parsonage at Vivian now under construction. The building is brick veneer and promises to be one of the most attractive and comfortable parsonages in Louisiana. Brother McLean hopes to get it finished early in October when he will send a cut for use in the Advocate.

Rev. Wm. B. Van Valkenburgh, of Lutcher, has purchased the Seashore camp ground cottage which for thirty years was the summer residence of the late W. B. Thomson and his family. Mrs. Van Valkenburgh was the youngest daughter of Bro. Thomson, who in his day was one of the noble laymen of Louisiana Methodism.

Rev. A. L. Gilmore, whose splendid work at Lafayette marks an era of steady progress in that charge, has completed his Advocate quota with a list of fifteen subscriptions. We appreciate the loyalty of Bro. Gilmore and his people and we are making a more conventional acknowledgment of this good piece of work.

In consenting to a change of the meeting place of the Conference, First Church, Baton Rouge, and Dr. J. Richard Spann express their disappointment and extend an invitation for the 1939 session "provided a date can be arranged that will avoid the week-end football congestion when there is a popular home football game."

EXPIRATION NOTICES

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GOLDEN CROSS FUNDS

The presiding elders in their recent meeting passed the following recommendation: "Resolved, that Golden Cross funds for hospitalization work be used only where the hospitalization is in a Charity Hospital or in a Golden Cross hospital so designated and at Golden Cross rates, or to pay incidental expenses in the cases of sick patients needing hospitalization.

H. L. JOHNS, Secretary.

CHANGE OF CONFERENCE

The Baton Rouge District and the First Methodist Church of Baton Rouge are keenly disappointed that the presiding elders have voted to change the site of the Conference from Baton Rouge to New Orleans rather than change the date of the Conference session in November.

The State Teachers' Association, with 3,600 attendance, have engaged all available hotel space in Baton Rouge for November 17-20. This makes it impossible for us to entertain the Conference on the scheduled date of November 16.

Bishop Smith authorizes the change of the site of the Conference, from Baton Rouge to Rayne Memorial Church in New Orleans, for November 16, in keeping with the vote of the presiding elders.

(Signed)

J. H. BOWDON,
Presiding-Elder, Baton Rouge District.
J. RICHARD SPANN,
Pastor, First Methodist Church.

OUR HOSPITAL WORK

Many weeks have passed since we last reported. In common with others, we have been busy with our assigned task. With the change of seasons, sickness and suffering continue, and scores have come and gone. Some to be well and happy, and we hope, because of suffering, better spiritually and stronger in the faith. Others have crossed the mystic divide, whom we have tried to comfort in their last hours.

Many pastors have had messages concerning their sick members, and those listed as Methodist but not identified, which we trust has been helpful information. This we believe can be made an effective and helpful method of reclaiming those who "have been lost sight of."

In our ministries at both the Charity and Marine Hospitals, we find many from other states, and many who are not Methodist, to whom we have ministered. There have been many expressions of appreciation from patients, and messages from pastors and relatives of gratitude for what has been done. With all these we understand better that "It is more blessed to give than to receive."

Patients have received with gratitude the Upper Room, from the Board of Missions, the Gospel of St. John, from the American Bible Society, and our New Orleans Christian Advocate, coming weekly, 12 copies of which have been coming for some months, kindness of our Editor, and recently increased to 34 from the New Orleans District through the efforts of Dr. E. C. Gunn, our presiding elder. We have also a hospital relief committee of ladies from our New Orleans churches, bringing many kindly ministries to needy patients.

We appreciate the interest throughout our Conference for the Golden Cross in observing the day, and the contributions sent in. A number of cases have been cared for, as the appeals have come. We are trying to answer every call, and minister to all, as far as practical, in the name of Christ and his Church.

J. A. ALFORD.

MONROE DISTRICT

The Monroe District Christian Education staff met Sunday afternoon, September 4, at the district parsonage in Monroe, and after hearing reports of the various activities of the past few months, made plans for the final quarter of the church year.

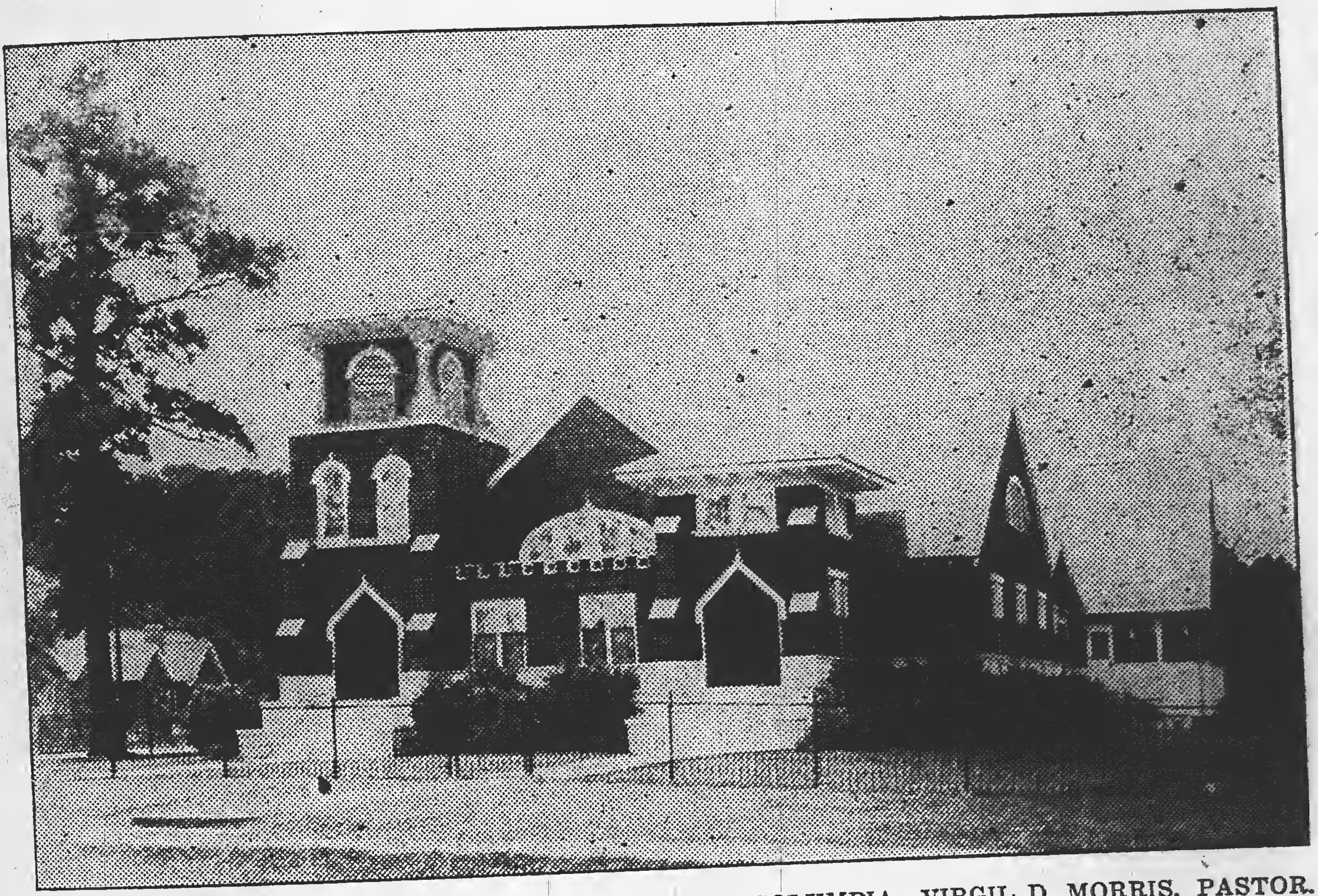
Four sub-district Christian Education rallies will be held between Promotion and Rally Days, as follows: at First Church, Monroe, on Monday, Sept. 26; at Delhi, on Tuesday, Sept. 27; at Gilbert, on Wednesday, Sept. 28; at Collinston, on Thursday, Sept. 29.

All church school workers and pastors are invited to attend these meetings, each at 7:30 p. m., which will be to make plans to "send the pastor to Conference with a better church school report"; and to introduce the Youth Crusade. Adult, young people's and children's division groups will meet under the leadership of district officers.

A Monroe District Youth Council will be held on Tuesday night, October 18, to bring together workers with young people, to lend emphasis to their regular work as well as to discuss the Youth Crusade.

A Bible conference will be held Sept. 11-16, at Columbia. Rev. G. W. Dameron will teach at Bartholomew church, Sept. 25-28. Other schools are being given consideration for Monroe and Bastrop areas. A wide observance of Childhood and Youth week is expected.

Those attending the staff meeting were: Rev. and Mrs. J. H. Midyett, Rev. V. D. Morris, Rev. Wm. O. Byrd, Billy Gannaway, Mrs. E. J. Brown, Rev. and Mrs. H. L. Johns —REPORTER.



CHURCH AND NEW EDUCATIONAL BUILDING AT COLUMBIA. VIRGIL D. MORRIS, PASTOR.

MEETING AT MELDER

Much praise is due Rev. F. P. Moss, our pastor, for the splendid revival that has just closed here. We feel that it was a blessing to have Rev. E. W. Day in our community and to bring spiritual and inspiring messages both during the morning and evening services. These services were well attended, increased in interest from day to day. We feel that much good has been done by our pastor and Bro. Day visiting in the homes. May God continue to answer the prayers offered up so fervently from the bedsides of those too ill to attend the church services.

This revival will be long felt in the hearts of our people, making us better workers for God and His kingdom. It was with regret the meeting closed and Bro. Day could not be with us longer, but we were assured that he would return, so let us pray that on his return we will enter into a greater revival of religion; one of the greatest revivals this little community has ever known.

VERSA GILBERT.

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. M. Corley writes from Fayette that he hopes to have a full report by Conference and that everything is moving in that direction at the present time.

Mrs. A. M. Ford, Walnut Grove, sends us a communication which we sincerely value, both for what it says by way of appreciation and for the spirit which it manifests otherwise.

Dr. Charles W. Crisler, Yazoo City, remembers the Advocate in a material way, but he disappoints us in that he gives us no item of news regarding the progress of his work or the doings of his people.

The revival meeting at Crystal Springs is in progress. Rev. J. W. Leggett, the pastor, is being assisted by Rev. Van Landrum, and Rev. O. H. Scott—the latter with the singing and work among the young people.

Rev. W. H. Saunders spent a time on the Gulf Coast this summer, where he reports a refreshing time. At Daleville, on September 17, he will attend the celebration of the Dale family, and a reunion of the alumni of old Cooper Institute.

Rev. R. L. Walton, Poplar Springs Drive, Meridian, sends us a remittance in a paper sack and adds that other lists will follow. We like to be remembered in this way and the uniqueness of the method of remittance adds to the office experience variety.

The announcement that Hon. Thomas L. Bailey, of Meridian, is to be a candidate in the approaching gubernatorial election in Mississippi, will be of interest to all friends of good government in that State. Mr. Bailey is one of the strong and worthy political leaders of Mississippi.

Bro. R. E. McInturff, Advocate representative in Centenary Church, McComb, paid an appreciated call at the Advocate office last Thursday. It was one of many that he had made and we missed him until this one, but even this one was robbed of its pleasure for us by a pressure of work which we could not avoid. He is one of the choice spirits of the Methodist Church in McComb.

Rev. W. B. Jones, presiding elder, and Brother W. D. Hawkins, Lay Leader of Meridian District, will observe the twelfth annual Layman's Week with a series of all-day rallies beginning September 19, and continuing through Friday, September 23. The meeting places in order are Philadelphia, Porterville, Central Church, Meridian, Hickory, and DeSoto. Dr. H. P. Anker will speak at the meetings in the interest of Missions in Africa.

The Advocate acknowledges receipt of the announcement of the marriage of Miss Ida Louise, daughter of the late Rev. L. F. Alford, and Rev. Swope Noblin, pastor at Collins, on August 21. The ceremony was performed at First Methodist Church, Laurel, by Rev. M. L. McCormick, who was assisted by Rev. B. L. Sutherland. Rev. and Mrs. Noblin are now domiciled in the Methodist parsonage in Collins. The editor joins many friends in congratulations and good wishes.

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SEASHORE DISTRICT PASTOR'S PICNIC

On the suggestion of our presiding elder, Rev. J. F. Campbell, the ministers and their families of the Seashore District met at the Naval Reserve Park near Biloxi on Back Bay, for an old fashioned, good time picnic.

We spread our dinners together and the 96 present enjoyed the informal entertainment furnished by some of the brethren. Much amusement was furnished by certain pastors relating their early experiences in the ministry.

After the lunch a check up by the presiding elder shows a very encouraging outlook for a successful year in the district. It was announced that the contract had been let for the improvement of the district parsonage, which when finished will be a credit to the church.

We, the ministers and laymen of the Seashore District, greatly appreciate the brotherly spirit and attitude of helpfulness of our efficient presiding elder. We expect the district to make great progress during the remaining years of his quadrennium.

H. W. F. VAUGHN,
ANDREW J. BOYLES,
HUGH C. CASTLE.

Tues., Aug. 23:

THE WESTERN METHODIST ASSEMBLY

We have just closed the most successful season in the history of Mt. Sequoyah. The weather has been good, the grounds beautiful, the programs refreshing, and the attendance the best we have ever had. We are also happy to say that the Assembly is now in the best financial condition since its beginning.

We opened with a large conference May 30, put on by the Methodist Episcopal people of Oklahoma, and closed August 30, with our preaching week led by Dr. H. C. Morrison. Our Assembly grounds remained open up into September, with many of our friends remaining with us enjoying a helpful rest here on the Mountain.

The Methodist Episcopal people put on two large conferences this summer and have planned for two conferences next summer. These good people are delighted with Mt. Sequoyah, and the uniting of our church brings a very bright future to our Assembly.

Our Boards at Nashville have put on splendid programs, for which we are thankful. Some of the conferences had the largest attendance we have ever seen on the Mountain, and many of our tourists were turned away for lack of room. We hope to have more buildings and better entertainment for our guests next summer.

Our Board of Trustees met August 18, and were delighted with the success the Assembly has had this year both in attendance and finances.

Dr. H. C. Morrison preached for us eight days at the close of the season and he was at his best. I have heard him on many occasions, but never when he seemed stronger, fresher and more completely filled with the Spirit than he was here. The attendance was good and the people were wonderfully blessed by his great messages.

We are already planning for a great season on Mt. Sequoyah in 1939, and hope your thoughts will not only be turned this way, but that you will make your plans to spend some time here among us.

I have just closed my eleventh year as superintendent and hope my twelfth will be as good as this one has been. I have a most splendid group of men as trustees to work with. These men are very much interested in your Assembly and their one thought is to make Mt. Sequoyah a great gathering place for our church people.

S. M. YANCEY.

"It is possible to pay too much for peace."

A SON'S TRIBUTE

Dear Dr. Duren: On the first day of this month my dear father was promoted to citizenship in the kingdom above.

Father, James Lafayette Gray, was born near Monticello, Miss., Nov. 20, 1845.

I do not know how long he had been a Christian and a church member, but I do know he had been both as far back as I can recollect. He was as simple-hearted as a little child. I never heard him use an ugly word nor speak unkindly of anyone.

In the absence of his pastor, Rev. E. W. Ulmer, Rev. W. M. Williams, assisted by Rev. W. H. Saunders, Rev. G. P. McKeown, and Rev. Halcomb of the Baptist Church, held the funeral service from the Methodist Church at Mount Olive, Miss., where he had worshipped for more than thirty-five years. This service was held at four o'clock, Sept. 2.

We know that he was a good man and we fully expect to see him in the kingdom eternal.

J.EARLY GRAY.

LEADERSHIP CAMP HELD

One of the greatest fellowship, worshiping, and leadership camps was conducted during the days of September fifth to the ninth at Camp Lassa, with the First Shreveport District Epworth Training Camp, according to Rev. H. E. Pfost, dean.

More than twenty delegates were present in the group, taking part in the Christian services, which were inspirational from beginning to end to the young Church School and League leaders.

Officers were, Syble Peacock, president; Corley Fox, Vice-president, of Shreveport; Catherine Posey, secretary-treasurer, of Coushatta; and James Bullock, publicity superintendent, of Shreveport.

A popularity contest, soft ball game between the faculty and students, hikes, singing, games, and swims with picnics made up the recreation part of the program.

Yours truly
JAMES BULLOCK
GRACE HOLT,
BOBBY BRYSON,
PINKY BYERS,
Publicity Committee.

TAKE A VACATION

By H. L. Norton

Having read several communications appearing in the columns of the Advocate during the year from our "Honored" superannuates of the Mississippi Conference, and as many personal letters from other superannuates, it is pleasant indeed to remember that not a discordant note or a word of complaint appeared in any of them. Truly they are men who have learned to endure hardness as good soldiers of the Cross of Christ and are trying to be contented with such things as they have.

Ramsey seems to let no grass grow under his feet. Greenway is still that sweet-spirited, saintly prophet that he has ever proved himself to be. The quiet gentle-spirited Cammack has just settled down over there at Fayette where he is a great moral and religious force, mingling with the people, teaching in the Church School, and thus leaving his impress for good upon many who will some day rise up and call him blessed. He is the salt of the earth. And what may be said of Harmon and Hunt and Thompson and Sells and Griffin and Hawkins and Galloway and Coker and Rutledge and others, too many to call by name? Nothing but words of commendation and praise. Blessings upon them all.

But who ever knew, or heard of a superannuate in a busy world like this, where duties and responsibilities are pressing hard every day, something to do all the time, just to stop in the midst of it all, and get away on a vacation. I am right sure that the Master approves it under certain conditions. On one occasion did he not urge his disciples to get themselves apart from the strenuous duties of life and rest awhile?

At any rate, only recently we secured passage on a super-bus and went out from New Orleans at 8:45 p. m., bound for the Carolinas and Tennessee. After a continuous journey of 24 hours, our first stop was at Spartanburg, where we lodged in the home of Prof. C. C. Norton, of Wofford College. The next morning we resumed our journey to Lake Junaluska, a distance of 90 miles, arriving in time for the services of the evening. There we contacted a great assembly of people, bishops, presiding elders, pastors, outstanding laymen not a few. I do not forget to mention the presence of a creditable representation from Mississippi.

For five days we enjoyed the good fellowship of those who brought us inspirings messages that were helpful to the mind and soul. After those first days of social and religious enjoyment, we went on our way to Knoxville for a visit in the hospitable home of Mr. and Mrs. Binning. Getting back to the Lake for a few more days, we began to wonder if in our absence things were going on just right in the city of Baton Rouge. So we decided that the wise thing to do would be to get back and see for ourselves.

Gentlemen on the retired list, "Honored and forgotten," pack your grips and go to the mountains, take a vacation, get out and see what other folks are doing, refresh yourselves, forget all that vexes your weary souls and be renewed in body and mind. Those yet to be distinguished have sundry duties sufficient in their effective ministry to break the monotony of life and urge them on to broader and more fruitful spheres of active life.

PORTER RAYMOND ROBERTS

The shadow of his passing dimmed the brightness of the Sabbath morning for the countless friends, acquaintances and family of the late Mr. Porter Raymond Roberts, who died Sunday morning, July the tenth, at his home in Amory, Miss.

It is usually only once in a life-time that an individual has the privilege of giving a brief account of the high points of the life of such a perfect Christian gentleman, as all who knew Mr. Roberts would verify.

Mr. Roberts was born July 19, 1878, near the present town of Amory. He was the son of the late Ruben Monroe Roberts and Eliza Traylor Roberts, early settlers of South Carolina and Virginia. His wife, who survives, was Miss Cora Young, daughter of the beloved Rev. W. M. Young—who was pastor of Amory's first brick Methodist church—and to this union was born three sons, William Monroe, Porter Raymond, Jr., and Eugene Traylor.

Mr. Roberts, at the time of his death, had become one of North Mississippi's most progressive and successful planters, with large holdings of farm acreage in the immediate Amory territory. This good Samaritan story is told of Mr. Roberts by a friend: One year when the crops had failed and there was no money for the owner of the farms or the sharecroppers, Mr. Roberts was seen on Christmas Eve morning with a roll of one dollar bills, playing the part of Santa as he made calls at the various small homes leaving the season's cheer.

The deceased was one of Amory's most prominent citizens, was a former chairman of the Board of Stewards of the local Methodist church, on which he served for more than 20 years, and a member of the Board of Trustees of the Amory Public Schools for the past 10 years. His was a life of Christian service and he left a place that will be hard to fill, in his church, his home, his town, and school. Prayer meeting isn't the same, since he leads the singing no longer.

MRS. LOUISE B. HARDEN.

There is a time for some things and a time for all things; a time for great things and a time for small things.—Cervantes.

"An old woman at a tea party said, when asked why she whittled calamus root into her tea, 'I want my tea to taste like something.'"

We know not exactly how low the least degree of obedience is, which will bring a man to heaven; but this we are quite sure of, that he who aims no higher will be sure to fall short even of that, and that he who goes farthest beyond it will be most blessed.—John Keble.

North Mississippi Conference

PERSONAL AND OTHERWISE

A new church at Lake Cormorant is practically completed under the pastorate of Rev. J. S. Maxey.

The Young People's Union of the Western section of the Corinth District, which includes Holly Springs, Oxford, Abbeville, Waterford, and Potts Camp charges, held a union meeting at Oxford September 8.

Rev. C. L. Rogers, pastor at Shaw, reports that Rev. N. D. Guerry assisted in a revival at Lytton, a rural church on this charge, which resulted in thirty-eight additions to the church by profession of faith.

Rev. W. C. McCay, who seems to be a fixture at Baldwyn, sends a renewal subscription for the Advocate and says that he hopes to send others soon. It is such faithfulness that makes a man a fixture anywhere.

Rev. James H. Felts writes us that he is still right side up and expects to be present when the Advocate Publishing Committee meets. His general health is good and, barring a minor trouble, he is himself in every way.

New parsonages are in process of erection at Lambert, Rev. Marlin McCormack, pastor; at Itta Bena where Rev. G. H. Boyles is pastor; at Amory where Rev. J. A. George is pastor; and at Weir where Rev. J. N. Humphrey is pastor.

Dr. V. C. Curtis, remits for a list of five subscriptions for the Advocate and reports that more are to follow. He adds that he has good prospects for closing out in full and that forty-five members have been added to the church this year.

Promotion Day in Oxford-University church will be conducted with two programs this year. The Children's Division at the Sunday school morning session, and the Young People with a special young people's program at the evening hour, when the young people will have charge.

We have a business note from Mrs. E. A. Collins, of Coffeeville, which contains a word we greatly appreciate. The editor knew her husband, and her son, Rev. R. I. Collins, was our good friend to the day of his translation. Bro. Collins finished his work at Vaiden and West where he was pastor of many of our relatives and friends.

Booneville church is rejoicing over the prospects of an early settlement of their church debt. Only a small balance remains to be collected and that amount is practically in sight. Booneville church, with its pastors and choice men and women, deserve commendation for the noble work wrought there during recent years. With a membership of less than five hundred this handsome church, at a cost of $60,000, has been erected and paid for and is now fully equipped. Rev. W. H. Mounger was the pastor who led in the erection of the building. Rev. J. V. Bennett, Rev. P. F. Luter, and the present pastor, Rev. W. L. Robinson, have given freely of their lives to this worthy undertaking.

NOTICE TO NORTH MISSISSIPPI CONFERENCE

I have in mind to have a group picture of the Conference meeting at New Albany taken in front of the imposing new church, or at some convenient setting, and have the picture printed in the Conference minutes of this year. If convenient to the host and officials of the Conference, and weather conditions permit, probably Friday at some hour would be the time to secure a picture of the largest number in attendance of laymen and preachers. It is believed that such a group picture will be treasured and afford much pleasure throughout the future years.

Another notice which has to do with statistical reports: Pastors will please use the same report blanks used last year. The new ones do not go into use until the 1939 Conference.

W. R. LOTT,
Editor of the Conference Journal.

EXPIRATION NOTICES

As this issue of the Advocate goes to press, we are sending postal card expiration notices to approximately twelve hundred subscribers. Should you receive such a notice, will you not send your renewal promptly? Only a few days ago we had to cut off five hundred subscribers by which we sustained a considerable loss. We take such risk in all our efforts to carry unpaid subscriptions. We wish to help every interested person to have the paper, but we cannot afford to let it get in debt, and we are doing all that we know to keep it in a solvent condition and on a sound financial basis. May we not count on you to help us by sending your renewal promptly? Our pastors can render us valuable service by urging the immediate renewal of delinquent subscriptions.

"One fearless pen is worth more to a people than a great army."

THE CHIMES IN IUKA CHURCH

The electric chimes heard from the Methodist Church, not only strike a religious chord, but also help to advertise Iuka to the outside world. Tourists stopping for gas or refreshments often hear the beautiful music of the chimes and are moved to drop in at the church. So many visitors have come in this way that a guest book is now being kept. Mrs. Ashmore reports that within the past month there have been entered more than a hundred names from thirty towns, representing twelve different states and one foreign country.

E. R. HARVEY.

ABERDEEN, MISS.

Dear Advocate: A recent summary of the situation in this District (Aberdeen District, North Mississippi Conference), made for the date of July 31, shows a gain at several points over last year's records. We have 14 more Boards of Christian Education organized; 10 more Sunday schools with 749 more scholars; also an advancement in amounts raised by the schools; church building and improvements amount to $16,197.00, which is an advancement of $9,713.00 over last year; the general financial totals amount to $70,457.00, which is a gain of $9,825.00; and one of the best reports concerns additions on profession of faith, being 366, a gain of 111 over the same period of last year. With meetings in progress and conversions being reported from these, this figure will be considerably increased.

All the pastors working faithfully are expecting to come to the end of the year happy in a number of real achievements.

Two parsonages in the Aberdeen District have been blessed with the advent of two daughters. Rev. Walter D. Smith and wife of Prairie & Strong charge welcomed Anne Miller Smith, born in the Methodist Hospital in Memphis, Tenn., July 25; Rev. J. A. George and wife are made happy by the arrival of Mary Lucia, born August 11, at their summer home near Starkville, Miss.

W. P. BUHRMAN,
Presiding Elder.

AN OPEN LETTER TO OUR FRIENDS

Since I cannot write to each of you personally in answer to your dozens of letters of sympathy and inquiry relative to the condition of my husband, Rev. W. N. Duncan, I am requesting Brother Duren to allow me to reach you through the columns of our Church organ, the New Orleans Christian Advocate.

For eight weeks Mr. Duncan has been a helpless victim of a partial stroke of paralysis in his right side. His general condition has improved. He can move his right limbs some now. His convalescence is very slow, naturally. It will be many more weeks before he can walk or use his right arm. As yet he is not able to sit up. However, in the midst of physical sufferings his conscious Christian fortitude and resignation is most marked. Often his sweet smile of hope brightens these dark days.

At the request of these good people at Ruleville and Doddsville, and with the much appreciated permission of Bishop Dobbs, our beloved presiding elder, Rev. A. T. McIlwain advises us to stay here in this comfortable parsonage home until the latter part of October. No people anywhere could be kinder, more thoughtful, more sympathetic, more generous to us in our hour of distress and need than are these Methodists of Ruleville and Doddsville. Everyone of all denominations in both places are most kind. The latter part of October we are moving to Drew. We feel we are going back home, for Mr. Duncan was pastor there for six years 1918-24, and our only child, Mrs. J. L. Maxwell, lives there.

Mrs. Maxwell and Mr. Duncan join me in gratitude to each of you for your continued visits, letters and prayers, which are veritable benedictions to us. I am,

Sincerely,
MRS. W. N. DUNCAN.

PRESIDENT SMITH AT CORINTH

Dear Advocate: Dr. M. L. Smith, newly elected president of Millsaps College, with Mrs. Smith, was our guest for last week-end, and Dr. Smith spoke at First Methodist church at the morning hour to a large congregation. Dr. Smith made a profound impression upon our people and will have their full co-operation in the great work to which he has been called.

Rev. J. D. Wroten, presiding elder of the district, also took part in the morning services.

Quite a group of young men and young women from Corinth and vicinity are students at Millsaps including, Misses Grace Cunningham and Ruth Wroten, who are seniors this year; Miss Clara Gale and Blanton Doggett (Kossuth), James Wroten and Harold Rankin.

Cordially,
E. H. CUNNINGHAM.

WILLIAM MITCHELL McINTOSH

William Mitchell McIntosh was born in Lee County, Alabama, Dec. 23, 1858. His father was a thrifty Scotch farmer, and his mother of Irish decent. He received his primary education in his native state. He entered the Methodist ministry at the age of 20, was ordained deacon by Bishop Geo. F. Pierce, at Ocala, Fla., Dec. 19, 1880, and was ordained Elder by Bishop John C. Granberry, at Atlanta, Ga., Nov. 30, 1884.

As a poor boy he entered Emory College in 1882, where he distinguised himself as a student and college leader. He was a member of the A. T. O. fraternity and a winner of several medals. He worked his way through the four years of his college course, graduating with the A. B. degree in 1886. During these years he was greatly encouraged and helped by the warm friendship of Bishop Haygood, who had great faith in the future of the struggling young preacher.

He was an ardent advocate and patron of Christian education, and a recognized leader in that field of endeavor. He served as president of Grenada Female College, and also as president of Woman's College at Oxford, Miss. In 1926 he was one of a selected number of outstanding graduates of Emory College who were called to Emory University and given the seal of Emory University approval for their college degrees. He received the honorary degree of Doctor of Divinity from Asbury College in 1928. In this same year the Evangelistic Committee of his church conferred upon him the title of "Evangelist Emeritus," in recognition of his remarkable achievement in the field of evangelism. Nearly 50,000 people having been converted in the meetings of this great crusader for moral righteousness and spiritual redemption. The heart of his messages was always the Redeeming Christ for lost sinners.

While the major portion of his very fruitful life-work was educational and evangelistic, yet as a pastor in the earlier years of his ministry in Alabama, Florida, and at West Point in the North Mississippi Conference, he developed a heart of understanding for the pastor and his work that made him a real pastor's helper. His meetings always left the pastor more strongly entrenched in the hearts of his people. From 1927 until his retirement in 1930 he served as pastor of Central Church in Columbus, where the very mention of his name is "As ointment poured forth." After his retirement he made Columbus his home until his death. All the mellow richness of his noble Christian character, ripened by long years as an ambassador of love from his Risen Lord to a needy world, filled the town with blessing and benediction. His interest in the work of the church never waned. He continued to be a regular attendant upon the services of the church, visited the sick, looked after the welfare of his pastor, and other interests of the church As his presiding elder it was a joy to have him in the congregation as we ministered to the churches. His fervent amens were a real tonic to the preacher.

On Nov 18, 1886, William McIntosh was happily married to May Richardson of Atlanta, Ga. To this union were born three daughters who survive him: Mrs. Marvin H. Brown, of Fort Worth, Tex.; Mrs. Guy Cazort, of Little Rock, Ark.; and Mrs. David Chambley, of Columbus, Miss. With the last named he made his home after the death of his good wife, who preceded him to the glory world by about three years. Sister McIntosh was not only a wonderful mother to their children, but she was a real partner in his life work. For nearly 50 years they walked and worked together in the Master's kingdom. On Feb. 13, 1935, this noble, consecrated partner slipped away and left him lonely, but not disconsolate nor cast down. His face was toward the meeting place over there.

In no place did the fine texture of Bro. McIntosh's Christian character shine in such radiant beauty as in his home circle. Here he was priest, father, friend, and loving companion. Gentle, gallant, thoughtful and careful of the interests of each member of his household, he did not allow the crushing cares of great evangelistic campaigns to dim the glow of filial affection about his hearth-stone. How he reveled in the fellowship of this inner shrine when the big campaigns were over.

The memory of this great, good man is a priceless legacy to the countless thousands who knew him and loved him. For to know him was to love him. By any measurement he was a great preacher. He was a master of assemblies. His crystal sincerity and positive convictions about the great fundamentals of life and death compelled attention and respect. His earnest denunciation of sin that flamed like the wrath of God was shot through with such manifest and deep, passionate love for the souls of men that his messages were well nigh irresistible. His fine sense of humor and keen Irish wit feathered the arrows home to the heart.

There was nothing of the narrow partisan in William McIntosh. To him every preacher was a brother beloved. His heart was full of an all embracing love. It was the privilege of this writer to visit him often during his last days. What a benediction it was to feel the warmth of his undying love for God and his brethren, and to see the light of the eternities kindle in his face as he neared the gate of the eelestial city. One could not be mean, or little or selfish in his presence.

On January 21, 1938, William Mitchell McIntosh quietly slipped through the twilight of a long and useful earthly pilgrimage into the dawn of an eternal fellowship with God and the redeemed hosts of heaven; where thousands whom he had taught the way of life welcomed the weary pilgrim home.

After a brief service in Central Church, conducted by this scribe and his pastor, Rev. W. N. Dodds, we laid his tired body to rest beside his faithful companion under a bank of fragrant flowers. A host

(Continued on page 15)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CRURCH SCHOOL LESSON SEPTEMBER 18

By Dr. J. R. Countiss

JONATHAN: COURAGEOUS FRIENDSHIP

Golden Text: "A friend loveth at all times." (Prov. 17: 17.)

(I Sam. 20: 4-17 printed.)

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Capacity for friendship is a fair measure of a man's nobility. Those who are weak, little, jealous, selfishly ambitious, lacking in loyalty are incapable of great friendships. Great friendship is based on strength, courage, magnanimity, willingness to sacrifice as need may arise. All these qualities were found in both Jonathan and David, and theirs was a case of friendship at first sight. As Jonathan, eldest son of Saul, warrior prince and heir to the throne, heard the shepherd lad recount the story of his heroic exploit in destroying the giant enemy of his people, "the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."

Credit for the beginning of this immortal friendship must be given to Jonathan, whose character was even more royal than his blood. Had he been a snob, he would have scorned association with the rustic shepherd. Had he been small and selfish, his heart would have flamed with the jealousy that burned in his father, Saul. He saw in David not an enemy but an ally, not a rival but a friend. Had David been mean of spirit, he would have regarded the genial advances of Jonathan as mere condescension, a bit of stage play to salve the feelings of an inferior, but his acceptance of the proffered friendship was as hearty, as genuine, as noble as the offer. Friendship takes no account of position or rank. It is the fellowship of kindred spirits, a priceless jewel that disintegrates the moment commercial value is felt or hinted.

Kinship is of the flesh, friendship of the spirit, and the twain are not always one. Saul and Jonathan were kin; David and Jonathan were friends. The intimacy between the two friends was far deeper than that between the father and son. It should not be so, but many a household is wrecked because our kin are not our kind, because our family are not our friends. As friendship is above kinship, it is far superior to partnership. Friendship is always unselfish, while partnership depends solely on community of interest, and may be sordidly selfish, solely commercial or political, or even brutally criminal, the stage all set for a betrayal as soon as selfish interests clash.

The friendship of David and Jonathan was a tested friendship. Its every moment glowed in the fires of sacrifice. Jonathan preferred a friend to a throne. He chose loyalty to a true and noble friend rather than to a false and treacherous—murderous—father. Such a choice is not easy. David again and again risked his life for the kingdom of his enemy Saul, and was constantly urged by his followers to rebellion, and even to murder his king, the father of his friend. Theirs was no friendship of the snug and placid harbor, but a friendship of boisterous waves and stormy seas. It withstood the severest tests men may undergo.

Our age is not conducive to friendship. It is too crowded, too hurried and harried. We have many acquaintances, but perhaps few friends. Midas made a fortune, David made a friend. Which was richer? Which chose the better part? Men reap as they sow. We cannot reap where we do not cultivate. Who would have friends must show himself friendly. Friendship takes time, thought, care, courage, faith, character. It is not a lush weed growing wild in miasmatic swamps of selfishness, but a beautiful lily responsive to the nurture of loving care, and of far more value than any hoard of gold or fame and power of position. A worthy friendship is not exhausting but enriching. Both Jonathan and David were greater because they were friends. We are known by the friends we make. Abraham is remembered because he was the friend of God.

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THE BLACK COBRA

Snakes, like men, run up and down the whole scale of good and bad. Of all the bad snakes, however, the black cobra seems to head the list for genuine capacity for harm. He has been called the "most diabolical member of the snake family." Of course, there is nothing diabolical about him, for whatever he does, he does because "he's born that way."

Wherever this snake is found it is reported that the spray of his venomous saliva, which he can throw as far as eight feet, will produce instantaneous blindness when striking the eyes of man. Sometimes this blindness is permanent, sometimes it lasts but a day or two.

Here is a fine illustration of the slanderer who goes about blinding people by "spitting" the venom of slander and falsehood into the intellectual eyes of those he knows till they are either permanently blinded to the truth or, at least, so seriously incapacitated for seeing that they never see straight again.

—Our Dumb Animals.

AUSTRALIA'S FAMOUS LYRE-BIRD

By Ewen K. Patterson

The lyre-bird of Australia ranks among the living wonders of the world. A master ministrel and mimic, it is a unique bird found nowhere else in the world in a wild state. Also known as the "Native Pheasant," it is a handsome pheasant-like bird, and is called lyre-bird because of the lyre-shape of its wonderful tail.

It is the only bird of its kind in the world, and is the sole survivor of a very ancient race of birds, having a primitive characteristic — certain small bones around the eyes. These bones are found in only a few other species of birds, all descended from ancient prehistoric types.

Many noted naturalists have described the lyre-bird as the finest feathered minstrel in the world. Invariably, too, when singing the bird dances, performing delightful rhythmic movements. During this "dance" the bird's wonderful tail is displayed in all its glory. The usual performance is for the bird to swing its tail forward over its head, spreading the ornamental lyre-feathers out wide, and rapidly vibrating the filmy feathers between the plumes until they become misty in appearance. Because of the shyness of the birds, it is not often that a bird is seen "dancing," but its powerful, clear song can usually be heard a half a mile or more away.

The bird is a glorious singer, and its powers of mimicry are remarkable. It can mimic to perfection the songs of other birds, the barking of dogs, the ring of an axe, and other bush noises. and usually when singing it runs through a repertoire containing a number of songs in one glorious symphony.

Although in the early days many lyre-birds were shot for their beautiful tails, they are now closely protected by law, and so popular have they become in Australia that talking pictures have even been made of their singing, while often they are heard on the radio—microphones being placed in their haunts.

The birds build their nests either on the ground or in trees. The nest is a rounded bulky affair constructed of sticks, twigs, etc., and lined with mosses, feathers, etc. Only one egg is laid by the female each season. The period of incubation is long, extending over five weeks or more, and the young bird remains in the nest until it is from five to seven weeks old.

At birth the baby bird is by no means a beautiful thing—at least to human eyes. Its feathering is scanty; on its head is a tuft of loose, long down, while its legs and feet are huge in proportion to the body. Yet this odd-looking chick is an "ugly duckling" destined to become a handsome bird with the most wonderful tail, and destined also to be a vocal artist unrivaled at mimicry.

Invariably the lyre-bird does its singing and dancing on a specially-prepared mound in the forest. Using its powerful feet, the bird clears a roughly circular space, raking away sticks, twigs and leaves. Then the ground is scratched up, and a "concert platform" about a yard or more square is formed. Sometimes as many as a dozen or more of these mounds are seen around the birds' nesting-places, but although all the mounds are used, at times, usually one is a favorite, where the owner does more singing and dancing than on any of the others.

—Our Dumb Animals.

ANT FUNERALS

An ant funeral is not uncommon in many ant communities. That they venerate their dead and observe funeral rites has been proved by actual observation. They go about this business of burying their dead in an orderly fashion. They have been known to form processions and march by twos, a dead body being carried by two; at intervals the two laden ants stopping to be relieved of their burden by the two walking next in line. A procession of this kind is sometimes followed by an irregular body of ants. Upon reaching the spot selected as a burial ground, they immediately begin digging holes in the ground, into each of which an ant is laid. All graves are filled before the return home is made.

—C. H. K., in Our Dumb Animals.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

2631 Prytania Street, New Orleans, La.

How anxiously we await news of our missionaries in China! A letter from Miss Ava Morton, written several months ago, has recently come to Louisiana friends. Miss Morton, a Louisiana girl and a graduate nurse, has served for a number of years in our hospital in Huchow. Dr. Fred P. Manget is the superintendent of that hospital and has given twenty-eight years of service there. The hearts of Dr. Manget and his staff of workers have been heavy because it was necessary to evacuate. The great missionary doctor has made several attempts to reopen the hospital, taking great personal risks, but to no avail. The following is a portion of Miss Ava's most interesting letter:

"Perhaps some of you have not heard from me directly since I left the United States; therefore, I'll give a brief sketch of my time and activities. I had an interesting trip alone through England, three Scandinavian countries, and Siberia. I was to sail by Russian boat from Vladivostok to Shanghai on the never-to-be-forgotten Friday, August 13, 1937. As you may imagine, the boat never did sail, and I waited there eight days for a Japanese boat to take me to Japan, the only way out available. Then I had seven weeks of uncertain and uneasy waiting in Japan before sailing on October 13 for Shanghai. I arrived there October 16 and waited until October 25 for an opportunity to come interior. As you know, I was supposed to go to Soochow, but that was impossible and Huchow seemed to have prospects of safety; therefore, it was decided that I go there where I had spent my first term in China. I went by private conveyance at night to prevent being bombed. Since we had much tire trouble it was about 8:00 a. m., October 26, before we arrived in Huchow, being on the road all night. My joy in being back in my beloved Huchow with a prospect of being settled for a time was great but short-lived, because the Japanese soon took Shanghai and then soon afterward broke in at Hanchow Bay. Then the war clouds began to thicken fast and heavily around Huchow, which was being prepared as a third line of defense. We soon realized that we must get out and the problems of evacuating our 200 patients and finding a place to go were no easy ones, but distressing and heart-breaking, since so many patients had come from occupied areas and therefore had no homes and hence no place to go. Another problem was lack of means of both transportation and communication, and therefore the inability to find a place for our unit. If space permitted, I could tell you many interesting things of our trip from Huchow to Hangchow on November 18, 1937, for the first group to come was composed of 36 women (nurses and doctors) in an open army truck which, when a little more than half way, had a blow-out with no means of repair nearer than Hangchow, about one and a half hours' travel. We walked six miles, mostly after dark, while we waited for our business manager, who was fortunate to be picked up by a passing car, to go to Hangchow and come back with another truck. The only seats we had in the truck were rolls of bedding and baggage. We made the three hours' trip in about seven hours. At the time we had no idea of being able to remain in Hangchow, but after two days of investigating, discussing, and praying, it was decided for us to help this British Hospital care for the wounded soldiers who had been put into an adjoining Government School, which we have used as a hospital. Part of our group went on to other places, leaving about 60 here to care for some 600 severely wounded soldiers. Did we work! We first had to fit up an operating room and then we began to operate from 10 a.m. to about 7 p. m., doing 12 to 15 horrible operations daily. When I call to mind some of the sights I saw in that room, it seems like an unbelievable nightmare. We worked very hard for about a month, getting hundreds of soldiers in shape to be hurried north before the coming of the Japanese, but we still had about 300 when they came and they are still on our hands, most of them well (but many, many with one arm or leg missing), and as happy as prisoners could be, under the circumstances. Therefore, we are not doing much hospital work the last few months, but are doing much teaching and training. We have also done much refugee work, holding clinics, inspecting, delousing, and cleaning up the crowded camps."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15 St., Meridian, Miss.

The Conference Secretary announces that no programs will be prepared for the fourth quarter's Zone meetings.

She is suggesting that the Zone leaders, in cooperation with their District Secretary, have a program on the new Handbook and an Officer's Training Day wherever possible.

Should the District Secretary be planning a District-wide Officers Training Day, each Zone leader shall be responsible for her own program for this quarter, if she wants a Zone meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Week of Prayer

Don't you like to make your plans early? I do. So let us pause just a moment to look ahead and begin to formulate Week of Prayer plans. This should be the high point in our year's work from every standpoint. It brings us information, inspiration, spiritual enrichment, and an opportunity to extend our own usefulness to the "uttermost parts" as well as at home. The Spiritual Life Group and the Program Committee should work together for best results.

1. Study the literature carefully and prayerfully with the needs of the local group in mind.

2. Plan exact procedure, whether you will have a three day program with one hour each day or all day meeting. If all day, have a brief recess for simple food at noon and no social features. This meeting should partake of the Retreat features.

3. Have posters, church and newspaper publicity that public may know exactly what you are doing. Explain fields to be studied and specific needs to be met. (Study World Outlook, Week of Prayer Material, and Bulletins for information.)

4. Secure Gift Boxes from Literature Headquarters and give them out at least a month in advance. Be sure each person will be able to give both prayer and offering understandingly and sympathetically. Let us pray for the work and the workers as we give to meet their needs.

5. Have Week of Prayer at time planned by Council if at all possible. There is value in this "togetherness."

6. When time arrives, have meeting place ready and comfortable beforehand. Have leaders prepared to use the fine material prayerfully and carefully.

If these plans are carried through, I believe you will have a real heart warming experience in your local group. Again I say, this should be the high point of your year's work. You will find individuals and groups enriched spiritually, and through your offering you will stand on "other shores" and in "new places" in the Heavenly Kingdom.

Will you put the Week of Prayer on your prayer list now and pray with me at your Quiet Hour for an enriching experience in our Conference and on the fields as we observe the Week of Prayer?

I would like to hear from each auxiliary as you make and carry through your plans.

MRS. W. H. RATLIFF.

In Memoriam

IN MEMORIAM—MRS. IDA SADLER FRASER

Mrs. Ida Sadler Fraser was born May 16, 1864, at Pearl River, St. Tammany Parish, and died August 3, 1938, Ruston, Louisiana. She was the daughter of Francis W. and Loretta Crary Sadler, pioneer Methodists who helped to found one of the earliest Methodist churches in the State. Her parents maintained a devout Christian home in which she and her two sisters, Mrs. J. C. H. McKinney, deceased, and Mrs. Hattie Crockett, of Ruston, were reared to love and serve their church.

She was married to Mr. Fraser in her early womanhood and to this union were born six children, three of whom died in infancy. Three sons, Roy, Reginald and Rodney, survive her and are respected citizens of their communities.

Mrs. Fraser was during the last four years of her life totally blind. She was cared for devotedly by her sons, and nursed personally by her sister, Mrs. Crocket, who gave her entire life toward the care of this beloved invalid.

Funeral services were conducted by her pastor, assisted by the Rev. N. E. Joyner, a beloved friend of the family.

As her pastor and friend, may I pay tribute to her as one of the most lovable Christians I have ever known. During her years of blindness she was a patient sufferer, cheerful and happy-natured. I felt always after a visit with her that she had done much for me through her optimism, her interest in everything concerning the Church, and her keen sense of humor. She was a great Christian in her simple faith, great in her suffering, in her motherhood, in her friendships and in her deep love for her church and her Christ.

GUY M. HICKS.

IN MEMORIAM—MRS MOLLIE HONSON TURRENTINE

Mrs. Mollie Honson Turrentine, member of one of Ruston's pioneer families, died recently at her home in Ruston after a long period of ill health. She was seventy-seven years of age at the time of her death. Funeral services were conducted by the Rev. Louis Hoffpauir.

Mrs. Turrentine was born at Atlanta, Arkansas, February 28, 1859; was married to Mr. Turrentine December 30, 1879. Together they made their home in Ruston until his death several years ago. She is survived by four daughters, Mrs. Brice Jackson, El Paso, Texas; Mrs. John Garrison, Little Rock, Ark.; Mrs. Joe Conger, Monroe, La.; and Mrs. Lena Lawler, Ruston.

As pastor and personal friend, I found Mrs. Turrentine a devout Christian, who endured years of invalidism in such a way that her example constantly inspired family and friends to higher and finer living. She was for a long time in great pain, yet suffered with patient and gentle endurance. Although bed-ridden, she continued her deep interest in loved one's, friends, church and community. She kept alive to the interest of all and lived fully through the lives of others. Her faith was as beautiful as any I have ever seen, as was her belief in the everlasting mercy and goodness of God. Her thoughtfulness and gentle patience were a constant inspiration to her pastor, who can do no other than cherish her memory always.

GUY M. HICKS.

A VETERAN SOLDIER DEPARTED

Dear Dr. Duren: Thursday evening of the first day of this month, when the news reached the city of Crystal Springs, that Major General J. L. Gray, of Mount Olive, had responded to the final call of the Master, the hearts of his friends and relatives were made sad.

A few days less than a month before, he had retired as commander-in-chief of the United Conferedate veterans of Mississippi. He was buried Friday, at 4 p. m., from the Methodist Church in Mount Olive, of which he was a member for many years. The great concourse of people and the abundance of beautiful flowers revealed the high esteem in which he was held by those who knew him.

He entered the service of the Confederate army in June, 1861, as a member of the First Mississippi Battery, and served under the leadership of the great Bedford Forest in Company E, First Mississippi Regulars. He was captured twice during the war but when the close came he was at his post doing his part in the cause of his country. On Nov. 20, he celebrated his ninty-second birthday and this leaves only one veteran of the lost cause in his home country, one who is ninety-five.

Major Gray was born in Monticello and lived there until 1901, then moved to Mount Olive, where he entered into business.

The funeral services were conducted in the church of which he was a member, by Bro. W. M. Williams of Magee, the pastor being absent, assisted by Bro. G. P. McKeowen of Magee, the writer of these notes and the pastor of the Baptist church of the town of Mount Olive.

The real contribution one makes to social welfare is measured by the family he leaves to serve one's country. The father's mantle has fallen upon those he left and they will carry onward the cause to which his life was devoted. His wife and six children, supplemented by fifteen grandchildren, will, as their time comes, take their places as builders of the country and widen the sphere of his influence.

Special mention is made of Bro. J. E. Gray, the pastor of our church at Port Gibson, a friend of God, a lover of men, who counts it the highest and greatest privilege of life to do his part to make this a better world to live in. He is a preacher of the Gospel, and lives the gospel he preaches; and is gifted with the spirit and mind of a shepherd to the flock committed to his care.

Surely this good man now lives among the saints now that he is counted and lives with the BLESSED DEAD. What wonderful and marvelous changes come as we pass through the gates into the house prepared by the Lamb.

"He is not dead but hast just gone a few
steps ahead;
And some day you will overtake this
friend you thought was dead."

W. H. SAUNDERS.

WILLIAM MITCHELL McINTOSH

(Continued from page 11)

of friends, among them many of his ministerial brethren, turned away with a holy sadness in their hearts that lifts one a little nearer heaven and makes all the world seem a-kin. A beckoning smile lingers that makes us more courageous. We shall see him again, where we never say "Goodbye."

L. P. WASSON.

MESSAGE FROM BOYCE

Dear Dr. Duren: I will be so happy if you will permit me space in the September 15th (my birthday) issue of your great paper. The Advocate holds a warm place in my heart, for it has been a wonderful help to me. I am always anxiously looking forward to its arrival. Thursday has been set apart from the rest of the week days for it brings me so much joy and comfort. May God bless you as you carry on your great work.

May God bless our pastor, Rev. Chas. W. Lahey, who is laboring so faithfully and patiently to bring us into closer fellowship with God. He is planning in the near future to begin a series of special prayer meetings in the homes of his charge. Wednesdays are to be set aside as special days of prayer. The prayers of all God's people will be deeply appreciated. It is our heartfelt prayer that this will lead to a great revival, for we need an awakening to the spiritual condition of our church.

Let us heed God's cry, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." (Isa. 52:1).

Sincerely,
VIVIAN E. TERRELL.

"The time is on us to contend once more very earnestly for the faith delivered to the saints."

HOW A PREACHER CAN GET PROMOTED

Most people like promotion. They want better incomes and what are considered better positions. Recently this writer contacted a young man who is working in a bank. He remarked to the young man that he had not seen him lately. The young man replied that he had been promoted twice and that his office is now in a different location in the building. His face glowed with pleasure as he spoke of the promotions which had come to him.

Through years of observation, over a rather wide territory and including a great many preachers, we have seen many change from one field to another of larger importance. Others have not obtained much promotion, but have remained about the same through the years from young manhood to middle life and even later.

The desire for promotion is legitimate and proper. It should be in the heart of every man, no matter what his calling or occupation. Every man should desire to have a better position tomorrow and do a better work than today. Ambition leads to wrong conduct many times, but it also leads to worthy endeavor and right conduct many other times. It is perfectly proper for any preacher to desire promotions.

It is surprising how many have erroneous views concerning how to get promotion. Some think that it is obtained almost entirely by getting the personal help of influential men. Others think that it is obtained by getting diplomas from colleges, universities or seminaries. The real and only reliable basis for promotion is merit in character, diligence in work and ability in management. There is no permanent success without real merit. It is surprising how many young preachers with keen minds and good talents succeed remarkably well for awhile and then their careers collapse, because they do not have genuine merit of character. If a preacher is weak in his moral purpose and lacking in his character, the day of his calamity will come. He may gather around him any number of friends, but the day when he will disappoint them is right out yonder in the future. Destruction will come upon him if he is unworthy in his soul. Every preacher ought to read Paul's letters to Tiomthy every month and earnestly pray God to give him the stability of character urged by the Apostle upon his "son in the faith."

Hard work is essential to genuine promotion. In a large per cent of cases a pastor can build up his church so that it will give him from year to year all the promotion which he should desire. There is a pastor in Dallas who began some years ago with a small church. He has diligently worked at building up the membership and the work of that church until now it is a far better church than it was when he was elected pastor of it. Charles H. Spurgeon had such an experience when he went to the church in London. It had run down until it was not a very desirable pastorate. Under his leadership it became famous throughout the world and will be famous for all time. George W. Truett has been similarly promoted in the First Baptist Church of Dallas. Dr. Wallace Bassett and the Cliff Temple Church furnish a fine example of such promotion. It is probable that 50 per cent of all Baptist pastors could stay where they are now and work out enough promotion to satisfy any reasonable, religious man.

When any preacher depends upon boosting by others for his promotion he is making a fatal mistake. Some think that "denominational leaders" place pastors in desirable positions. The fact is, that denominational leaders do have influence. They would not occupy the positions they have if they had not lived and labored so as to merit confidence and influence, but no denominational leader, nor all of them put together can boost any man to very much success unless he has the elements of success in him and labors diligently, earnestly, and conscientiously, month by month and year by year, to build up his field.

To get real promotion there are two who ought to be in close partnership—the preacher and God. God will do His part, and if the preacher will do his part diligently, his heart will be satisfied with the results, whether he gets promotions or not.

To be useful is more important than to occupy a high position. The pastor of a church in the country, village, or city, who does his duty and feels in his heart that God approves his course is a successful pastor. The evangelist who closes each day realizing that the day was faithfully, earnestly and conscientiously spent will have joy in the results obtained whatever they may be. The whole effort of preachers of the gospel wherever they may labor, or in whatever department of activity they may spend their time, should be to build up and carry forward the work of the Lord Jesus Christ and let promotions come normally as results of merit and labor faithfully performed.—Baptist Standard.

Dr. Clifford P. Morehouse, editor of the **Living Church**, recently made this statement: "In many parts of the world it is as dangerous to live and worship as a Christian as it was in the days of the catacombs. The signs point to darker days ahead."—Methodist Protestant Recorder.

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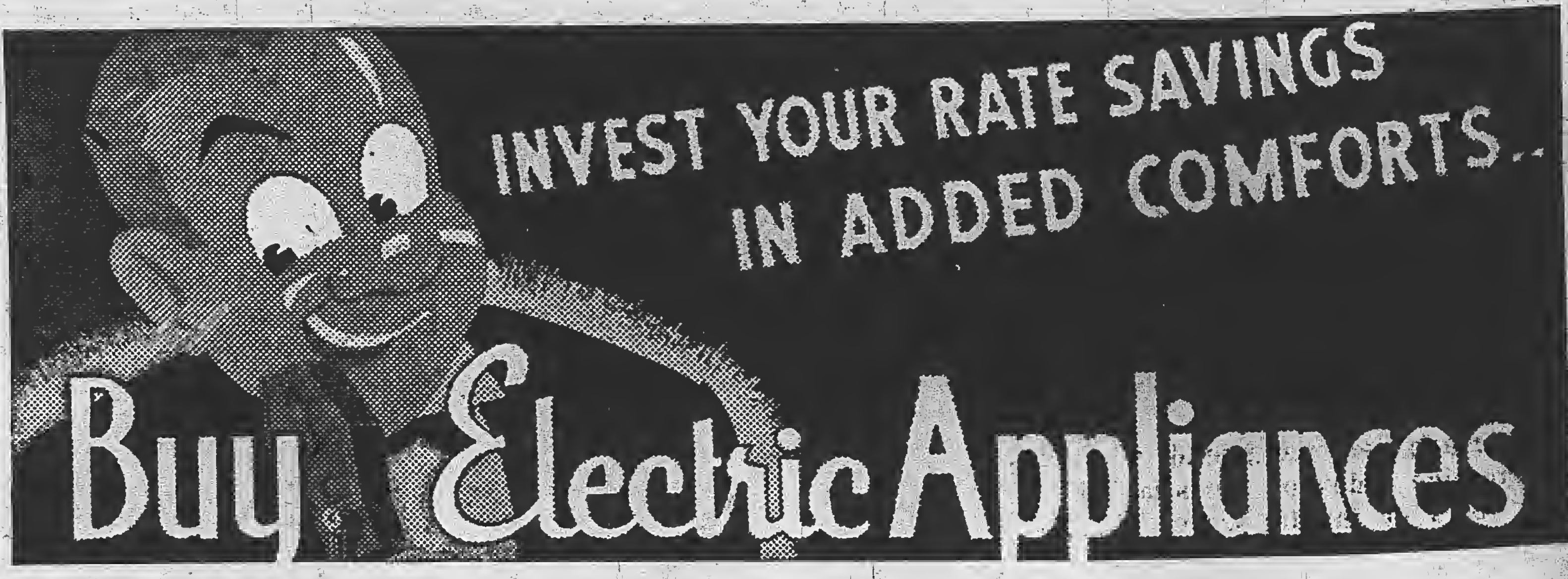


New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

It was that personal experience of Christ's saving grace that fired Luther's soul and touched his lips, and turned the monk into a prophet, and gave him such a mighty Gospel that it liberated and regenerated half of Europe.

—Rev. J. D. Jones.

THE PRAYER-ROOM TODAY

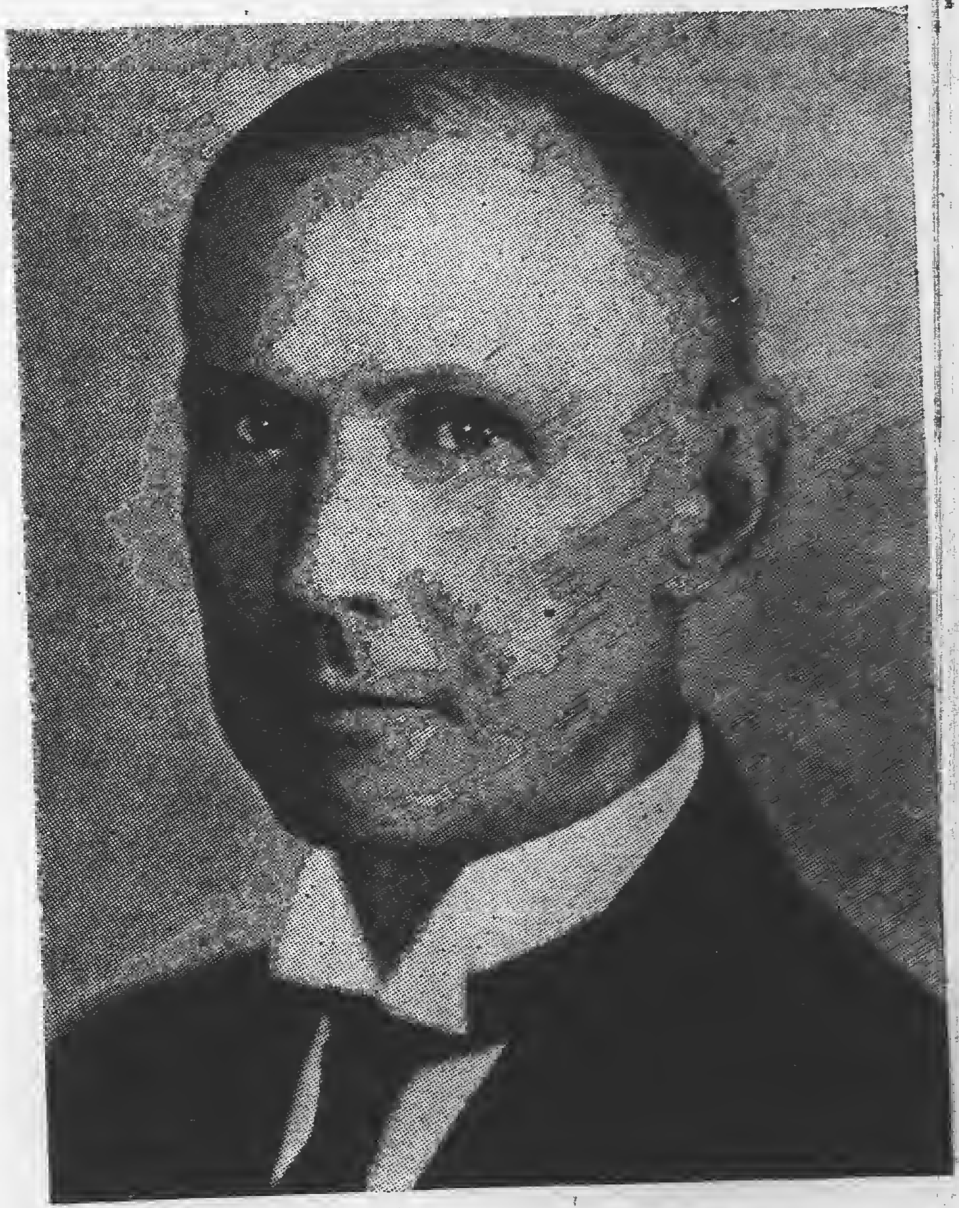
"Lord Jesus, who didst stretch out thine arms of love on the hard wood of the Cross, that all men might come within the reach of thy saving embrace, clothe us in thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know not thee to the knowledge and love of thee, who with the Father and the Holy Ghost livest and reignest for ever."

—Author Unknown.

Vol. 85. No. 38.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 22, 1938

BISHOP HOYT M. DOBBS



His illness is the occasion of sincere regret on the part of a host of friends in Mississippi and Louisiana. A card from the Bishop indicates that he is already feeling better.

Wallet of the Week

ALEXANDER MACLAREN, the renowned Scotch preacher, said: "A man has no right to call himself a Christian unless the virtues of Christianity are in his life. I do not ask for degree, but I do ask that they be there. If you have a plant in a pot that for ten years through summer and winter, sunshine and cloud, rain and shine, has never put out a leaf or shown the least symptoms of life, what reason have you to believe that it is alive at all? It looks uncommonly like a bit of dead stick."

* * *

WILLIAM OF ORANGE, the man who gave religious liberty to the Netherlands, is said to have married a Sister of Mercy, nurse of Admiral Coligny, who was herself converted by the tract that changed the life of the Admiral. She fled from France to the Palatinate where she met a young Hollander, who afterward became William of Orange. As his wife, her influence is said to have been felt throughout all Europe. "Behold how great a matter a little fire kindleth."

* * *

THE NUMBER IN ARMY TRAINING in the United States is reported to have reached an all peace-time peak during this year. It is estimated that seven hundred thousand Americans are receiving military training under officers of the regular army. This total includes the regular army, citizen's camps, the National Guard, R. O. T. C., and organized reserves. In addition to these are the navy, the marine corps, the coast guard, and other military units not under the supervision of the Federal Government.

* * *

THE LIBRARY OF CONGRESS will open its new five-story annex in October. The new building covers practically two entire blocks, it will double the capacity of the Library, and its cost was nine million dollars. The third floor of the building will be occupied with the exhaustive card-index, and the fifth floor will be devoted to students doing research work. There will be one hundred and seventy-two individual study rooms where research may be done without the distractions of passing throngs in such a library.

THE TRAIL OF SARGON, the Assyrian king who captured Syria and destroyed the northern kingdom of Israel, has been picked up by archaeologists working in Syria. In the excavations of the city of Hamath, they have reached the remains of the city which Sargon captured and burned in 720 B. C. A number of basalt sculptures were found which showed the eclectic type of Syrian art, and other evidences of the trail have been found in excavations further north.

* * *

THE DEEPEST DOWN RANCH in the world is said to be in Arizona. It is the picturesquely located Phantom Ranch at the bottom of the Grand Canyon. It is situated in the valley of the Colorado River, a vertical mile below the rim of the canyon, and the trail that leads down to the ranch is more than seven miles long. It is just a part of the picturesqueness of the land of the Navajos where the day ends and where is heard the patter of pilgrim feet in endless procession.

* * *

A CHRISTIAN BASILICA, or church, has been unearthed on the site of St. Paul's overnight sojourn on the island of Samothrace. The find was made by a New York University archaeological expedition. An extensive cemetery was found which contained graves of the second and first centuries B. C., a life-sized female statue of the fifth century B. C., and inscriptions which throw new light on the mysteries of the Cabeiri, a pre-Christian religious cult to which Herodotus, Aristophanes and Alexander the Great are supposed to have belonged.

* * *

THE POPULATION OF AFRICA, according to the statistics of the Year Book of the League of Nations, is one hundred and fifty-one million two hundred thousand. The figures for Ethiopia, Liberia, and Spanish Morocco are admittedly "hypothetical." Even in countries like Egypt and Algeria, where there has been an oversight of such powers as England and France, there is such a mixture of people as to make extremely difficult an accurate census, and the situation must be infinitely worse in the vast interior occupied by native tribes.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP DOBBS ILL

The illness of Bishop Hoyt M. Dobbs is an occasion of sorrow to many devoted friends throughout the Church. His condition is not, however, such as has been indicated in some unauthorized publicity and there is no occasion for his friends to become alarmed. Following an attack of summer flu, his strenuous program of work so taxed his vital forces as to make his convalescence less rapid than it should have been. The time had come, therefore, when he must recognize the impairment of his health, or serious consequences might result. At the insistence of his physician, he has gone to a sanitarium for absolute rest and treatment, with the assurance that within three or four months he should be back at his post of duty.

In the approaching Conferences, Bishop Dobbs will have the assistance of Bishop U. V. W. Darlington in holding the two Conferences in Mississippi, and Bishop Paul B. Kern has been asked to assist him in holding the Memphis Conference. During the coming weeks the fervent prayers of many Methodists throughout the Southland will be joined for the recovery of this noble, worthy and self-sacrificing servant of the Church.

STIRRING THE EMBERS OF YESTERDAY

In recent months we have observed with deep concern and profound sorrow a revival of sectional feelings which we had hoped were buried forever. The agitation in favor of an anti-lynching measure, however well-meant the thought, was definitely a stirring of smoldering embers which we believe might have been left alone without damaging the interests of those most deeply concerned. This inflammatory agitation was followed by other forms of criticism and political activity not calculated to allay the feelings of those of the South who were made to feel that there was a bargaining with their political enemies. This effort at political invasion in the State of John C. Calhoun and Wade Hampton has resulted in the resurrection of the "redshirt" of "carpetbag" days and has unnecessarily aroused feelings of race antagonism calculated to reopen the political issues of a hundred years ago. Headlines in the daily press announce that the Ku-Klux march again in Florida. Saddest of all, the Methodist Church, in what should be the day of its deepest consecration, begins to experience a revival of sectional prejudice which was responsible for the ugliest chapter in the ecclesiastical history of the New World.

So far as the Church is concerned, it may be in a measure the victim of an agitation which it did not originate, but it is, nevertheless, making its own contribution to an unwholesome situation. The political upheaval furnished a new text for those who feel very deeply in their opposition to the Plan of Union. But we are not thinking so much of those who capitalize a political situation in their opposition to church union as we are thinking of the unwisdom of some who seem to be taking a larger share of responsibility for directing affairs than is their right. We are thinking of the unfortunate publicity which creates suspicion of our leaders, goes out of its way to take a fling at those with whom it does not agree, or strikes a patriarchal and condescending pose and assumes to counsel those of the outer circle. We have definite instances in mind which we believe are making for discontent and causing criticism for which no apology can be offered. It is no time to stir the embers of yesterday.

"SELF-SATISFIED RELIGIOUS MEDIOCRITY"

We ran across this rather startling phrase in one of the exchanges which reached our desk last week. It was quoted from a prayer that God might save us "from self-satisfied religious mediocrity." Then followed the observation: "We wonder if he(the author) has not laid his finger on one of the things that are wrong with a goodly portion of the Church." In that same connection we wonder if too many of us, laymen and preachers alike, are really seeking to fulfill the implications of redeemed personality in the service which we undertake. The necessity for using pressure indicates that some have lost the spontaneity of spirit which was such an important factor in the building of the Methodist Church. We have sometimes felt that some ministers react to their sacred responsibility as though it were just another task, to content themselves with a response to official emphasis and to the routine of a program of work. Do we not think almost automatically of benevolences in full, a creditable number of accessions, a conventional outline for the church year, and "what shall we have therefore?" Surely we need to ponder seriously our attitude toward our work that our leadership may not become sterile and formal, a "self-satisfied religious mediocrity," but more particularly that each of us may show himself "approved unto God, a workman that needeth not to be ashamed." Every minister needs an active sermon-building conscience as much as he does a program-promoting record. No stunt nor unctuous platitude will be accepted as a substitute for spiritual food, nor can such replace a desperate earnestness touching duty.

A CHANGE OF FRONT

Some time ago public school teachers were in something of an uproar on account of the "loyalty oath" proposed in certain localities. We sympathized with their independence of spirit—even with their belligerence. But now, when there appears to be a chance to participate in the distribution of a few millions of tax money, many of those who sturdily resisted the invasion of their personal liberties appear to be ready to reverse their field completely. They seem to be ready to surrender, not only their personal liberties, but even the whole system of public education and the time-honored principle of the separation of church and state as well. This right-about face would seem to justify that biting line of Tennyson: "The jingle of the guinea helps the hurt that Honour feels."

The bill, S. 419, does not embody the suggestion of the President's Commission that "parochial schools" share in the distribution, but the insertion of that feature as an amendment is an easy possibilty. We regard the measure as bad because of its stupendous waste and because of its purse-string control of public education, even if the "parochial school" suggestion should never be incorporated in it. Too many of us are willing to be made the wards of government, even at the cost of that independence of character which, in the short period of a century and a half, has made the United States one of the great world powers.

Editorial Miscellany

By Dr. H. T. Carley

A DAY OFF

Once in awhile—not often—I take a day off to go fishing. Yesterday was such a day.

The three requisites of a good fishing trip are a good place to go, good weather, and plenty of the right kind of bait.

We are fortunate enough to have on "Hopewell" a pretty good place—at times. There is plenty of water in it, crystal-clear; the roads to it are not very good and it is hard to reach—but not too hard; the fish are there—black bass, bream, goggle-eye, grinnel; also snakes, turtles, and bullfrogs. Sometimes the fish will bite—sometimes they won't.

The weather was all that could be desired. Of course it was hot—"hot as blue blazes;" but the lake is in the woods, and the shade tempers the sun—also makes it nice for the mosquitoes. (I almost forgot the mosquitoes!) What breeze there was came from the right direction, fulfilling Izaak Walton's pious wish for the reader of **The Compleat Angler**, "that if he be an honest angler, the east wind may never blow when he goes a-fishing."

We had plenty of bait—a big can of earthworms that Harrison had digged in a cool, moist place alongside the back hedge. There is considerable difference of opinion as to the best bait for all-around fishing. Some people set great store by roaches; some like young wasps; catalpa worms and grubworms have their advocates; grasshoppers are the choice of others. I vote for earthworms.

As we approached the lake, a turtle slipped off a log. As we have remarked before, a mud-turtle has the simplest—and, perhaps, the profoundest philosophy of life yet evolved. He sits on a log and enjoys a calm existence till disturbed—and then he ducks! Only this is to be remarked: the mud-turtle is today what he was a thousand years ago. The status quo seems to have suited him perfectly. But who knows what goes on in the mind of a mud-turtle?

We have a good boat in the lake; so I fished from that yesterday. It is a real pleasure to paddle a skiff around in a beautiful lake, looking for the good fishing places. One of the pleasures yesterday was scaring up a flock of wood ducks—called "squealers" hereabouts—said to be the most beautiful birds in America, on which there is no open season. A good many of them stay on the lake. We saw several other kinds of waterfowl.

But the most interesting discovery was an alligator den. We were not sure there were alligators in the lake, though we thought there ought to be—it is an ideal place for them. Now we know. The den was in the hollow of an uprooted cypress stump. We could see where the brute had been sliding in and out, and we saw his tracks; but we didn't see the alligator.

So we fished a good part of the day, and had a wonderful time. We finally got home, "tired, but happy," as the saying is.

What did we catch? The fish were not biting yesterday.

FROM CZECHOSLOVAKIA TO CHINA

By Bishop Arthur J. Moore

However much these two countries may vary they are alike just now in the fear of war overshadowing their people. To travel from one to the other as I am doing, is only to move from one area of distress to another. The language, dress, and customs may differ, but the people are alike in their love of country and a united purpose to defend their land against a foreign invasion.

Since the annexation of Austria by Germany, Czechoslovakia has come to the forefront of world-wide interest as the nation most vitally affected by the spread of the Nazi—Dictatorship. This is due to two causes: First, more than half of its 2,554 miles of frontier is a common boundary line with Germany, forming a wedge into what is now known as greater Germany; and, second, Czechoslovakia has remained faithful to the democratic pattern of America, England, and France.

It will be remembered that the Western Part of the Czecheslovakia Republic has been known in history as the Kingdom of Bohemia, Moravia, and Silesia, with a line of kings stretching over many centuries. The King of Bohemia used to be one of the most important among the seven electors who in turn elected the Emperor of the "Holy Roman Empire." Under Charles IV., founder of the University of Prague in 1348, this ancient Kingdom reached probably the summit of its glory. His daughter became the wife of Richard II. of England, and was known as the beloved Queen Anne of Bohemia. This royal intermarriage became an occasion for most cordial relationships between the Czechs and the Anglo-Saxons. Professors and students were exchanged between the universities of Oxford and Prague. John Wyclif's writings were thus carried to the University of Prague. Well known is the story of John Huss, who defended Wyclif's writings at the university and who, by his courageous preaching in Bethlehem Chapel aroused the conscience of Christians throughout the world. This herald of the Reformation died a martyr's death having been condemned as a heretic and committed to the flames by decree of the Council of Constance in 1415. The Czechs knew and loved their John Huss too well to be able to accept the verdict of the Council of Constance as final. They felt that a crime had been committed and they rose in protest, demanding a reform of the Church in accordance with Huss' teaching. Thus was born the Hussite Church which anticipated the Reformation by a century.

The year 1620, which brought to the shores of America the "Mayflower" with our Pilgrim Fathers, was for Bohemia the year of its downfall. Having failed in its attempt to throw off the Roman Catholic rule of the House of Hapsburg it was cruelly crushed. Twenty-seven of its noblemen were beheaded, all pastors and 30,000 of its leading Protestant families were exiled and their properties confiscated. For a century and a half no Protestant Church was tolerated in these lands. Relief came under Joseph II., who issued an edict of toleration in 1781, which permitted the existence of the Lutheran and Reformed Churches under certain restrictions.

A TWO THOUSAND CLUB

We want to avoid losses both in our subscription list and in the accounts on our books. We are making urgent appeal to our readers and to our pastors to help us to secure the renewal of our expired subscriptions. Will you not join our "Two Thousand Renewal Club?" It does not help to build a paper by surging forward in getting new friends, if we lose the old ones. It is the large amount spent for postage and then the loss of one-half of our delinquent subscribers that hurts. Your loyalty will help us to win a great victory.

Between the years 1722 and 1729 about 300 religious refugees from Bohemia and Moravia were permitted to settle upon the estate of Count Zinzendorf in Herrnhut, Saxony. Here they resurrected the Church of their fathers. Because most of them had emigrated from Moravia they were known as Moravians. Twenty-six of the believers from this group sailed to Savannah in 1735 on the same boat with John Wesley. Upon his return to England, in one of their meeting houses in Aldersgate Street, London, in 1738, Mr. Wesley came to his experience of the warm heart.

What a wonderful kindling of the sacred flame of divine inspiration between John Wyclif, John Huss, the Moravians, and John Wesley. Methodism in Czechoslovakia is in the country of its own spiritual origin. It seems to be called of God to bring back that blessed experience of the warm heart to the descendence of those unfortunate inhabitants who in the years between 1620 and 1781 were compelled to give up their most sacred possessions, political liberty, the freedom to follow their own religious convictions, and the right of self-expression.

Faithful Christians among the Czechoslovaks regard the establishment of the Czechoslovak Republic as God's answer to the prayers of the martyrs. They believe with a profound conviction that God would not "loan" them their present freedom merely for a couple of decades, but that they have a mission for centuries to come. It is in this spirit they are approaching the soluton of their present problem.

The Sudeten German Problem

The present boundaries between Czechoslovakia and Germany are the ancient boundaries between the Kingdom of Bohemia on the one side and Prussian Silesia, Saxony, Bavaria and Austria on the other. German immigration into Bohemia became noticable beginning with the 13th century. These early settlers were welcomed as skilled workmen, who helped in the development of the cities. Many of them adopted their new country as a permanent home, entering wholeheartedly into their new life and rendering loyal allegiance to their new king or emperor so much so as to be willing to defend their boundaries against the inroads of their former German Lords. After Bohemia had lost its freedom, following the year 1620, an effort was made to Germanize the Czechs and thus to make them more willing subjects of the House of Hapsburg. No effort was spared to bring the Czech language into disuse and disrepute, and in 1774, by imperial edict, the Czech language was forbidden to be used in schools, in government offices, and in all public affairs. This aroused the dormant patriotic spirit of the Czechs to such a degree that it marks the beginning of Czech Renaissance, bringing to life the ancient glory of Bohemia, and preparing the way for the resurrection of the state.

The life of President Thomas Masaryk may be considered as a fitting culmination and personification of this period of enlightenment. The resurrection of the ancient Kingdom of Bohemia in its new form as the Czechoslovak Republic may be regarded as a modern miracle of grace.

This modern democracy, patterned as it is upon the great republics in America and Europe, guarantees liberty and justice to all of its citizens. Some of its German citizens have had a hard time because they were settled in the rich industrial centers of the North which have felt the effect of the world-wide financial depression more keenly than most of those who were in the agricultural areas and were accustomed to a lower standard of living. The well advertised success of the Nazi regime in Germany to overcome unemployment, the dream of becoming party to a Pan-Germanic lordship over the rest of Europe, the call of the mystic doctrine of

(Continued on page 8)

Louisiana Conference

PERSONAL AND OTHERWISE

The renewal subscription of Mrs. Sally Butchee, Oakdale, is gratefully acknowledged. and credit is given to Rev. C. Roger Lahey, the pastor of that charge.

Mrs. Martha H. Eskridge, Baton Rouge, is on our list of friends as one that serves. We appreciate the new and the renewal subscription which we credit to her.

Rev. G. H. Corry, Baker, has our sincere thanks for abiding evidence of his interest in the Advocate and in helping his people to become lovers of good literature.

M. C. Pool, Franklinton, was among the first to respond to our notice just sent and we appreciate the renewal subscription as well as the prompt reply to our notice.

Miss Nettie B. Hathorn, 5343 Hamilton Ave., Cincinnati, O., sends her subscription for the Advocate and says: "Though not now on Southern soil, yet associations and memory ever bind me to it."

Rev. Donald George, pastor of Columbia Road church, Bogalusa, reports good progress on the building enterprise. The foundation has been laid and they are to begin work on the building itself soon.

Mrs. W. E. Moreland, Natchitoches representative of the Advocate, manifests the devotion to the paper which is characteristic of her. We thank her for the new name just added to our list of friends.

Miss Jennie Hardie, Route 2, Bunkie. writes that she is the third generation of her family to subscribe for the Christian Advocate, and that she feels lost without its weekly visits. She mentions particularly Dr. Carley's weekly contribution.

Rev. Rowland W. Faulk, navy chaplain aboard the U. S. Ship, Idaho, is still stationed at San Diego, Calif. We appreciate his remembering us with copies of "Idaho Yarn," the ship's publication, of which Chaplain Faulk is the Editor in Chief.

Rev. B. H. Andrews, presiding elder of the Lake Charles District, says the more than four hundred subscriptions sent in during the campaign are all personal, not donated subscriptions. It is our feeling that such support more than any other indicates real progress.

"Lord, grant that we may not despise our rulers; and grant, Oh, Lord, that they may not act so we can't help it."

—Dr. Lyman Beecher.

DR. WREN—CITIZEN, HEALER, CHRISTIAN

Dear Dr. Duren: "Dr. H. B. Wren, one of the outstanding laymen of the Shreveport district, passed away August 11, after an illness of several months duration. He was a devoted Christian, held in high esteem by all who knew him. He was a member of the Board of Stewards of Noel Memorial Church, active in the lay work of the District, and was, at the time of his death, President of the Shreveport Medical Association. In his passing, Shreveport lost one of her noblest Christian citizens. Funeral services were held at Noel Memorial Methodist Church, with the pastor, Rev. Charles M. Crowe, in charge, assisted by Rev. R. T. Ware and Dr. R. E. Smith"

Sincerely yours,
CHARLES M. CROWE.

POSTAL CARD NOTICES

We have just mailed out more than two thousand expiration notices. Beside the work, this cost us approximately twenty-three dollars. Won't you help us to eliminate this expense by sending your remittance today?

COTTON VALLEY MAKES PROGRESS

The Methodist Church in Cotton Valley, Ruston District, is moving forward in a great way, to close the Conference year.

Situated in a progressive section of oil development, new folks are coming into every service. The congregations at preaching services are growing every Sunday. The Woman's Missionary Society, Young People's meetings and prayer meeting attendance has increased. Seven young people attended the training camps in August.

The church school is growing so fast that adequate space for classes is barely available. New classes are being formed to meet the growing needs.

Under the aggressive leadership of the pastor, Rev. Albert A. Collins, the entire church has made a "forward move." The last quarter of this Conference year is being given over to extensive cultivation, perfecting of organization, and educational teaching.

The week of August 24, was given to a training course for every department, which was taught very ably by the pastor, and well attended by the official family and others interested. Sessions were devoted to: The Church and Finance, The Board of Christian Education—personnel and work, Young People's Division, Children's Division, Adult Work, Board of Stewards and Lay Activities, and the relation of Woman's Work.

Each part of the entire church organization is being reorganized and revitalized to carry on the work as a whole in the proper way.

The Board of Stewards has introduced a unified budget with the weekly offering envelope which is being received by the membership in a very fine manner.

A campaign for church school growth in attendance, offering and new members, is beginning in a very encouraging manner. Honor points are being given for attendance at each service of the church, new permanent members secured, old members reached, and weekly offering.

The benevolent claims are being taken care of each first Sunday with offering brought to the altar at Communion.

The pastor is giving fine instructions in Stewardship, and missions are being taught through each service in various manners.

The W. M. S. has just completed a six week's Bible Study in Paul's letter to the Philippians, using "The Radiant Heart," by Dr. Costen J. Harrell. Twenty-eight women led by the young president, Mrs. A. W. Hodges, Jr., took part in this class, which was taught by Mrs. William C. McDonald, recently moved to our church.

The new fall Mission Study Class is being formed now and will be directed by Mrs. A. A. Collins, and a group of splendid teachers. Mrs. Collins attended the course at the Pastor's school at Centenary, preparing for this work.

There is a wide field to work in here with opportunity for great spiritual advancement. Pray for us that we may meet the needs in every way and do our part in "bringing in His kingdom."

A LAYMAN.

HOUMA HEIGHTS METHODIST CHURCH

Sunday, Sept. 11, 1938, was a significant day in the annals of Louisiana Methodism, for this day saw the beginning of a church organization in Houma which, we firmly believe, will be a power for righteousness in the French section of the State and make its influence felt throughout the bounds of the Conference.

It happened in this way. One hundred and fifteen students and faculty of MacDonell School assembled in the little chapel for our first Church School session. The work had been planned in advance and everything was in order, with Rev. D. P. Smith as the superintendent. Our first session was a thrilling one to those who took part. As pastor of the Houma Heights Church, which is to be built in the near future, I have never before spoken to a more challenging group than this student body. As one looked at these students, the realization came to us that, indeed, these were the men and women on which the church of tomorrow depended. Therefore, it behooves each of us to do our part in making possible the training of this group of boys and girls.

We believe this to be one of the greatest steps ever taken in the field of Methodism in the French field, and we ask your prayers and interest in this great work that we are undertaking.

Yours in Christ,
OAKLEY LEE,
Pastor.

HARVEST DAY

Dear Brother: October 9th, the second Sunday, by Conference action is "Harvest Day" for the Orphanage. I must appeal to you again for help. We must have a liberal offering at this time if the work is maintained. We make no other appeals and receive practically nothing from any other source to take care of our fall and winter needs, other than through the churches, church schools and missionary societies at this time.

The 171 boys and girls in the Home have no one to look to for help except the Methodist people throughout the state. So to-day you are asked to think of these boys and girls who are counting on you and your people. Think what a fulfillment of the principles of Methodism the Home is, what a blessing and benefit this work is to society. But from the precincts of Methodism must come the money to carry on this great work.

It takes a great deal more during the fall and winter months than it does in the spring and summer. Please do not forget or neglect us. Urge your people to make a liberal offering at this time. One hundred and seventy-one children, homeless and helpless, except as we provide for them, call to each of us.

At this time our big family is healthy and happy. May we make them even happier by assuring them of our love and care through a liberal offering October 9.

Thanking you for your interest in this worthy work, and your help at this time, and praying God to bless you, I am

Gratefully,
C. B. WHITE,
Superintendent, Louisiana
Methodist Orphanage.

REVIVALS AT HACKBERRY AND MORGAN CITY

I am just closing a revival which has continued for the past twelve days at Morgan City, La., Rev. C. M. Morris, pastor. Thirty-five members were received into the church, nearly every one of them on profession of faith. It is especially of the work Bro. Morris has done that I wish to write. He has already received ninety members on profession of faith. Think of it, nearly a hundred people have professed conversion and have joined the church under his ministry in this difficult field this year. What if every pastor in the conference had a like record! Suppose that each of the other pastors in the New Orleans District had as many accessions on profession of faith! That would mean nearly two thousand members on profession of faith in this one district. Why not, for while some of the charges could not realize that many, yet there are a number that should have many more. Bro. Morris works at the job, he is a good pastor, preacher and singer. His people love him and he is doing a most excellent work at Morgan City.

It was also my privilege recently to be with Rev. T. D. Lipscomb in a revival at Hackberry, La. Bro. Lipscomb went to the Hackberry charge and found six members at Hackberry. Before the revival started he had added thirteen and during the revival twelve more joined the church. Among the accessions during the revival, the head of one of the oil companies and his father and mother came into the church. This, with the others who were received will mean much to the church at Hackberry. Bro. Lipscomb has improved the church and parsonage, paying for the work as it has been done, and will have a splendid report to make at conference.

We often hear it said, the churches everywhere need young men to really do things. Now the young men are all right and I would say, God bless them, but where would you find men of any age who would accomplish more than these two men, Brothers Morris and Lipscomb, have done in two very difficult fields of labor? I am now at Delhi, beginning a revival with Brother S. S. Holladay and his people.

HARRY S. ALLEN, Evangelist.

TWO THOUSAND SUBSCRIPTIONS NOW DUE

Last week we estimated that we would send a total of twelve hundred expiration notices. As a matter of fact we sent more than two thousand. If you received such a notice, won't you help us by sending a remittance at once?

EXTRACTS FROM APPRAISAL OF MACDONELL SCHOOL BY A CATHOLIC

THE WORK OF FATHER FLANAGAN BRINGS TO MIND THE FINE WORK THAT MISS ELLA K. HOOPER is doing right here in Houma, La. She has been the guiding spirit behind the Wesley House movement in this section of Louisiana. And what a splendid piece of work she is doing. She and her zealous workers go into the forgotten sections of this country and bring back with them poor boys and girls of all faiths. They are brought to Wesley House where they are taught how to read, write, work, and play. The boys and girls work at various occupations and trades while they are being taught. They may not realize it but they are getting a far better type of education than they would otherwise receive under any other system. It is the Ford plan of coordinating brain and brawn work.

WHEN MISS HOOPER STARTED SOME 20 YEARS AGO NO ONE EVER DREAMED THAT SHE WOULD SUCCEED SO MAGNIFICENTLY. Of all the developments that have taken place in this parish since its inception, this is the finest, most useful, for it concerns the building up of under-privileged boys and girls to a healthy, and to an honest manhood and womanhood. The Wesley House idea is the greatest of all missionary ideas. It means that charity begins at home. Our missionary problem is in this country, not China, Africa or India. America needs more and more missionaries of the Father Flanagan and Ella K. Hooper type. They are following in the footsteps of such great souls as the late Jane Addams of Chicago's Hull House, and of course, of the greatest of all missionaries, Christ himself.

LOCAL BUSINESS MEN SAY THAT THE BOYS AND GIRLS THAT COME FROM WESLEY HOUSE become some of their best employees. They are courteous, reserved, poised, and eager to get ahead by hard work and not alone by their wits. It you have ever seen them attend church in groups you will observe

(Continued on page 11)

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Miss Josie Miller, now at Walled Lake, Michigan, directs that her address be changed to 506 W. Beach, Bay St. Louis, and such is being done.

We acknowledge the receipt of the renewal subscription of Mrs. E. Lou Whyte, of Bond, who says that she cannot do without the Advocate.

Mrs. Pier Gatlin, McComb, renews her paper for another year and says that it is to her as one of the family. We appreciate such a testimony.

Mrs. J. S. Tolbert, Liberty, is among those to whom we are indebted for renewal remittances. We appreciate the privilege of having her as one of our readers for the year ahead.

Rev. E. W. Ulmer writes that Mount Olive charge will report everything in full, with thirty members received during the year. We are glad to have him say that his people appreciate the Advocate.

Hon. L. C. Corban, Biloxi, is to be one of the new additions to the Circuit Court bench of Mississippi after January 1. Mr. Corban is a Methodist and his wife is a daughter of Dr. J. M. Sullivan of Millsaps College.

Dr. Rolfe Hunt, Jackson, recently baptized William Paul Long, infant son of Mr. and Mrs. J. S. Long of Carthage. Dr. Hunt had baptized the older sons of these good Methodists during his pastorate at Lauderdale.

Rev. W. M. Tabb sends a renewal subscription from Bucatunna, and says that he lacks only one subscription of having his complete quota for the Advocate for which he expects a copy of the Trail of the Circuit Rider. We are giving instructions that he is to have it.

Mrs. B. F. Lewis, Jackson, who is the widow of the late Rev. B. F. Lewis of the Mississippi Conference, sends her renewal subscription for the Advocate and adds, "This begins our fiftieth year as a subscriber." We hope that the paper may prove to be a fitting climax to her fifty years of loyalty.

Miss Annie Alford, after six years of service at Spofford Children's Home, Kansas City, has been transferred to Wesley Community House, St. Joseph, Mo. She is the sister of Bros. J. M. and J. A. Alford of the Louisiana Conference. The Advocate will keep her in touch with the home folk as it has done in the past.

Rev. G. E. Allan, pastor at Purvis, sends us copies of the publicity which he is using very effectively in his Church Loyalty services which are to run through the month of September. The program includes a series of brief addresses on "Church Loyalty" at the Sunday services and at the mid-week services also.

Mrs. D. A. McIntosh, Collins, says that her husband, who was superintendent of the Church School for twenty-five years, is quite ill. They have read the Advocate for many years and are among its staunch friends. We regret to learn of the illness of Brother McIntosh and we hope that there may be a turn for improvement in his condition soon and that he may be spared for yet other years of service.

A GOOD ADVOCATE POLICY

It is good religion and good business to renew your subscription when it becomes due. Subscribers in arrears often think hard of us for continuing the paper, and sometimes they forget and charge us with failure to give them credit. We sometimes give credit when we know that the money has not reached us.

FROM CZECHOSLOVAKIA TO CHINA

(Continued from page 5)

veneration for nordic Aryan blood, have captured the minds and hearts of the Sudeten German youth under the leadership of Konrad Henlein, so as to endanger the peace of the world. The constitution of the Czechoslovak Republic provides equality and freedom to all of its citizens, and the best proof of this is the present agitation which is tolerated in a democratic state, but would not be tolerated for instance in Germany. The German minorities of Tyrol, in Italy, have not half the freedom of the German minorities in Czechoslovakia. Yet, nothing is heard about it because it has not the freedom to express itself and because Germany does not consider the time propitious to lay claims to it. I am convinced that there are no just demands made by the German minority which the Czech government would not be willing to grant. An impasse is reached however, when Henlein, acting under Hitler's instructions, demands an autonomy which would mean the disintegration of Czechoslovakia.

The Work of Our Church

The opening of our mission in Czechoslovakia in 1920 coincided with a movement away from the Church of Rome. In view of the Protestant tradition of three hundred years ago, the Czechs took advantage of their new freedom and were reconsidering their religious adherence. Many priests of the Roman Catholic Church left their church, followed by their parishioners, and founded a national Czechoslovak Church, maintaining certain forms of the ritual patterned after the Church of England. All Protestant denominations profited by this religious movement. Our Church, too, moved upon the crest of this wave. It may not be surprising that under these circumstances some joined who were not fully aware of the obligation to support the institutions of the Church. As members of a state church they had become accustomed for the state to take care of the ministers and certain patronage funds to take care of the maintenance of buildings. In the days of the Centenary movement our Church was able to take care of these items from mission funds. The years of financial depression taught us otherwise. The appropriations from America dropped 60 per cent in 1933, and our work in Europe had to readjust itself accordingly. Yet losses in membership did not correspond to the reduced scale to which the number of effective preachers dropped. The sifting process has been going on in the last four years. We have now come to the bed-rock of solid membership. The advance made is not yet registered in the statistical tables except in the direction of self-support. One church pays the salary of its preacher in full, another is paying practically one half, while a healthy increase in ministerial support is seen in all the churches. These churches pay all incidental expenses, furnish and repair their prayer halls and parsonages, and for the last nine years they have been maintaining one orphanage, and an old people's home, and a summer camp for children.

One night after I had spoken on conditions in the Orient, the people, without any request, came forward with their offering for their brethren in China and in a few minutes the amount of Kc 1,515.—($52.44) was placed upon the altar. All those who were present that evening were deeply moved by a sense of oneness with their brethren in China as the service was concluded with the song "Blest Be The Tie That Binds."

One more feature is significant about our work in Czechoslovakia. We seem to have passed out of the stage of being regarded as a foreign sect. Many of our preachers are being called upon by city authorities and citizens' committees to speak in public celebrations. Other churches have invited our preachers to speak on John Wesley's Aldersgate experience. The Rev. Joseph P. Bartak, one of our trusted leaders, has been elected General Secretary of the Federal Council of Protestant churches and was asked to draft an appeal to the conscience of the world which had a remarkable response. I am happy to report that the Czechoslovak Annual Conference is making an increasingly large impression upon the public life of its land and that it is a worthy representative of world-wide Methodism.

These notes are being written in Vancouver, Canada, where on tomorrow I take ship for China. In both these countries significant events follow each other in such rapid succession that one almost holds his breath. It is not easy for our Missionaries and native Christians to carry on in the face of these distressing conditions. To falter or withdraw however, would be to remove the one institution that preaches peace and flies the flag of brotherhood. It is a nerveless Christianity that knows no desperate ventures. Christ continues His march of redemption. It is our business to evade no peril and seek no discharge from duty, but take our appointed way with Him, confident we are not alone.

I am happy to have a humble part in the Christian enterprise as it faces all the threatening influences at work in the world.

Vancouver, Canada, Sept. 3, 1938.

THE FELLOWSHIP OF EVANGELISM

By Harry Denman

Nearly every public speaker in America today, whether he holds the highest political office or is a great statistician, renowned financier, preacher of national influence or pastor of Bethel Circuit, is saying that we need a revival or a spiritual awakening. Our laymen are hungry for it. The women are praying for it. We have discovered that spiritual recovery is more important than financial recovery, and that legislative panaceas cannot bring either.

The General Conference believed that we need to have a great evangelistic movement, and authorized a Fellowship of Evangelism. This Fellowship has been created, and we now give it to the Church.

We are seeking a revival of religion, and we have the courage to use the word "revival" because our people understand it, and because it carries our meaning. It should be unnecessary to say that by the term we mean a "protracted meeting." Of course such meetings will constitute one part of the method—or one of the methods—by which we will strive to reach our objective. But there are other methods. There are as many methods as there are activities in our Church. We must not break up evangelism into a series of events—thinking of mass evangelism, educational evangelism, personal work evangelism, and the like. Evangelism is all-inclusive. It is the end of everything we do. Whether we preach, conduct a Church School, teach a class, hold an institute, raise benevolent collections, build a church, visit the members, organize a picnic, give an entertainment—it should all be evangelism. If any activity does not have for its conscious end the salvation of sinners and edification of believers, it is in so far out of place or inadequate in our churches.

We believe that if a revival is to come to an individual—a church—a community—a denomination—a nation—it must come through prayer. The great American Revival came because individuals and groups were praying. Jesus said, "Tarry," and the entire Church of that day spent ten days in prayer before Pentecost came. Many desire a spiritual awakening, but do we desire it to the degree that we will spend time "Tarrying?" I believe that we do—I will—.

This revival will come in the same proportion that we consecrate our lives to the task. If sin is in our lives it must come out. We must live the Jesus way of living with our lives, and not with our lips alone. We must be known in the community as Christians because we live Christianity, and not only because we profess it. This revival can never come through a church, the officials of which are selfish — prayerless — greedy—gamblers—Sabbath breakers—robbers of employees and employers—sinful. We must go to the altar, confess our sins and so live that sinners will desire to become like us.

During the "Tarrying" period that Jesus prescribed for the first group of followers it is probable that many sins were confessed; James and John were forgiven for seeking place—Peter was forgiven for denying. Today, if we tarry, we will forgive those who have sinned against us. This consecration will include also preparation for personal work by reading the Bible, books on methods of personal work, and devotional literature. Then we will speak to our brother and sister about Christ our Saviour.

What a gracious revival would come to our Church and to the Nation if our Bishops, Presiding Elders, Pastors, Connectional Officials, Editors, Stewards, Church School Teachers and Officers, Missionary Women, Young People and Members—would go to "Seek and Save" the lost "by all means." I know, of course, that all we do is commonly regarded as a means to that end, but suppose each one of us would make the effort to speak to some sinner about becoming a Christian each week—what a blessing would come to our Church, to ourselves and to mankind. "Make full proof of your ministry" by "preaching the word" and "doing the work of an evangelist." Will you prayerfully and conscientiously sign the Fellowship of Evangelism appearing in this periodical and mail to the address given thereon?

HAVE YOU RENEWED?

That is a question of great importance to the Advocate. Please make our burden a little easier by sending your renewal at once.

THE FELLOWSHIP OF EVANGELISM

I Believe

Our Nation Needs a Revival
Our Church Needs a Revival
Our Community Needs a Revival

.... Needs a Revival
Write Your Name

I Am Willing

To more deeply consecrate myself to Christ
To be used by Christ for a Spiritual Awakening
To let this Awakening begin in me

I Now Resolve

To tarry daily in prayer alone and with groups when possible
To witness for Christ by my daily living
To speak frequently to others about surrendering to Christ
To become a member of the Fellowship of Evangelism

Name ....
Rev., Mr., Mrs. or Miss

Address ....

City ....

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CHRISTIAN PAPERS

By Leslie D. Weatherhead

Christian people should read Christian papers. What is the good of your talking about this newspaper and that newspaper when you do not read the religious press, which every week adequately comments, from the Christian point of view, concerning every situation that arises. You belong to a certain denomination, presumably because you think that denomination brings you nearest to God, and yet it never occurs to many of you to read the papers that express that point of view in regard to current events. That is something we can do; to have a sense of serious responsibility about the papers we take into our homes and the papers we read.

Purpose directs energy, and purpose makes energy.—C. H. Parkhurst.

We read recently of a wine maker who was executed by the fumes from his own vintage. Why not? He had no right to claim immunity from the effects of the stuff he prepared for the execution of others.

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. J. W. Hamner, Jr., Secretary, sends two renewal subscriptions for the credit of First Church, Water Valley. Rev. T. H. Dorsey is the pastor.

Mrs. J. M. Valliant, Prairie, has our thanks for a good word concerning the paper and for an extension of her subscription. We hope that the weekly visits of the paper may bring ever increasing gladness to her.

Mrs. J. A. Leech, whose husband was long a member of the North Mississippi Conference, requests the change of her paper from Durant, to 31 T Street, N. W., Washington, D. C. We presume she expects to be there for some time, if not permanently.

Rev. H. N. McKibben sends a renewal subscription for the credit of Duck Hill charge. We appreciate the subscription and we are glad to be of assistance in straightening out a tangle which no one intended. The mistakes we make keep us conscious of being alive.

Dr. L. P. Wasson, presiding elder of Columbus District, reports that he is trying to get going for a good wind-up of the year, the third of his quadrennium of service. He says that he is hopeful that they may be able to find a happy solution for the numerous problems of the Conference.

The "Open Letter" of Mrs. W. N. Duncan carried in our last issue explains itself, but it does not remove the regret that many friends feel at the retirement of Bro. Duncan from the active work of the ministry to which he has devoted so many years of hard and faithful work. We hope that a season of rest may do much to hasten his restoration and that he may have many years to enjoy his family and friends.

We appreciate a brotherly letter from Rev. W. L. Robinson, of Booneville. He is one of the most loyal friends the Advocate has, and we appreciate his suggestions as to what might increase popular interest in the paper. He places his finger upon problems which we have earnestly tried to solve through the past four years. To secure news support is almost as stubborn a problem as that of securing financial support.

It is with sincere sorrow that we record the passing of Mrs. W. M. Young at Amory on Tuesday, September 13. She had suffered for some time with a heart ailment, was stricken while on a visit to Shannon and died in a hospital at Amory. Sister Young was the widow of the late W. M. Young, of the North Mississippi Conference, whom she has rejoined in the church triumphant. The Advocate extends sincere sympathy to the bereaved family.

REV. W. S. SHIPMAN

Dear Dr. Duren: I would just like to speak a word in appreciation of Bro. W. S. Shipman.

Bro. Shipman was my pastor in Sardis, Miss., and at Holly Springs, Miss., when I was at school there. I do not recall a single text that I ever heard him preach from. He was his own text. He certainly lived the Gospel he preached. He left a host of people who loved his dear sweet life wherever he was sent.

May God honor and bless his memory.

Sincerely,
M. F. WILSON, M. D.

New Orleans, La.

TIME TO RENEW

Have you received a card saying that your subscription has expired? It means that your time is already out. Please help us to keep our circulation up to date and clean. Send your renewal now.

BOONEVILLE, MISS.

Dear Dr. Duren: I would like to tell the readers of the Advocate something about our work here at Booneville. We believe that some progress has been made and that we are doing some constructive work. We certainly want to do constructive work.

In our program this year, we have given considerable emphasis to evangelism. We have tried to have a unified program of evangelism. We have tried to make every organization in the church an evangelizing agency. Evangelism has been emphasized in our training program as well as in the preaching services. In keeping with one of the purposes of the Bishops' Crusade, we have increased the enrollment of our church school. Our church school enrollment has been increased over the enrollment of last year by thirty-one members. Our average attendance in the church school from the first of January to the first of September was 133. We have had one training school for our workers in which 42 were enrolled and 31 units of credit were issued. In our vacation Bible school we reached about sixty children. Thirteen of our Juniors attended the camp at Castallian Springs in June, and one of our young people attended the Assembly. Our church sent two of our young people to Lake Junaluska. We secured our quota of subscribers to the New Orleans Christian Advocate and also for the Christian Advocate. Two hundred New Hymnals have been placed in our church through the generosity of Brother J. B. Reynolds.

The financial program of our church has not been neglected. We raised our quota in the Orphanage Campaign. We have finished paying the debt that we owed the General Board of Church Extension. This church, during the first nine months of this conference year, raised for all purposes, more than eight thousand dollars. This achievement was made possible through the generosity of the membership of this church and by the faithful and efficient work of a splendid board of stewards. These stewards have been tireless in their efforts and they have met with a most generous response on the part of the membership of the church.

We expect to have another good report to make next year, Bishop.

W. L. ROBINSON.

ARE WE ONLY 51 PER CENT EFFICIENT?

The General Conference at Memphis put its stamp of aproval on the taking of the Religious Census in 1926 and urged our Church to cooperate in the enterprise.

Two years ago the writer attended the annual meeting of the Association of Statisticians of Religious Bodies in New York and while there we learned that the Administration at Washington had failed to provide for the taking of the Decennial Census in 1936. As the Statisticians assembled there represented Religious Bodies having a membership of approximately 60,000,000 souls, it was considered a serious matter to permit that year (1936) to pass by without taking the Census. By unanimous vote this writer was commissioned to go to Washington and confer with Speaker Joseph W. Byrns, Senator John H. Bankhead, Hon. D. C. Roper (Commissioner of Commerce), Mr. W. L. Austin (Director of the Census), and Dr. T. F. Murphy (Chief Statistician in the Bureau), and see if arrangements could not be made to have an appropriation made to cover the cost of this Census. I made the journey to Washington, saw all of the officials interested, and was assured by every one that they would do everything in their power to remedy the situation and get the appropriation through Congress in a deficiency appropriation bill.

I was also requested to attend the General Conference of the Methodist Episcopal Church at Columbus, Ohio, and endeavor to enlist the interest of that great body in helping to assure the taking of the Decennial Census. At Columbus I took the matter up with Bishop Leete, who was sincerely interested in the matter, and he introduced me to Dr. Paul M. Hillman, Editor of the Daily Christian Advocate, and a lay delegate from the Nebraska Conference, who assured me that he would bring the matter before the General Conference and do his best to get a memorial on the subject adopted. On May 18, the General Conference did adopt Memorial No. 588:

"Your Committee recommends that this General Conference petition Congress to add the necessary amount, approximately $100,000, to the current deficiency appropriation bill, or to make some other proper and sufficient provision for the taking and publication of the regular decennial religious census."

So much for this.

The Bureau of the Census has been making a very serious effort to complete its field work on this Census of Religious Bodies, but it appears from correspondence with officials of the Census that they are having considerable difficulty in getting the cooperation of the preachers in the Methodist Episcopal Church, South. I take the liberty of quoting the following paragraphs from a letter that has just reached this office from the Bureau:

"According to our records, two requests have been made to each pastor of the 8,799 delinquent Methodist Episcopal Churches (South), and no reply has been received. We are enclosing a copy of a letter sent under date of August 9, to the Presiding Elder of each District of every Conference. Within a few days we will send a third request to each delinquent church, together with a blank schedule and a return envelope which does not require postage.

"We feel sure that you will desire a 100 per cent representation of the Methodist Episcopal Church (South) when these data are compiled and published. Therefore, we earnestly request that you cooperate with us by communicating with Conference officials, urging the pastors to aid the Bureau of the Census by furnishing their completed schedules to us.

"With the time rapidly drawing near when these statistics must be compiled and published, more than forty-nine (49%) per cent of the churches of the Methodist Episcopal (South) have failed to furnish the desired information for this Census. We feel that this status is unsatisfactory to you, and to the denomination as a whole, and so we request your assistance in effecting, as nearly as possible, a 100 per cent report for the Methodist Episcopal Church (South)."

I earnestly plead with the delinquent pastors, urging them to give particular attention to the third request that will probably reach them before this plea comes from the press and thereby help to save the reputation of our Church in this crucial hour before we lose our identity in the United Church.

In taking the Census of Religious Bodies, the Bureau relies solely on the reports of preachers in charge for information; it does not copy figures and facts from Church Yearbooks. Any delinquency in making reports will be chargeable entirely to the preachers.

Faithfully,
CURTIS B. HALEY,
Editor of the General
Minutes and Yearbook.

PEOPLES MANDATE TO END WAR

The Peoples Mandate to End War was launched on Jane Addams' seventy-fifth birthday anniversary, September 6, 1935. This plan devised by Mabel Vernon for an expression against war from millions of people had been approved by Miss Addams a few weeks before her death in May, 1935.

The Mandate was quickly put into circulation in fifty countries. The campaign in the Americas has been conducted by the Committee for the Western Hemisphere of which Doctor Mary E. Woolley, president emeritus of Mount Holyoke College, is chairman and Miss Vernon is director. This Committee presented nearly two million signatures to the Inter-American Peace Conference in Buenos Aires in December, 1936, after a delegation headed by Representative Caroline O'Day of New York, had made a dramatic journey by airplane through the Americas.

A DEAD LOSS

A few days ago we cut off five hundred subscribers who were a whole year past due. This means that we lost seven hundred and fifty dollars in our effort to keep the paper going to them. Please help to reduce this loss by remitting when your subscription expires.

Considering the treaties made at Buenos Aires a firm foundation for peace in this hemisphere, the Mandate Committee has worked for ratification of these treaties by all American governments. In 1937, after the United States and four other countries had approved the treaties, the Mandate sent a "Flying Caravan" on a 17,000 mile tour to the capitals of the Latin American Republics. The delegation led by Mrs. Burton W. Musser of Salt Lake City, the only woman member of the United States Delegation to the Buenos Aires Conference, obtained pledges from the President and Foreign Minister of every country visited for speedy action on the peace treaties.

Fourteen governments have now approved the Buenos Aires Treaties. The Mandate Committee is urging ratification in the seven remaining countries before the Pan American Conference meets in Lima, Peru, next December. Completion of ratification, Mandate leaders say, will be impressive evidence of American solidarity and determination to abolish war. This influence it is believed will be felt throughout the world.

The Mandate Committee will send a delegation to Lima to work for peace issues and after the Conference plans a Good Will Tour of the United States by a group of Latin American women leaders.

When Bolivia and Paraguay recently signed a treaty ending the war in the Chaco, the Secretary of State, Cordell Hull, said that this treaty would have been impossible "without powerful public opinion in all the American nations insistent upon abolishment of war." The Peoples Mandate at that time sent congratulations to its Latin American representatives on the effective work they had done in creating this "insistent opinion."

"The Mandate differs from other petitions because it remains alive," Doctor Woolley, Mandate Chairman, has stated. "It is not presented on one occasion, then placed in the archives of a government or a conference to be forgotten. It has been constantly used, and will continue to be used, to express the people's insistent will for peace."

The officers of the Peoples Mandate Committee, in addition to Dr. Woolley and Miss Vernon, are Mrs. Carrie Chapman Catt, Honorary Chairman; Miss Grace Abbott, Mrs. Dorothy Canfield Fisher, Mrs. Caroline O'Day, Mrs. Gerald Swope and Miss Lillian Wald, Vice-Chairman; Senora Ana del Pulgar de Burke, Chairman for Latin America; Mrs. Raymond Clapper, Secretary; Miss Louise Watson, Treasurer; and Miss Gertrude L. Crocker, Assistant Treasurer.

Peoples Mandate Committee
Hay-Adams House
Washington, D. C.

EXTRACTS FROM APPRAISAL OF MACDONELL SCHOOL BY A CATHOLIC

(Contnueid from page 7)

that they do not take up all the sidewalk. They will always make room for you and offer the inner side of the right of way. And invariably if you notice them, they will bid you the time of day. They walk abreast, conversing quietly. There is no loud rowdyism, no pushing, no wild laughter, no disorder. Every time this writer sees them he is immeasurably impressed with the incomparable Christian work that Miss Hooper and her loyal staff are doing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections and you become a moral paralytic. But the moment you open wider the door of your life, and like the rose, send out without stint your fragrance and beauty, you let the sunshine of your life into your own soul.—The Tither.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 25

By Dr. J. R. Countiss

DAVID: TRIUMPHANT FAITH

Golden Text: "The Lord is my shepherd; I shall not want." (Ps. 23: 1.)

(Ps. 23: 1-6)

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

(Ps. 27: 1-6)

1 The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

How May We Have a Triumphant Outlook Upon Life?

These two Psalms may or may not have been written by David. Their authorship is not important. They were written out of a genuine human experience, tragic and tender, by one who had walked with God through the fires of suffering and persecution, who had passed the dread haunts of danger and trodden the dark valley of sorrow, and had emerged with a joyous and triumphant faith. Along all his troubled and tragic way he had been kept and comforted by one who had been a tender shepherd, an unerring guide, an inspiring companion, a bountiful and considerate host, an unfailing light, an invincible defender, a revelation of beauty, and an impregnable refuge and fortress. He closes with a paean of victory and a shout of praise to the Most High God.

The twenty-third Psalm is the noblest hymn of assurance in any language. Based on the abiding presence of the Great Companion, its constant refrain is, "I shall not want." No need of body or soul is left unsatisfied. The Shepherd provides rest, refreshment, companionship, comfort, food, honor, joy. There is nothing of want here or hereafter. In God are found light, strength, courage, victory. There is here no note of egotism, of self-confidence, or trust in any earthly source of help. All is based on faith in the living God.

Faith is the ground and basis of all intelligent life. Every step forward is a presumption of faith that there is solid ground ahead. Seed are sown and the ground cultivated in faith that there will come a time of harvest. Goods are manufactured in faith that they can be sold. Checks are accepted in faith that they will be honored. Even money is but a symbol of faith that the government will redeem its pledge. Faith is the basis of marriage, and when faith is dead the home is broken beyond hope of repair.

Faith and reason are Siamese twins. Each grows and advances with the other. Those of little faith have little knowledge. The more we know, the more we may believe. Superstition and credulity have nothing in common with faith. Both are at bottom fearful and unbelieving. Far from shutting its eyes, faith surveys the entire field. It takes the deep view, the long view, the high view, looking backward to cause and forward to result. The shame of the modern Christian is that he often allows the scientist to excel him in faith, and so in daring and adventure. The scientist regards no problem as insoluble, but remains in his laboratory without food or rest to follow the tiniest clue or the faintest suggestion of the unknown or the undiscovered, often pursuing paths that are dim compared to those marked by the footprints of God or made radiant by his purposeful handiwork.

Both faith and reason are gifts of God, and both alike respond to cultivation. Had men given half the time to the development of faith that they have given to the cultivation of reason, the whole area of human life would be radiant with trust in God. We believe in the uniformity of law, in the dependability of nature, even where we cannot prove the result. With even more reason we may trust the God who is the author of law and the creator of nature. Perhaps we have degraded and perverted our conception of faith by identifying it with acceptance of the creed of some group, or the peculiar interpretation of some preacher or teacher. The psalmist left no statement of his creed, but the radiance of his trust in God has illumined the centuries and encouraged and inspired a multitude of fainting hearts.

IF YOU FEEL SUNK
Read this and cheer up

Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?

Then here's good news for you in case you need a good general system tonic—Just take famous Lydia E. Pinkham's Vegetable Compound. Let its wholesome herbs and roots help Nature build up more physical resistance and tone up your system, so that it can more easily throw off the "blues" and give more energy to enjoy life.

MILLIONS of women have depended upon this Compound and have passed the word along to friends and neighbors, and to their children.

Why not take Pinkham's Compound and go "smiling thru"?

Gray's Ointment
USED SINCE 1820 FOR----
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothel) Nose Drops. Small size 25c, large size 50c at your druggist.

Itching of ECZEMA Relieved
Even in stubborn cases, the tortured skin is eased by soothing
RESINOL

WASHINGTON, D. C.—Stay in Edith Kern's delightful, Christian home in the heart of your Nation's Capitol, 1921 G Street, N. W., easily found, near and West of the White House. Many spacious guest bedrooms, with finest beds and private baths. Generous, inexpensive meals near. Free parking. Very reasonable rates. Special rates to families, schools, clubs and large bus parties. Illustrated, descriptive folders sent. Telephone Metropolitan 1142.

EASE THAT HEADACHE
You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.
CAPUDINE

The Christian Fireside

WHAT IS LIFE?

"None of us liveth to himself." There is an ancient proverb, "The blind man stole his own hen and hath eaten it." Individualism is blind, it is always killing the goose that lays the golden egg, and "throwing the baby out with the bath water."

At a fashionable hotel in Santa Barbara, Cal., a maid found a bundle of clothes and threw them down the chute. In a little while a lady, who occupied the suite, came in and anxiously asked, "Where is my baby?" It was retreived all safe and asleep.

That is a capricious exploit of a rugged individualism which does not concern itself about the rights and safety of others.

—Bishop Charles Edward Locke.

HERESY HUNTING

Heresy hunting has become a favorite pastime for certain substantial citizens who uphold our patriotic orders and follow the general theory that "concussion is more effective than discussion." If citizens are denied the right of free speech, free pens and freedom of thought, we are initiating a tyrannical rule of the mass over the individual. When we make conscience a crime we are sanctioning a most horrible kind of slavery, for as Ibsen says,

One thing is yours you may not spend:
Your very inmost Self of all.

The fathers of this country revolted against the mobs of the old world and created our freedom by the force of their love of independence. But, we of today are liable to be unthinking atoms in the uniform stream of conformity. What sort of politics, learning and religion will be produced if independence is submerged by imitation and acceptance?—Robert M. Bartlett, in The Advance.

DIGGING UP BIBLE "PROOFS"

Already I have more books about the Bible than I have time to read, but most of them I hope to read sometime.

There's one sort of Bible book, though, that I don't often buy nor borrow, either. I mean the volumes that tell how somebody has been digging on the site of Jericho or in the valley between Mount Ebal and Mount Gerizim, and has brought things to light that "prove" the Bible story.

Not that I doubt these stories. I believe 'em. I'd believe some proofs were there even if they hadn't been dug up.

I don't have to believe, of course, that the stone under the coronation chair in Westminster Abbey is the one that Jacob used for a pillow at Bethel, but I'm prepared to believe that lots of things dating back to Bible times and Bible events could be found all over the Holy Land.

My point is that finding proof how and when Jericho's walls fell down is not the most important thing to be discovered in that dust-heap near the Dead Sea.

I've told before, somewhere, of meeting a traveler from Palestine who said he'd found the very inn on the Jericho Road to which the Good Samaritan took the man who had fallen among thieves.

Well, my preacher took care that I didn't fall for that yarn. He said to me, "Of course there's long been an Inn of the Good Samaritan on the Jericho Road. But how could anybody have known enough to call it that before Jesus spoke His parable?"

He went on to say: "It's like that story of the young explorer sent out by an American museum to dig in Egypt or somewhere. He telegraphed home that in his excavations he'd discovered a beautiful vase of ancient pattern, some wonderful bones, and a coin stamped 187 B. C. And the museum wired back for him to come home; that he was fired. The coin betrayed him."

You see, the Bible did for me long ago what it's done for millions: it "found" me. I don't need to have its truth in this or that detail bolstered up for me by what they dig out from below the cellars of Jerusalem.

Much of its greatest truth can't ever be proved that way; but its very poetry is truer than the prose of some scientists who fuss about Cain's wife and Jonah's whale and the location of the Garden of Eden.

I find more in the Psalms than old temple songs. I care more for what Amos said than to know the kind of fig trees he tended. I get more inspiration out of reading the Eleventh of Hebrews than out of guessing who wrote that mighty letter.

So, while I'll be interested if the excavations do uncover all of Jericho, and locate the Cities of Plain, my faith is not dependent on any of them. I've got all the Bible I need; in fact, I had it before I even heard that there was any dispute about where the Ark landed after the Flood.

And, as for the actual site of Calvary, while conclusive proof of it would stir the Christian world, I don't think any great good would come of the discovery. I've heard too much about the Easter fights at the Church of the Holy Sepulcher, even though it may not be the true site at that.

My Bible's value to me doesn't depend on any of these things.

—The Christian Adv., Northwestern.

THE END OF GREATNESS

The often quoted couplet, "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay," never better fitted any historical situation than that of the decline and fall of the great Roman empire. Abundant wealth had been gathered into the hands of a very small group, while the poverty of the masses was so great that a delayed voyage by an Egyptian grain ship might cause untold suffering. However, serious though the inequitable distribution of wealth was, there was another factor which had a great deal to do with the weakening of the empire's stamina, and which prepared the way for its collapse, and that factor was a decadent home life. Dean Farrar describes how under the Empire marriage had come to be regarded with disfavor and disdain. Women married in order to be divorced. and were divorced in order to marry; and noble Roman matrons counted the years not by the Consuls, but by their discarded or discarding husbands. Quintilian, in the first Christian century wrote: "Would that we ourselves did not corrupt the morals of our children. We enervate their very infancy with luxuries . . . We are delighted if they utter anything immodest. Expressions that would not be tolerated even from the effeminate youths of Alexandria, we hear from them with a smile and a kiss."

It needed no great prophetic powers to anticipate that a society that had grown so corrupt would soon destroy itself, and it is a matter of history how soon Nemesis overtook those who forgot that no nation can arise above the level of its home life.

—Religious Telescope.

War—what is it after all the people get? Why! taxes, widows, wooden legs and a debt!—Road Builders News.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢-25¢

666
cures
MALARIA
in 7 days and relieves
COLDS
first day
Headache, 30 minutes
LIQUID, TABLETS
SALVE, NOSE DROPS
Try "Rub-My-Tism"—World's Best Liniment

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Mrs. Gilman McConnell, chairman of Scarritt Associates for the Louisiana Conference, has done an outstanding piece of work in this Conference. Louisiana heads the list of conferences in Scarritt Associate Memberships. All must help her to keep it there. She writes as follows:

"Summer vacations are over! You and I and everybody are slipping back into harness of church and club work. Soon you will be attending meetings, exchanging greetings with other church workers, making plans for the winter's work, setting goals for future accomplishments.

"A goal is a wonderful thing. It is like a light in the darkness, leading us on. And, speaking of goals, we have recently received a letter from Miss Elrita Crawford, our new Director of Scarritt Associates, in which she says that Scarritt College has set as its goal an endowment fund built from the contributions of 10,000 Associated members. Already they have 3,175 of these Associates, making the balance 6,825.

"Having worked so much with figures, we immediately made a little computation to see what Louisiana's goal would be. In dividing 6,825 members by 43 Southern Missionary Conferences, we discovered we could secure 136 **NEW** Associates and reach our goal. Then again, there are seven districts in Louisiana and dividing 136 by 7 makes about 20 **NEW** Associates from each district.

"This doesn't seem an unsurmountable goal, does it? Only 136 new Associates out of a total of over 7,000 auxiliary members in our State! And only 20 Associates out of an average district of several hundred members. Alexandria alone has a membership in its auxiliaries of 817; Baton Rouge has 901; Lake Charles, over 1000; Monroe, over 1100; New Orleans, 936; Shreveport, 1440. All we are called upon to secure is at least 20 new Associates per district. Why, it should not be difficult to get 1,000 new Associates from our State.

"Why can't we have a 'Scarritt Associate Dollar Day?' We are all looking for bargains. Here is a bargain. An investment in the lives and future of young men and women preparing for leadership in church and community. How easy it would be for each one of us to deny ourselves some material trifle, for which we carelessly toss a dollar bill upon a counter! This very dollar bill, slipped into an envelope, may take the form of bread upon the waters and return to you with countless blessings."

All money for this purpose should be sent direct to Mrs. Gilman McConnell, P. O. Box 356, Baton Rouge.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The mid-year executive committee meeting of the Woman's Missionary Conference, was held at Court Street Church, Hattiesburg, Sept. 9, 1938.

All officers were present except Mrs. C. E. Mullins, secretary of the Brookhaven district, and Mrs. H. M. Bullock, secretary of the Jackson district.

The president, Mrs. Paul Arrington, presided, and stated that as we approach the last quarter of 1938 we must check carefully so we may reach our objectives (see page 19 of 1938 Journal). Auxiliaries should check on page 20.

Mrs. W. F. Mahaffey, vice-president, urged a larger observance of the Week of Prayer, November 6-12, and use of the retreat during that week. (See September Bulletin).

The celebration of the Sixtieth Anniversary of our work, in some outstanding manner, was stressed by Mrs. D. L. St. John. The offering given will help to extend our work. (See July Bulletin, also fourth quarter literature). She spoke of plans working toward the securing of a Rural Worker and called attention to the new handbook. (See September Bulletin).

Announcement was made of the acceptance by the council Candidate Committee, of Miss Mary Cameron, of Jackson, who will use the Mississippi scholarship at Scarritt College.

Mrs. C. C. McDonald has edited and distributed the 1938 Conference Journal.

Life Memberships have decreased this year, stated Mrs. J. H. Penix. Week of Prayer offerings, 60th Anniversary birthday offerings, and Life Memberships will be needed to increase our funds.

Mrs. D. A. McIntosh, Jr., spoke of the new booklet of programs for recently organized groups of young women, "Weaving Friendship Around the World." (See September Bulletin).

Announcement was made by Mrs. C. C. Clark, of the postponement of the December Friendship Unit for the children. There will be three units in 1939—January, May and December.

Mrs. E. V. Perry reported thirty-five credits given the class in "Leadership of Mission Study Groups," taught by Mrs. W. M. Alexander, at the Leadership School in Biloxi. She also spoke of the district study leadership meetings now being held.

A mimeograph working sheet for the five point program of the Christian Social Relations Department, is being planned by Mrs. Stanley Wilson. She hopes to mail it with the quarterly letter about October 1.

Mrs. E. E. McKeithen announced the Mississippi Conference part of funds in hand to purchase a new car for Biloxi Wesley House. Gifts from districts as follows: Brookhaven, $61.50; Hattiesburg, $57.36; Jackson, $71.15; Meridian, $33.00; Seashore, $33.00; Vicksburg, $83.25.

A careful check of World Outlook subscriptions was urged by Mrs. J. C. Burrows. This is the third year we have been striving to reach the 1200 mark.

Mrs. Jas. D. Slay called attention to her recent letter in the Advocate. The number of Baby Life Members is encouraging.

The district secretaries gave comparative reports and while the work is not lagging it is not progressing toward the 1938 goals as rapidly as it should. All reports and funds are to be sent to Conference officers not later than December 15th, 1938.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

A splendid report has come in from Corinth church concerning their C. S. R. department. It includes a "Temperance Education" program, a "Child Health Campaign," and some general items. The "Temperance Education" report I am reserving for a later date when I think you will be ready to put on a similar program this fall. The other two items I am giving here.

In cooperation with the State Board of Health and the local Health Officer the committee sponsored the following:

Child Health Campaign, May 1-7.

1. Child Health week began by a talk at the Junior High School Chapel Exercise, by Dr. Honnell, County Health Officer.
2. Three Health playlets were given by the Junior High students. One Health playlet was given by the Girls Reserve, under the direction of Mrs. Scott, expression teacher. This included Junior High School students and Senior High School students.
3. Junior High School students made Health posters which were exhibited in store windows.
4. Six merchants had window displays with Child Health as subjects.
5. The "Daily Corinthian" was generous with space for publicity.
6. Several local pastors presented the subject of Child Health at the Sunday

morning service during this campaign.

7. Inoculation for diphtheria and typhoid were given to approximately sixty-five men, women and children, black and white, the under-privileged of Corinth. Over two hundred shots were given. An apple was offered for each shot given. The American Legion cooperated with our Auxiliary in giving to these people approximately fourteen dozen apples.. Rev. W. L. Gilmore, Secretary of the City Welfare Association, gave valuable assistance.

8. Our Auxiliary voted unanimously for a full time County Health Unit.

Each month "fruit showers" were given by circles, to the inmates of the County Farm.

Twelve dozen magazines, religious papers and temperance leaflets were distributed at the hospital, bus station, railroad stations, and the W. P. A. library.

Articles from the "World Outlook" were read and discussed at circle meeting.

We resumed the weekly Bible class at Colored Methodist church, studying the Sunday School lesson for the following Sunday. This is the third year since its organization. Our teachers alternate with their teachers at each meeting.

This committee has created interest among the members of the local church for a new or remodeled church building, so now they have a "Church Building Fund." The treasurer is a member of the Bible class and an outstanding member of the church.

We have attended the weekly meetings of the Spiritual Life Group. This group has given a copy of the "Upper Room" to each colored member of the Colored Bible Class, and is cooperating with them in many ways.

The quarterly letters were presented at the Auxiliary meeting and quarterly reports sent in on time. We now have a well organized department of Christian Social Relations, composed of five active-minded women, who are interested in the phase of work assigned them.

We thank God for the privilege of working together with Him.

In Memoriam

RESOLUTIONS OF RESPECT

Death has again stalked our ranks and suddenly struck down our beloved brother, Porter R. Roberts; and,

Whereas, Brother Roberts was a most faithful member of the Board of Stewards of the Amory Methodist Church, South, having served as chairman of the board, and

Whereas, he always stood for what he thought to be right, and had the courage of his convictions to speak his mind on all questions of importance coming before the board, and

Whereas, his life was above reproach, thereby inspiring confidence in his upright Christian character,

Therefore be it resolved, that we express our profound sorrow caused by the passing of this noble spirit.

Be it further resolved, that we extend our heartfelt sympathy to his family and other loved ones, and especially do we commend his life as an example to his boys, believing that if they follow in his footsteps they will do well.

Resolved further, that a copy of these resolutions be sent to the family; a copy be spread on our minutes, and a copy be furnished the press for publication.

Unanimously passed by the Board of Stewards of the Amory Methodist Church, South, this, the 7th day of September, 1938.

ERBY LEE PUCKETT,
J. C. WAX,
DR. C. B. BAKER,
Committee.

IN MEMORIAM

A Tribute of Love from the Woman's Missionary Society of the Purvis Methodist Church

In a calm hour of the dawn on July 4th, the immortal spirit of our beloved friend, Mrs. M. O. Jordan, was wafted to her home in Heaven to join kindred souls and to receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Hers was a radiant life of more than four score years. The loving ministrations and many acts of kindness to those in her home and in her community gave her great pleasure and proved an inspiration to everyone who knew and revered her for the nobility of spirit and the lofty ideals which were characteristic of this dear saint.

The constant trust and faith in God illumined her way throughout the years and sustained her until the eventide of life's voyage had been reached.

Mrs. Jordan was a Charter member of the Woman's Missionary Society of Purvis Methodist Church, and was also the first president of the society, which office she held for many years. She was alert to the call of need and donated generously to worthy causes in His name and for the building of God's Kingdom.

The precious memory of her faithful devotion is a heritage which her loved ones hold and cherish.

"The path of the just is as a shining light that shineth more and more unto the perfect day."

TO THE MEMORY OF MRS. P. H. HURLBERT

Whereas, on July 23, 1938, God, in his infinite wisdom, saw fit to call from our midst our esteemed friend and co-worker, Viola Ellis Hurlbert, daughter of the late Rev. G. R. Ellis, member of the Mississippi Annual Conference; and,

Whereas, Mrs. Hurlbert had long been a member of the Clara Chrisman Class of the Main Street Methodist Episcopal Church, South, giving freely of her time and means to her class, and to all organizations of the church she loved; and,

Whereas, she was a true friend, a devoted mother, a loving wife, and always steadfast in the many duties she was called upon to perform;

Therefore be it resolved, that Mrs. Hurlbert's passing is a distinct loss to the Clara Chrisman Class, to her friends, and to her family and community;

Be it further resolved, that in commending her spirit to God, we humbly pray that the family and friends may look to God, the supreme ruler of the universe, for consolation and comfort;

Be it further resolved, that a copy of these resolutions be spread on the minutes of our class, a copy be sent to the New Orleans Christian Advocate for publication, and a copy be sent to the family.

Signed,
MISS WILLA BOLTON,
MISS IDA HOOD,
MRS. D. O. SEGREST.

JAMES WOODS

By Rev. E. W. Ulmer

James Woods was born in Accrington, England, on July 15, 1903, the son of Joshua and Margaret Woods. He joined the Church of England at an early age and was a choir boy in that church. He received his preliminary education in the schools of the Church of England. He also received his degree as a textile engineer in his home country.

While yet a young man he left England for South America and for a number of years was engaged in business in Brazil and other South American countries. After traveling extensively over several continents, he returned to England for four years and for the past eighteen months has made his home in the town of Mount Olive.

In 1932, Brother Woods was married to Miss Elsie Evans, a member of one of the prominent families in Mount Olive. He is survived by his widow; two children, James Alexander Woods, age 5, and Margaret Airey Woods, age 3; his mother, Mrs. Margaret woods, and one sister, Mrs. Tom Townley, both of Manchester, England.

On September 7, 1938, at 5:00 p. m, at the Methodist Hospital in Hattiesburg, Mississippi, he passed out of labor into rest. On September 8, 1938, an appropriate service was conducted by his pastor at the Mount Olive Methodist Church, assisted by Rev. W. M. Williams of Magee, Rev. W. H. Jackson, and Rev. W. L. Holcomb of Mount Olive. He was laid to rest in the local cemetery in the presence of a host of friends.

Brother Woods was a devoted husband; a gentle, kind and affectionate father to his children. He was loyal to his friends and to the Methodist Church. Although not a member of the Methodist Church, he considered himself one of our number. He had a wonderful gift for music and used that talent for the glory of God in the singing of hymns. He was Choir Director of the Methodist Church, and a teacher of the Men's Bible Class at the time of his passing.

He was a man of godly sincerity. He never compromised a principle, neither did he shirk a duty. He accepted his responsibilities with a smile. When there was a task to perform, a burden to bear or help was needed, "Jim" could always be found. He had an unfailing faith in God and in his fellow man. To know him was to love him, and to love him was to know him.

The words of the poet very fittingly describe Jim:

What was his creed?
I do not know his creed, I only know
That here below, he walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way:
This, his only meed; I do not know his creed.

His creed? I care not what his creed;
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow-men;
Perchance he never thought in terms of creed;
I only know he lived a life, in deed!

IN MEMORY OF J. M. GRIFFING

A star is missing from the earthly sky that shines now a bright radiant star in heaven. A flower fadeth here to bloom in Eternity.

Oh, grandfather, how we still miss you, though sometimes it seems we feel those eyes looking down from heaven, with that calm, peaceful expression, trying to help guide our wayward steps to your heavenly goal.

Your life has been such a beautiful story. Through trickery, deceit, and false pretensions, it's so easy to be counted great among men; but what a great man, a man of strong, noble character to remain honest and fair, to withstand most of the temptations here! What a sturdy tree to stand unshaken amid the storms of life!

How often I remember to have knelt, a child, around the family altar of my grandfather's home to hear the humble prayers. There would always steal over me that peaceful feeling of sincerity, of rest from the gnawing disturbances of a sinful world. There was always a restful quietness about him, a calm look in his eyes that seemed to say "all is well."

When this great life was at a close, and I looked down in the gray casket, I thought—what a proof of a glorious hereafter, if this world, with its sins, could possibly stir in our minds any doubt. There my grandfather's face, so untroubled, so peaceful. He so smilingly, met death without a fear. Yes, what a proof! There he lay before me, not the expression of suffering and sickness he had just before death, but the happy expression that all is well. I thought, what does it matter if sometimes we are slighted here, unnoticed, so as to make a poor old heart ache, but what does it matter now, as a wonderful, happy soul has gone home to its Maker.

A GRANDDAUGHTER.

Alexandria District—Fourth Round

Opelousas, Sept. 18, a.m.
Melville, Sept. 18, p.m.
Bunkie, Sept. 21, p.m.
First Church, Alex., Sept. 25, a.m.; Q. C. Nov. 9, p.m.
Trout-Good Pine, at Eden, Sept. 25, p.m.
Jena-Olla, at Olla, Sept. 25, p.m.
Lecompte, Sept. 28, p.m.
Sicily Island, at Sicily Island, Oct. 2, a.m.
Jonesville, Oct. 2, p.m.
Melder, at Melder, Oct. 9, a.m.
Glenmora, Oct. 9, p.m.
Oakdale, Oct. 12, p.m.
Ferriday, Oct. 16, a.m.
Rochelle-Tullos, at Rochelle, Oct. 16, p.m.
Palestine, at Palestine, Oct. 19, p.m.
Campti, at Campti, Oct. 20, p.m.
Marksville, at Evergreen, Oct. 23, a.m.
Pineville, October 23, p.m.; Q. C. Oct. 26, p.m.
Pleasant Hill, at Pleasant Hill, Oct. 30, a.m.
Montrose-Provencal, at Montrose, Oct. 30, p.m.
Winnfield, Nov. 6, a.m.
Natchitoches, Nov. 6, p.m.
Colfax-Montgomery, at Colfax, Nov. 13, a.m.
Boyce, Nov. 13, p.m.

R. H. HARPER, P. E.

JANE ADDAMS

Jane Addams' name lives as one of the greatest women of America, and indeed of the world. She has influenced the whole course of social theory and Hull House, which she founded, has been the model for neighborhood settlements established in the last four decades.

Her lineage was entirely American; her ancestry, Quaker. As a child Abraham Lincoln was her ideal; he was a friend of her father and used to address him as "My dear Double-D Addams."

When she was 29, she went into the slum district of Chicago and opened the first neighborhood house in the country to a polyglot collection of foreigners. Through her hospitality and friendliness a group of exiles became a community of Americans who realized for the first time how the principles of American democracy might be applied to their everyday life.

Miss Addams accomplished this because she knew that people however unlike in habits and traditions could live in peace, harmony and social intercouse. But Hull House was only the working out on a small scale of what she hoped to bring about in a world community.

In 1915 when Europe was torn with war, she headed the delegation from The Hague Peace Conference of Women to eight of the warring nations. They were received in London, Berlin, Budapest, Paris and Havre (then the Belgian seat of the government), Switzerland, Rome and the Vatican. Heads of these governments met the delegation within five weeks. A high official of one nation told Miss Addams and her colleagues that they were the only sane people who had entered his office since the war began.

The women's resolutions were embodied in Miss Addams' statement to Premiers and Foreign Ministers: "Without abandoning your causes and whatever it is you feel you ought to have in honor, why in the world can't you submit your case to a tribunal of fair-minded men? If your case is as good as you are sure it is, certainly those men will find the righteousness which adheres within it."

Later the 11 points of the women's platform were presented to President Wilson, and some of them were embodied in his famous 14 points. The platform included limitation of arms, democratic control of foreign policy, "a concert of nations to supersede balance of power," and a gradual reorganization of the world to substitute law for war.

Miss Addams was never a romantic dreamer, but a practical humanitarian who knew exactly the size and the strength of her enemy and who won her battles as much by her tolerance and her humor as by her courage and her far-sighted vision.

Through all the years when she pioneered in social work, when she received the abuses of so-called patriots and when she reaped during the last two decades of her life immeasurable honors, degrees, and finally the Nobel Peace Prize, Jane Addams never lost her head or her convictions.

"We may not be able to change human nature," she said in her last public speech, "but we do hope to modify human behavior . . . we need education of ourselves, of others; development of public opinion, moral enterprise . . . it would be a great glory if the United States could lead in this new type of statesmanship."

Peoples Mandate Committee
Hay-Adams House
Washington, D. C.

Two thousand federal agents were added to the Alcohol Unit of Enforcement last year, and we need more, despite the fact that we have 2,000 more agents than we ever had under prohibition. It seems queer; it is queer.—Michigan Christian Advocate.

A bird's eye is round and with the exception of the owl birds have one eye on each side of the head, enabling them to see two ways at one time. Birds have very fine eyesight. Their hearing is much superior to ours.

—Our Dumb Animals.

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Much depends on what the rural ministers do. Just as in the old days men of brains were found in the rural sections with their Bibles and newspapers and discussion groups, so today we may start over again our thought-centers in rural areas.

—Prof. Arthur E. Holt.

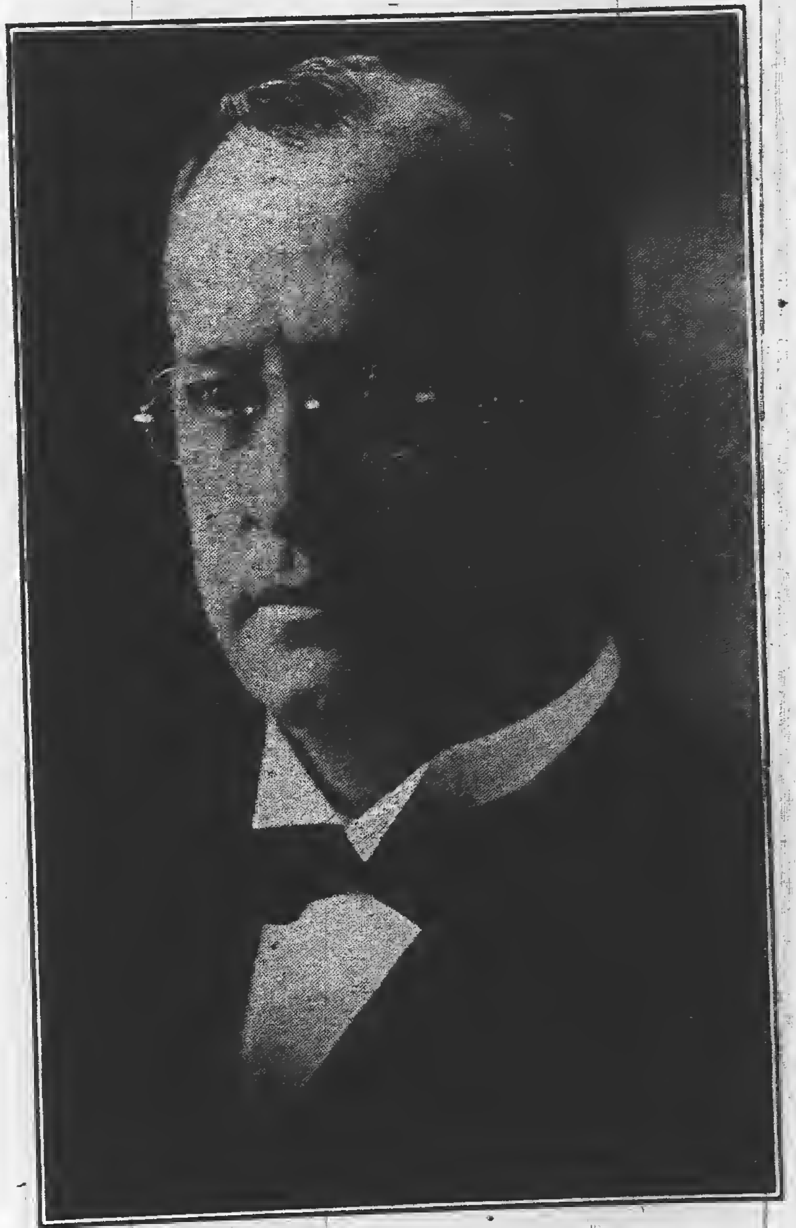
THE PRAYER-ROOM TODAY

Lord Jesus, we pray for the sons and daughters of the sturdy pioneers who made the Methodism of the country places. Anoint them for a day of conquest and consecration which shall prove them worthy of their noble sires.

Vol. 85. No. 39.

NEW ORLEANS, LA.
THURSDAY, SEPTEMBER 29, 1938

BISHOP J. LLOYD DECELL



A change in the Bishop for the North Mississippi Conference, on account of a conflict which prevented Bishop Kern from holding the Memphis Conference, shifts Bishop Darlington to the Memphis Conference and Bishop Decell will hold the North Mississippi Conference, the date being advanced to October 26, in the adjustment.

Wallet of the Week

BOSTON UNIVERSITY SCHOOL OF THEOLOGY during the last hundred years has contributed to the religious leadership of the world: 2251 pastors; 321 missionaries; 22 bishops; 122 college presidents; 317 college professors; and 33 religious journalists. Upon this marvelous record of service, the University is making appeal for financial support in order that it may continue to provide religious leaders for the coming years as it has in the past.

* * *

GENERAL EVANGELINE BOOTH, who will be seventy-three years old at Christmas, is slated to retire under the regulations of the Salvation Army. She has expressed the desire to retain the leadership of the Army for another twelve months, and it is reported that the forty-seven commissioners who constitute the ruling body have voted favorably upon the question of her continuance for that period. It is understood that General Booth has no desire to remain head of the Army beyond the period of the extension which has been approved.

* * *

CAODAISM, A SPIRITISTIC CULT of seven hundred thousand people in Cochin, China, is a composite religion which is the enemy and competitor of Christianity. It is a combination of the teachings of Buddha, Confucius, Laotse, and Christ. Its liturgy is compiled from many religious books including the Bible, it uses the ouija board, ritual and robes, teaches ancestor worship, and uses pictures of the eye, the symbol of the Great Intelligence. These pictures of the eye are sold at thirty-five cents apiece, and they are worshipped in the homes of thousands of the people.

* * *

JUVENILE DELINQUENCY, among three thousand Chinese children of Mott, Pell and Doyer streets in New York, is said to be almost nothing. According to a survey made by Chinese educators and leaders of youth movements, only one case of delinquency among Chinese children has been reported in the last eight years, and this is held to be the lowest percentage of delinquency among the children of any racial or national group. Chinese children spend their leisure time at home, there is little poverty in Chinatown, divorce is almost unknown, and respect for parents is a primary article of Chinese religion.

THE OLDEST METAL MINES in the United State are said to be those of the Santa Rita mountains in Arizona. The site of these ancient mining ventures is just west of Nogales, and an authority on mining is quoted as saying that the greatest mineralized area in the world lies within a thirty mile radius of Nogales, where are located approximately three hundred mines. It is a chapter from the romance of the "Forty-niners" and the staked claim of the gold prospector of the years agone.

* * *

LARGE MOUNTAIN CAVES are reported to have been found in the wilds of the Canadian Northwest by Dr. Wesley L. Bliss of the University of New Mexico. Finds in these caves are believed to furnish evidence that the section contained a population which came over from Asia thousands of years ago. Among the relics found are chipped stone weapons, cooking utensils and a fragment of an ancient basket weave. The tooth of an elephant discovered on the rim of the Arctic Ocean is believed to be proof that the region was the habitat of mammoth animals at one time.

* * *

DR. GEORGIA HARKNESS told the annual Leadership School at the Methodist Assembly at Lake Junaluska recently that women must find greater recognition and opportunity in the church or they will turn to secular organizations which do not discriminate against them. She said that outside channels offer women an opportunity for leadership, for creative expression of their talents, and for recognition which the church denies. She said that until the men of the church recognize this fact, to deplore the defection of women will largely be wasted breath.

* * *

A TABLE OF CONTRIBUTIONS to the war guilt of Japan shows that, of the nine leading contributors, the United States heads the list and that the British Empire holds second place. Then follow in order Dutch India, Germany, Belgium, China, Soviet Union, Norway, and Switzerland. In view of the many protests against Japanese aggression in China, it sounds strange to hear that more than half (54.4 per cent) of imports essential for war purposes are being furnished by the United States. It appears also that Christian leadership in America is making ineffectual protest against our participation in this ruthless murder.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager
H. T. CARLEY, D.D., Associate Editor
C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP DOBBS

It is not our purpose to carry weekly bulletins concerning Bishop Dobbs. We do not think that his condition is such as to make that course at all necessary. For the benefit of those who have been unduly agitated by the publicity carried in various papers, we wish to say that we have reliable assurance that his trouble is of a nature which gives reason to expect that he will "snap out of it pretty quickly." We know the author and credit fully this opinion, and we confidently expect the Bishop to make immediate and rapid progress toward recovery.

THIS INTOLERANT WORLD

The history of the world is largely a story of the brutal intolerance of a race or a class. In any age it may have its social or its national angle according to the dominant interests and ambitions of the period, but it is always the same selfish inhospitality for races, systems, or ideals, whose mortal sin is that they embarrass a regnant race or philosophy. For two thousand years the Jew has been the football of civilization, the man without a country, driven hither and thither and knocking vainly at barred doors around the whole world. In the Europe of the seventeenth century the Catholics persecuted the Protestants, burned them at the stake and in their fanatical zeal even dishonored the bones of the dead. Then came the Calvinists who in their turn made life a burden for their erstwhile oppressors, nor were their methods of repression less savage in their severity. A few years ago, the world stood aghast at the ruthless savagery of the Russian soviets, and today it marvels at the barbarian violence of other European powers, intoxicated with a dream of power and incited by ambitions which seem likely to prove to be the political scourge of the century. At the present moment a Greek dictatorship is seeking to make supreme and absolute the Holy Synod of the Greek Orthodox Church. In order to achieve this, it has fixed restrictions upon the exercise of that freedom of conscience which makes religion a thing of value. It is everywhere the age-old story:

> "Man's inhumanity to man
> Makes countless thousands mourn."

Verily tolerance is a name for a virtue which as yet has not found an abiding place on sea or land in any country or in any age.

THE EUROPEAN SITUATION

Once again we appear to be facing one of the worst crises in the history of the world. It has come upon us with less of suddenness and surprise than did the catastrophe which wrecked the social, the economic and the moral structure of civilization in 1914. Few people realized then that such a war was at hand and fewer still dreamed that the effects could have been such as we have experienced in the twenty years since that struggle was officially ended. The whole world has staggered since the fateful hour when the battle line was drawn across the world. Naturally our feelings will be arrayed on one side or the other in the present situation, but before we consent to add to the fury of the feeling now sweeping Europe, let us cast one earnest look at the millions of silent crosses which tell the story of the tragedy which ended two decades ago. Let us think of the world confusion, the broken homes and the poverty which followed in the wake of that Titanic struggle, and let the will to peace be regnant in this hour of international danger, lest we be swept into another contest of brute force which may set back civilization a thousand years. We cannot afford to involve recklessly the twenty millions of men who may be called to follow the stars and stripes to their destruction and to the downfall of civilization. If necessity comes, let it find us with clean hands and right spirits—not vengeful partisans filled with wrath and hate. Let us be chastened and admonished by the gaping wounds which still defy time's healing touch.

KANSAS CITY CHOSEN

The reduction of the contestants for the honor of entertaining the Uniting Conference to two, was announced through the press dispatches a few days ago. Those two were Baltimore and Kansas City, and a sub-committee was to visit Kansas City for further information. At the meeting of the Commission on Monday, September 19, Kansas City was chosen. Accordingly this city of the mid-west is scheduled to be the scene of the most significant conference of American Methodism. The Conference will be held next April.

THE NEW DISCIPLINE

The editor makes grateful acknowledgment of a presentation copy of the 1938 issue of the Discipline—the gift of the Publishing Agents, Messrs. Whitmore and Smith. We treasure the book for itself, for what it represents in the order of Methodist progress, and as the worthy climax of that series of volumes which record the mind, the heart and the progress of the Methodist Episcopal Church, South. Every Southern Methodist should own a copy of the latest Book of Discipline, and particularly this one which closes the series.

HALF-TIME WIVES

Half-time Wives is the gripping caption of an article in which a woman describes girls who marry and cling to their jobs, expecting to run a home in their spare time. Their home-making is not a first consideration, or a full-time job, but merely an addition to their way of life—not a life in itself complete and satisfying. Such a conception of marriage, she declared, is full of danger and trouble for the years ahead.

SMALLEST INDIAN RESERVATION

The Yavapai Indian Reservation, located near Prescott, Arizona, consists of seventy-five acres of land and is reputed to be the samllest Indian reservation in the United States. The Reservation accommodates about fifty members of the almost extinct tribe of the Yavapais, a remnant ruled by Queen Viola Jimulla, who is the only known woman dictator of an Indian tribe, but not the only woman dictator.

A MANDATE TO CONGRESS

We seek to keep free of partisan political discussion. There are, however, certain public questions which seem to us to be more matters of patriotic concern than they are the interests of partisan politics. Our position on the Supreme Court issue is well known to the readers of this paper. We believe in the absolute independence of the three coordinate branches in our system of government. We do not share the opinions of those who defend the right of the President to seek the defeat of Congressmen whom he cannot control, nor the election of those whom he regards as being subservient to his views. We think it is an unfair use of the prestige of a great office, and a position which is politically unsound. In our view, the utter failure of the political purge amounts to a mandate to Congress to do its own thinking, and a clear indication of its representative character and its responsibility to the American electorate. Of course, no right thinking person will construe the failure of the purge to mean warrant or encouragement for arbitrary and unjustified opposition to the administration program. Government exists for the benefit of society, not for the furtherance of partisan or personal ends.

Editorial Miscellany

By Dr. H. T. Carley

"THEY ALSO SERVE"

One of the most beautiful, pathetic, heroic, and comforting lines in English literature, to the best of our knowledge, is Milton's declaration of faith at the close of his sonnet, **On His Blindness**:

"They also serve who only stand and wait."

The world is full of misfortunes, catastrophes, tragedies. It is useless to try to say what is the worst thing that could befall a man. Whatever my sorrow may be, somebody else has equal or greater suffering. The loss of fortune, position, health; disappointed hopes and defeated ambitions; betrayal by friends and the enmity of loved ones—all these are happening every day. How quick we are to wail, "Woe is me," and how prone we are to lose faith and hope!

Milton was a young man when he went blind. He might have lost heart and spent the rest of his life bitterly but uselessly bemoaning his fate. But, blind as he was, he could see God; and when a man can still see God, nothing is lost.

"They also serve who only stand and wait." Milton waited—and then he gave the world one of its greatest epics. Perhaps only a blind Milton could have written **Paradise Lost**.

It is not misfortune that wrecks our lives—it is the way we take it. To lose eyesight is bad enough; but to lose God is infinitely worse. God's ways are not always our ways—but God's way is best. His way leads to light and life.

" . . . . Who best
Bear his mild yoke, they serve him best. His state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

CONFERENCE CHANGES

Dear Dr. Duren: Will you please announce through the columns of your good paper the following:

Because of the temporary illness of Bishop H. M. Dobbs, the following adjustments have been made in order to care for his conferences:

North Mississippi Conference, New Albany—October 26, Bishop J. L. Decell.

Mississippi Conference, Natchez, Miss. —November 9, Bishop U. V. W. Darlington.

Memphis Conference, Martin, Tenn.—November 16, Bishop U. V. W. Darlington.

Yours sincerely,
U. V. W. DARLINGTON.

THE KEY TO PEACE

An Address by The Right Honourable Lord Dickinson, in the Cathedral Church at Oslo, August 29, 1938

It is a great honour and at the same time a great responsibility that falls upon me tonight, for I have but a few minutes in which to tell you why we are here, what we have done and what we ask you to do. We are here to discover a key to peace. The whole world longs for peace; but at the same time the whole world is talking of war. This is the tragedy of the situation. Men are drifting towards a whilrpool. It is that you may help us to escape it that we come to your country.

Norway has a small population; but she has a great history. She has sent her warriors all over the world, as England and Scotland have known to their cost. Nor is it only in war that Norsemen have gained renown. I am proud that amongst my friends I have been able to count your great compatriot, Fridtjof Nansen. He united in his person all that is best in the Scandinavian races: boldness, steadfastness and above all a love of peace. Indeed, it was in the search after peace that he laid down his life.

Twenty years ago we thought that in the League of Nations we had discovered a key to peace. The Covenant was well drafted; its provisions were carefully thought out. If the temper of the nations were the same as it was in 1919, the machine they built would be as effective now as it was then. Unfortunately, this is not so. The spirit of the world has moved back into the vicious grooves of pre-war days. The promises then made have been broken, and we have seen war in China, Abyssinia and Spain surpassing in horror anything known in earlier times.

So far as political organization for the prevention of war is concerned, we have made little progress, and the reason is that we have been trying to lay down rules of international conduct before we have found any solid basis upon which to found them. Laws do not precede civilization; they are the outcome of it; and international civilization is only in its infancy. In some lands, to be internationally-minded is regarded as a crime, and men justify to themselves harsh treatment of their fellow-beings on the plea that they belong to another race. I have read recently the report of Sir John Hope Simpson on "Refugees." It is only a statement of facts. But it is impossible to study it without a feeling of horror that civilized Christian peoples have committed, or tolerated, such inter-racial cruelty as that which it reveals. At this moment the organized persecution of the Jews is casting a blot upon the escutcheon of certain European nations which will never be erased.

To what has this been due? To a lack of international law, it is true. But still more to the lack of international morality. All over Europe political difficulties are arising out of racial differences.

SECURING RENEWALS

A few days ago a subscriber wrote us that he would hand his renewal for the Advocate to his pastor the following Sunday. It has been our experience and observation that the weeks immediately preceding the Conference session offer the best opportunity of the whole year for securing renewals. It is a custom which many have observed through the years, and even an announcement will bring a surprising response. We urge our pastors to give the people a chance to send their renewals to Conference by them. A little friendly interest will bring surprising results.

It is an inborn enmity between men of different stock which is the source of most of the trouble of the world. This is why I am here today. I speak on behalf of an organization named "The World Alliance for International Friendship through the Churches." Its object is to bring about good and friendly relations between the nations and to enlist the churches in their corporate capacity in a joint endeavor to achieve international friendship and the avoidance of war. Its work extends into thirty-five countries and its members are drawn from many different churches and races. On the invitation of the Norwegian Council the Alliance has just held it triennial meeting in your ocuntry.

We are glad to be in Norway, not only because we admire its scenery and love its people; but because we believe Norway can help us in the task we have undertaken. I hold that the only thing that can destroy war will be the exercise of moral force. Although it may be that physical force may be required for defence or resistance to wrong, it will never of itself banish war. The growth of international morality alone can accomplish this.

Now in Norway—indeed in all Scandinavia—this moral force exists and has plainly shown itself from time to time. Your people are God-fearing people. Their religion is not merely a cloak of respectability; it is part of their daily life. Other nations recognize this fact as evidenced by the readiness with which the members of the League of Nations, when in want of a reliable man, turn to the North to find him. I could mention half-a-dozen names known to you in proof of this. The leading one, of course, is that of the late Dr. Nansen, whose moral influence throughout Europe was immense. There are, of course, men of this character in England and America and elsewhere. There are still a few such men in Germany. Wherever they be it must be our task to bring them together. Our business is not to marshall armies; but to recruit men. It does not matter from which states they come. Great and small alike can furnish their contingents.

It is no reply to a demand of this character to urge that one's country is small, or its people ill-prepared for armed resistance. The appeal that we make is not addressed to governments; but to the free peoples, millions of whom will rally to our side. In any case, let us, as followers of Jesus Christ, show that we wish to be friends with all and in the end may be sure that the God of Peace will be with us.

I have one more word. Do not be afraid of those who appear to be against us. All over the world, not only amongst non-Christian races, but with those nations which label themselves Christian, there are vast numbers of men who have no belief in Jesus Christ and no use for His Gospel. They are of all classes, from the highest to the lowest. Whether they be of the High Priests, the Scribes, or the rabble who shouted "Not Jesus; but Barrabas," they all consider themselves superior to Christ. And now we find the governments of Dictatorships and Oligarchies behaving in the same way. And, even in countries where there is as yet no direct persecution of Christians there is a tendency to ignore them and despise them.

Now, this is precisely the state of affairs out of which the churches of Christ can gather strength. The Church was born in adversity; it prospered under persecution. Out of the opposition which confronts it to-day the Church will undoubtedly gather strength. Let us therefore go forward boldly bearing the standard of Jesus on which He has emblazoned in letters of gold the message that all are waiting for "Peace and Goodwill to all mankind."

Those who betray their friends must not expect others to keep faith with them.—Road Builders' News.

Louisiana Conference

PERSONAL AND OTHERWISE

The Board of Trustees of Centenary College met in called session Tuesday for the purpose of electing a Chairman of the Board to succeed Bishop Dobbs resigned.

Rev. Elmer C. Gunn, presiding elder of the New Orleans District, has been indisposed with an attack of flu during the past week, but was able to be out at last reports.

Our good friend, Rev. D. B. Boddie, of Hodge, makes us glad with two subscriptions—one new and the other a renewal. This is in line with his splendid work in other years.

Dr. St. Claire Duke, a dentist and long a resident of New Orleans, died on last Thursday, September 22. He was a member of the Board of Stewards of Rayne Memorial church.

Acknowledgment is made of the kindness of Miss Katherine Yeldell, secretary of Noel Memorial Church, who remits for an Advocate subscription which we credit to that church.

Bishop A. Frank Smith met the presiding elders at Opelousas last Friday, and following the meeting with the cabinet he preached at night for Rev. C. D. Atkinson and his people.

Rev. B. F. Rogers of Haynesville, favors us with three subscriptions for the Advocate, a part of the consistent interest which he has manifested on behalf of the paper for a long while.

Dr. Henry T. Carley gives a rather discouraging report of the crops in the Yazoo City section. Rain, boll weevil, army worm, and a poor price make a rather gloomy picture for those who are largely cotton farmers.

We regret to learn of the death of Mr. Ballard of Church Point. We join in sympathy for his bereaved family and friends, and we trust that the affliction of today may work out for them exceeding happiness in the home beyond.

A note from Dr. A. M. Serex, presiding elder of the Shreveport District, says that Centenary College opened with the largest enrollment in its history, and that the situation presents the most encouraging outlook for many years.

Rev. H. M. Wolfe reports satisfactory progress in the construction of the new church at LaPlace. Brother Wolfe deserves great credit for this splendid achievement in organizing and carrying forward this building enterprise in a new field.

Mr. Dana Dawson, Jr., son of Dr. Dana Dawson of First Church, Shreveport, was licensed to preach recently. He graduated from Centenary College last spring, and he has already gone to take up work in the School of Religion at Duke University.

We appreciate the interest of Rev. L. W. Smart, of Belcher and Gilliam charge, as manifested in the sending of two renewal subscriptions for the paper. Bro. Smart says his work makes good progress and he expects to report everything in full.

Miss L. E. Hungerford, of Keatchie, made the Advocate office radiant with a business note to which was added, "I just can't do without the paper, as it is the greatest pleasure I have." She has been ill for a long while, we are glad to be assured that we have helped to make a bright spot in her life.

Rev. C. P. Zenor, District Superintendent of the Methodist Episcopal Church, has changed his residence from New Orleans to Houston, Texas. He owns a home there which had become vacant and it was so located that he had to go there and take care of it. Bro. Zenor and his wife are very estimable people.

Mr. Arthur Shaw, brother of Mrs. E. L. Diamond of the Advocate staff, who had been seriously ill in the Veterans' Hospital at Alexandria, took a bad turn on Saturday and Mrs. Diamond was summoned to his bedside. Before she arrived the end came and the body was carried to his home in Natchez for the funeral and interment.

Dr. and Mrs. Briscoe Carter passed the forty-third milestone of their matrimonial journey on September 19, and Dr. Carter says, "The knot still holds pleasantly." He reports good health and fair progress in his work. Here's hoping that many another wedding anniversary may find him and Mrs. Carter as vigorous and as happy as they are today.

The editor acknowledges an invitation from Rev. R. H. Staples to attend the dedication of the Methodist church at Coushatta on Sunday, October 23. We regret that the change of the date of the North Mississippi Conference makes it impossible for us to be present. Bro. Staples reports a good year and that every obligation will be met in full.

Lake Charles church is to have a Christian Workers Training School, October 9-14. Four courses are being offered, and the teachers will be Dr. W. L. Doss, Jr., pastor; Mr. E. O. Harbin, of the General Board of Christian Education; Mrs. Maggie Mae Burrow, also of the General Board; and Rev. G. W. Dameron, Conference Executive-Extension Secretary.

THE CHOUDRANT CHARGE

Choudrant, La.—Sept. 23, 1938—The Choudrant charge has had one of the most successful years in its history under the direction of its untiring and diligent pastor, the Rev. L. P. Moreland.

Many helpful and inspiring sermons have been preached from time to time throughout the year over the charge by Bro. Moreland, and all who have heard him have been brought closer to the Lord. Bro. Moreland held four revivals on the charge during the summer months, with the assistance of Rev. C. B. White, Rev. R. H. Staples, and Rev. Louis Hoffpauir, which were all very successful and much good accomplished.

There have been many material improvements on the charge also, which include improving the grounds at the Douglas church, painting and improving interior decorations and grounds at Indian Village Church, recovering and improving the church at Choudrant. There have been many improvements at the parsonage for which Bro. Moreland is personally responsible, and all the credit is due him for same. The parsonage has been papered in some of the rooms and new rugs placed upon the floor. The well has been remodeled and fixed. A new back porch is now under construction and will probably be finished by conference. Bro. Moreland has also built a new garage. He also has taken much pains in beautifying the parsonage grounds, and is due much credit and praise for his untiring efforts in doing such a wonderful work all alone.

The Rev. L. P. Moreland has made us a good pastor the two years that he has served us in this district. He is loved by the young as well as the old, and has a wonderful spiritual influence for the good of all that he comes in contact with. We in this charge hope that the conference will see best to send him back to us for another year because there are many more things that are unfinished which Bro. Moreland is capable and qualified to complete that will mean very much to our church and conference in general.

We all feel that we have had a most wonderful year on the Choudrant charge and most of us feel that a better work could not have been done than was accomplished by our pastor, through the help of his Lord and Saviour Jesus Christ.

HENRY G. RISER,
Reporter.

Both the word Messiah and the word Christ mean "the annointed one." The former has its origin in Hebrew, the latter in Greek.

—American Hebrew.

THEN AND NOW

Four years ago the recognition which I so richly deserved and for which I had waited so long came to me. I was made a presiding elder. I was brought into the inner circle and henceforth was to move among my brethren as one of the leaders of the conference. I moved into the distirct parsonage as one born to rule. It was a grand and glorious feeling and the thrill of it still abides.

I called my preachers together, not that I had anything to say to them nor a program to present to them, but other elders had been doing that back through the years and I thought it was the thing to do. I greeted them with all the dignity I could muster for the occasion, I changed my voice to make it sound deep and full, and talked to them about the need of an aggressive leadership in these "chaotic and perilous" times to which we had come. Of course my real purpose was to create the impression that in me was to be found all that was needed for victory.

But it is surprising how dull some preachers are and how slow they are to see the point. There wasn't the applause which, it seemed to me, the occasion demanded. In fact there wasn't any. They seemed stunned, and I realized that my scholarly and well prepared address had gone "over their heads." I turned the meeting into a sort of open forum and asked them to feel free to make any suggestions they might have for the work before us. Don't ever do that. They were ready to speak and speak they did. One brother spoke about as follows: "The weakness of this conference has always been in its leadership. (He had never been a presiding elder.) For some reason the best and strongest men have been held back and inferior men have been pushed forward. We are not passing judgment on you because you are new in this work but—well I still say that our failure as a church rests squarely with the bishop and the type of men he has placed in leadership. Our prayer is that, inspite of all mistakes, we will have a good year." I did not feel that to prolong the meeting would do the "cause" any good, so brought it to a close.

Well that was four years ago and the time of my departure is at hand. I do not say that I have fought a good fight, but believe me, I have fought. I came into the eldership just about the time the "New Deal" had reached its high point of popularity. That meant of course, change from the old to a new way of doing things. The gradual leveling process which had been going on for the past few years had done away with all distinctions and reduced all men to a common level. When I entered the conference there were bishops, presiding elders, pastors, and people, and their rank was in the order named. But now the order has been completely reversed, and today we have people, pastors, bishops, and presiding elders. As for rank, the presiding elder is the rankest of the whole outfit.

Now my tenure of office is about over and I am up for an appointment. What or where it will be I do not know. There are five elders going out this year, and only four good places will be open. So you can see what we are up against. You can't put five men in four places without squeezing somebody mighty hard. The question is, who can we squeeze with the least kick back? In other words, which one of these five "can take it" and smile. I know several good reasons why four of these out-going elders can't go to a certain place that will be open. Its the best place in the conference too. I also know many good reasons why the other out-going elder could easily go there. My hope is that the bishop will see the matter as I do. Of course I am thinking of the "cause" and not of the man. I was about to forget about the pastors of the conference, but we will take up this small problem later. How can we do anything for them until we elders have been placed satisfactorily?

* * *

RICHARD AND BILLIE

Dear Dr. Duren: The two names above, Richard and Billie, have so inspired me that I want to give a little human story about them. I have just seen them off to our Conference Orphanage. Richard is ten and Billie seven. Both parents have died, leaving them and two others, a brother and sister, who are older. I have never in all my life seen brighter and more cheerful children. They are anxious to get to the home in Ruston and get to school. The mother, I am told by those who knew, was one of the finest and most capable young women and had so much planned for her children. After the death of her husband, who preceded her a few years, she carried on and supported them, but she too, had to give up and go. The father was taken from his family a few years ago, but he was a good father and provided well for them, till he was taken ill.

I believe if the Methodists over Louisiana could have seen these two boys this morning as they gathered up their play things and packed, then kissed their aged grandmother goodbye, and left the little country home to be adopted by the Methodists of Louisiana, they would want to empty their pockets to give support to this most worthy home. Remember RICHARD and BILLIE, when you make your offering Harvest Day.

D. B. BODDIE.

A MEDITATION

By Rabbi Samuel Glasner

The Lord went before them . . . to give them light. Ex. 13:21.

This age of ours has rightly been labelled "The Age of Science." Never before, in all Man's history, has he made such tremendous strides forward in the knowledge of his world and the utilization of that knowledge for his own ends. He has harnessed to his service not only the great and mighty force of the lightning, but also the possibly greater force of the tiny atom. He has penetrated into the bowels of the earth and made it give up its secrets of the past. He has gone down into the depths of the sea and made them yield him treasure and ever more knowledge. He has conquered the waves with his mighty floating palaces. He has ridden the winds and even scaled the stratosphere. He has even walked into the jaws of Death and wrested its prey from the grave, restoring the dead to life. It would seem that there is nothing which he does not already know or is not soon about to know. It would appear that there is little which he cannot do or will not soon be able to do.

Yet with all his accomplishments in the realm of material things, Man has progressed amazingly little in the realm of the spirit. With all his conquests of Nature, he has signally failed to conquer himself. For look you, with all our vast knowledge and with all our magnificent accomplishments we have still not been able to eradicate war and hatred and persecution and dishonesty. Each war that we fight seems to have reached the peak of ruthlessness, of cruelty, of barbarism, of savagery, of horror, of deso-

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LUZIANNE
COFFEE
100% Good

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. Murray Cox, pastor at DeKalb, sends us a subscription for the credit of his charge, and we appreciate his work for the extension of the Advócate in his field.

We appreciate the interest of Bro. Edward Jordan of Ellisville, who remembers to have his paper go to him at Millsaps College. It will be sent as he directs.

Mr. Chesley Hagan, Crawford Street, Vicksburg, sends a subscription for the credit of that church. We appreciate the subscription and Bro. T. J. O'Neil, the pastor is given credit.

Rev. David M. Ulmer sends two renewal subscriptions for the Advocate. He reports also four successful meetings on the Lena charge, and twenty-six additions to the churches.

Mrs. J. T. Abney, Overton, Texas, says that she cannot remember when the Advocate was not in her home. She is one of the appreciative readers of the paper, it has grown into her life.

Rev. Early Gray sends a list of subscriptions from Port Gibson and reports that he expects to send others soon. We appreciate his good work for the circulation of the paper among his people.

Bro. J. C. Bell, of Trenton, is a subscriber for the New Orleans and the Nashville Advocates and for the Pentecostal Herald, and he says that he enjoys them all. Rev. Seth Granberry is his pastor.

The editor and his family enjoyed the privilege of worshipping with First Church, Gulfport, last Sunday morning, where we heard an earnest, thoughtful and well delivered sermon by the pastor, Rev. Van R. Landrum.

Rev. R. L. Walton, pastor at Poplar Springs, Meridian, returned on Wednesday of last week from a visit to his father and the home folk in Alabama, according to information received from a member of the congregation.

Rev. J. Melvin Jones, associate pastor of Galloway Memorial Church, Jackson, has our sincere thanks for his loyal and persistent work for the Advocate. His systematic canvassing of the Advocate list in that church keeps a good group of readers for the paper.

Mrs. Will Fulton, Route 3, Philadelphia, renews her subscription for the Advocate, and adds to her unfailing appreciation of its messages from week to week. We trust that she may continue to find it a blessing and a source of abiding comfort.

Mrs. Francis Bradshaw places us in her debt for her renewal subscription for the Advocate and for a very encouraging word as to the paper and its meaning for her home. We sincerely hope that its coming may continue to be the occasion of pleasant anticipation.

We thank Bro. M. C. Matheney, Lay Leader of Poplar Springs charge, Meridian, for his correction. It is one of the things that may happen, but it is our policy to make immediate correction of errors. We keep all correspondence and, therefore, it is fairly easy to make correction or satisfactory explanation.

Rev. F. L. Applewhite, of Louise, sends a list of five subscriptions—four of them new. He says that he hopes to place the paper in a sufficient number of homes to complete his quota before Conference, and he has certainly made a good start. We appreciate his personal word to the editor.

Mr. Arthur Shaw, World War veteran whose home is in Natchez, is quite ill in the Veteran's Hospital at Alexandria. The report at the time this is being written is that the physicians are a little more hopeful of his recovery, but he is still seriously ill. Later reports bring the news of his death.

Rev. I. H. Sells, Conference Executive Secretary of Education, is undertaking Rural Extension work among new settlers and share-croppers in the territory about Louise and Holly Bluff, according to Rev. F. L. Applewhite. He has the assistance of Bro. Wallace Mangum, a Millsaps College senior, who is enthusiastic over the prospect.

Rev. A. M. Ellison, Jr., Matherville charge, says: "There are going to be many good Methodists at football ticket windows this fall who will break a five dollar bill ungrudgingly to see the Greenies of Tulane romp and the Rebels of Old Miss. And all Methodists should realize that the Methodist official papers work for the preservation of morals, rightousness, Christian society, order and sanity in international relations. Which, I wonder, is the more important to posterity?"

In the Argonne Cemetery the graves of Jewish soldiers do not bear a cross but a six-pointed star.

One wonders if the church may not be thinking more about communism than it is of communion, and less about a state of being saved than about a totalitarian state.

APPRECIATION

To the many friends who have written and otherwise expressed their sympathies to us in the sorrow that recently came to us in the death of our father, I wish to extend to you all our sincere appreciations.

Because of the vast number of letters and telegrams it would be rather hard to write each one, hence this general acknowledgment.

We have every reason to expect to meet him in a better world.

Thank you, and God bless every one of you.

Sincerely, your brother and friend,
J. EARLY GRAY.

CONFERENCE ENTERTAINMENT

A number of requests have come to us from certain of our brother preachers asking that we provide entertainment for their wives, whom they expect to accompany them to the Conference. We regret very much that crowded conditions in Natchez make it absolutely necessary to say that we cannot comply with these requests. We have assumed the responsibility of entertaining only the members of the Conference. Reservations may be had at some one of the hotels if request is made in due time.

C. A. SCHULTZ,
Pastor.
Jefferson Street Methodist Church,
Natchez, Miss.

SUMMIT VACATION CHURCH SCHOOL

The Vacation Church School at Summit, Miss., opened July 18th, and continued for ten days with thirty-seven members enrolled. Twenty-three juniors and fourteen primaries. Mrs. J. B. Holyfield was the instructor of the junior group and Mrs. W. C. Blount, the primary group.

A period of two and one-half hours was devoted to the school each day. The first hour was given to work and study. The children of other nations; how they share with us; their food, their homes, their play, their stories and their festivals, made a most interesting study. Bible stories and verses were also studied daily. Many booklets, posters and charts were made. Tables and chairs were painted, bookcases were made and painted by the juniors, toys such as kites, pinwheels, etc., were made by the primaries.

The next half hour was spent in play. It was impressed upon the children to play fairly and keep the rules.

The last half of the second hour was devoted to singing. Several new and beautiful songs were learned.

After the children were dismissed the workers remained long enough to discuss the morning work and make plans for the following day.

An entertainment and program were given the last morning, honoring the mothers. Throughout the school a great interest was shown. Every member anxious and willing to do their part.

A WONDERFUL REVIVAL AND ELSE

Yes, "wonderful" describes it better than any word I can find. I speak of the revival at Glendale, Jackson, August 28-September 11. We had engaged General Evangelist Joseph Owen, of Boaz, Alabama, but about a month before we were to begin he wrote me that Bishop A. Frank Smith had asked him to supply Travis Park church, San Antonio, Texas, taking the place of Dr. J. Grady Timmons, who had recently died, and he had accepted, thus canceling all his evangelistic engagements through July, August, and September. What could we do then? The Board of Stewards were unanimous in the selection of Andrew Gallman, Taylorsville, and Morelle Wells, of Edwards, and we secured Donald Pevey, Millsaps student, to work with the Juniors and lead the singing. We committed the revival to God and these three young men, having had cottage prayer meetings especially, two weeks before the revival proper.

The first week the messages were directly and definitely to Christians, holding before them the need of the experience of entire sanctilcation, as taught by Paul and Wesley, and with few exceptions the altar was filled during this first week of services, with Christians definitely seeking this heart-cleansing experience, and many plunged beneath the cleansing tide and were sanctified wholly. What dynamic, definite, and convincing messages these young men brought on this "Great Depositum" of Methodism. This writer has heard many, but none more powerful and logical than these. Oh! that they might be heard through this broad land of ours! The approaching catastrophe would be averted!

The second week the messages were direct to the unconverted and backslider, and how they flocked to the altar! And those who had been so definitely and wonderfully blessed the first week were ready to pray and work around the altar as in the days of yore. What services! What power! How the blessedly saved went after the unsaved! How the waves of glory swept over the audience as poor sinners wept their way to God! Yes, it was a "wonderful" revival of the old-time Biblical and Wesleyan type. I am writing this over a week after the revival proper closed, and the tide rolls on!

I want to say that Donald Pevey is just as fine help as you need want when it comes to leading the song services with the old and young. He knows his place and fills it full! He, with the two preachers who were already as one of us, has a definitely warm place in the heart of Glendale. Without any special emphasis we took in some fine members by letter, vows, and baptism.

Now for some information for "D. B. R." relative to what he has to say about the treatment of freshmen in our colleges. See editorial "School Takes In" in September 8th issue of the Advocate. These words struck me: "Some day a senior class in some college will make itself immortal by meeting the freshmen class at the doors of the old school and attempt to give them comradeship that no such class has ever known." Brother Dan, didn't you know that there is an outstanding college that rates right along with the very best colleges of the nation, that does not only have a senior class that is committed definitely to the comradeship you mention, but the college itself is wholeheartedly and definitely committed to "meeting the freshmen class at its doors," and does really "give them a comradeship that no such class has ever known?" Here are some of the things done for the freshmen as they enter this college: A boy and a girl are elected from the Senior class to meet all trains and busses, and what a welcome these freshmen get from these seniors! For the girls there is a "Big Sister" for each girl, who gets in touch with all the freshmen girls before school opens, and they are to the girls just what the word "Big Sister" implies. The senior girls sponsor a "Big Sister" party for the freshmen, to give them a hearty welcome. The juniors give the freshmen a reception for the same purpose. These senior sponsors sit in at the freshmen's prayer meetings until the freshmen elect their own chaplain, and these sponsors continue to advise, assist, and occasionally attend these prayer meetings through the session. There is a special faculty advisor for the freshmen through the whole session. This advisor keeps the faculty in sympathetic touch with the freshmen through the year. Aside from these particular arrangements, the college as a whole, is set for the first day or two to giving practically all its attention to opening up its arms to kindly and brotherly receive the freshmen into the great family—no hazing etc. here! What college is this, you say? Asbury College, Wilmore, Kentucky.

I know I shall be pardoned for going into these details, but how many times have my thoughts, in substance, been as Brother Dan's. Listen: "Why must one be penalized for being a freshman? Just about as well punish a baby for being an infant." Honestly, I can't see much difference if any, in punishing a freshman, probably away from home the first time, feeling lonesome and sad (I know how they feel), and punishing an innocent little baby. Who'll be next?

J. A. WELLS.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: That Bishop Dobbs has been compelled to withdraw from active labor, even for a few months, stirs us with sympathy and regret, but we rejoice to be assured that complete rest for a season will restore him to health and vigor. His cordial cooperation with the plan for lay activities has been a source of great encouragement to the Conference Board and all concerned. Our lay members will join with the ministry in a hearty welcome to Bishop Darlington, who comes to serve us for the remainder of the year.

The Methodist Laymen's Conference, held at Lake Junaluska, August 14-20, was a great one. Its value was so generally recognized by all who came under its influence that the General Board of Lay Activities has decided to plan for another to be held next August. The series of addresses by Dr. Roy L. Smith, and of sermons by Dr. W. B. Selah, the messages in sermon by each of our newly elected Bishops, and contributions from various Conference lay leaders and ministers, and the splendid leadership of our General Secretary, Dr. G. L. Morelock all contributed to raise the value of the Conference to a high point for inspiration and spiritual uplift. Let preachers and laymen plan for District groups to attend the Conference that will be held at Junaluska next summer, only a few months after the close of the Uniting Conference. It will be a great occasion and well worth the moderate expense.

The Laymen's Day program for this year has been recognized in all the conferences as of unusual value. In the Mississippi Conference it has been held in every charge of almost every district, and our goal of one Laymen's Day service in every church has been achieved in the Hattiesburg District. May we not reach this goal in every district next year!

Let us cooperate with intelligent interest in every field of activity and look forward to the successful and happy conclusion of a notable year in the history of the Methodist Episcopal Church, South, and with anticipation of larger fellowship, deeper consecration, and more definite evangelistic effort for strengthening the Church and extending its saving influence.

Our contributions for the Benevolences as reported to September 1, are as follows:

Brookhaven District

Adams, $50.00; Brookhaven, $400.00; Crystal Springs, $400.00; Gallman, $181.75; Georgetown, $20.00; Harrisville, $35,70; Hazlehurst, $150.00; Magnolia, $250.00; McComb, Centenary, $241.42; Mc-

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North Mississippi Conference

PERSONAL AND OTHERWISE

The Conference date having been advanced to October 26, every pastor should feel keenly the urge of his task and he should do his utmost to meet his full responsibility so that no cause may suffer because of the unexpected adjustment. It is the unexpected that reveals what we are, and we do not look for the pastors and people of the North Mississippi Conference to fail.

Mrs. W. E. Dean, of Cascilla, renews her subscription and adds a word of appreciation of the paper for which we are grateful.

Rev. W. V. Stokes, Salem and Friendship charge, has our sincere thanks for a new subscriber. We hope to make a constant friend for the paper.

Mrs. Auzza Owen, Route 2, Aberdeen, renews her subscription for the Advocate with the added assurance that its failure to come is a cause of real disappointment.

We appreciate the interest and zeal of Rev. W. P. Bailey, of Crenshaw, as manifested both by subscriptions sent and his continued solicitation for the paper.

Brother S. M. Cockrell, an old-time friend of the editor at Macon, renews his subscription and makes us glad with the statement that he is reading the church paper "as never before."

Bro. A. W. Hailey, writing from Gholson, sends his renewal subscription for the Advocate and also plights anew his vow of loyalty to the church and the enterprises of the kingdom.

Mrs. John R. Cochran, Itta Bena, eighty-two years of age, has long been a subscriber for the Advocate. She has always loved it and the keenness of her appreciation still abides.

Dr. J. R. Countiss reports the crop outlook for the upper Mississippi delta as being rather gloomy. Both the crop and the price are poor. He thinks that the crop will be harvested by November 1.

Rev. H. P. Lewis has had a very successful year at Hernando. He comes to the end of the Conference year with every financial obligation met, and that means an increase of $100 for Benevolences.

Friends of Bro. J. H. Johnson, Treasurer of the North Mississippi Conference, will be glad to know that he is decidedly improved. He is far from being well, but his general condition is gradually growing better.

Rev. W. W. Hartsfield, Fulton, writes that Mrs. P. L. Dye, who is now eighty-seven years of age has kept open house for ministers for sixty-five years. She has been a reader of the Advocate for many years.

We make grateful acknowledgment of a remittance from Rev. W. W. Woollard, who adds a word of appreciation for the very excellent type of administration given by Bishop Dobbs, and of his regret at the necessity for a break in his work.

The date for the North Mississippi Conference has been changed to October 26, in order to adjust conflicts in episcopal schedules. Bishop J. Lloyd Decell will hold the North Mississippi Conference and Bishop Darlington will hold the Memphis Conference.

Rev. and Mrs. H. C. Lewis, of Rienzi, are the proud parents of a fine baby boy, Huntley Campbell Lewis, Jr., born September 4. This is the second grandson of Rev. and Mrs. H. P. Lewis within three months. The other is little Donald Duncan, son of Rev. and Mrs. Donald Lewis, of Irvington, Ky., born June 15.

Bro. I. H. Whiteside, Clerk of the Circuit Court, Benton County, renews his subscription and adds a note which we genuinely appreciate. He says: "I consider it a good investment and I am sorry that more of our people around here do not take the paper. If there has ever been a time when the Church needed spiritual food, it is now."

Rev. G. R. Williams, pastor at Coldwater, sends a list of nine subscriptions —one of the best lists we have received since the campaign ended. We appreciate his good work and the loyalty of his people. Bro. Williams says that his people appreciate the paper, but would like to see more Conference news. That is what we have tried to get, especially news about the laymen, but it is not as easy as it would appear to be.

DAVID TIGRETT—1853-1938

At the request of the family, I am enclosing this notice of the passing of Mr. David Tigrett, Dumas, Miss., whose picture quite recently appeared on the front cover of the New Orleans Christian Advocate as one of our oldest stewards and laymen of North Mississippi.

Funeral services were conducted at the Dumas Methodist church by a large group of ministers, including Revs. A. M. Craig, B. P. Fullilove, W. C. McCay, E. P. Craddock, J. T. Gullett, N. J. Golding, T. J. Hopper, W. J. Cunningham and the writer.

Hon. S. S. Finger, Ripley church, business friend for over half a century, also paid a loving tribute to Mr. Tigrett.

Surviving Mr. Tigrett are three children —Mrs. J. N. Humphrey, wife of Rev. J. N. Humphrey of North Mississippi Conference; Wade Tigrett of North Carolina, and Dr. Russell Tigrett, of Idaho, Mrs. David Tigrett, wife, and one brother, Mr. Tom Tigett of Dumas.

Deceased became a steward at the organization of the Methodist church in Dumas 53 years ago and served until his death. A more extended notice will be sent later.

E. H. CUNNINGHAM.

THE BENEVOLENCES

In 1928, including what was paid on Mission Specials, the North Mississippi Conference paid $99,244.00 on Benevolences. This was 34 per cent of pastors' salaries, ($291,238.00). In 1937 our Benevolences totaled $49,157.00, or 22.3 per cent of pastors' salaries, ($217,819.00). Over this period pastors' salaries have been reduced 25.3 per cent, while payment to Benevolences has fallen off 50.3 per cent.

Isn't it time we pastors were doing more to increase the Benevolences? From experiences, I know it is entirely in the hands of the pastor to create in the local church the right interest in our Benevolences. It is our duty and privilege to keep the membership informed, and to set a standard of acceptances of the Benevolence askings. Last year these askings totaled $118,274.00, and the churches accepted only $52,509.00, or only 44.5 per cent, and then fell short by $3,000.00 of paying our acceptance.

I believe a ratio of giving will appeal to our people. That ratio should be no less than one to three. For every $100.00 paid our pastors, we should pay $33.33 on Benevolences. This plan worked, would yield an increase for Benevolences of from $49,157.00, (the amount paid last year), to about $72,600.00. This would mean over $4,000.00 more to the Board of Finance, and over $3,000.00 more to the Conference Board of Missions, and proportionate increases to other causes. This increase would go a long way to relieve the needs of our brethren depending on these offerings partly or in whole for their living.

The following are the only charges in our Conference that reach or go beyond this standard: Amory and Tupelo, in the Aberdeen District; First Church, Columbus and Macon, in the Columbus District; First Church, Corinth, Holly Springs, Iuka, New Albany, Oxford and Ripley, in the Corinth District; Clarksdale, Greenville, Cleveland and Indianola, in the Greenville District; Greenwood and Winona, in the Greenwood District; Grenada, in the Sardis-Grenada District.

Brethren, let's set up a real standard of giving before our people. Let's bring home to them some of the real needs covered by the benevolent dollar. Let us seek to make a minimum acceptance of at least one third of the pastor's salary, and urge our people to a more generous support of the connectional interests of our church.

If any one has a better standard than this, I wish he would present it. But, anyway, let the preachers really get behind a movement to increase the offerings for Benevolences.

H. P. LEWIS.

NEW PARSONAGE AT LAMBERT

Dear Mr. Editor: Our good pastor, Brother McCormack, has asked me to write a brief statement about our new parsonage, which is nearing completion, here in Lambert.

We are very proud of our new parsonage, which I am told is among the best in the Conference. It will be a beautiful, modern home, with 3 bed rooms, living room, dining room, kitchen, bath, and two large screened porches. It is being well built of frame construction with asbestos siding, solid brick foundation, and composition shingle roof.

Our lot is the choice lot of the whole town. We have four lots in a group, making a site of over a quarter of a city block, or 150 x 200 feet, on which both the church and parsonage are located. On the property are several large oak trees which furnish an abundant supply of shade in the summer.

The financial aspect of our new parsonage is also most favorable. We razed the old parsonage, and salvaged around $400 worth of good lumber, which we are using in the construction of the new parsonage. All of this material is superior to the new material on the market today. To this we added $1,750 in new materials, and around $900 in labor; making a total of approximately $3,050. A considerable part of the labor is being donated. When we have finished, we will owe only the $1,750 for the new materials, as we have raised sufficient cash to pay the labor, excluding the donated labor. Cash raised was around $800, and we expect to have considerably more before the building is finished.

Our charge has been needing a new parsonage for a long time, and if the new parsonage becomes half so well known throughout the Conference as the old one was, we will be delighted.

Our charge expects to make its usual good report this year, and we want our pastor to come back and enjoy living in the new home, and keep the good work going.

A. T. MASON,
Chairman, Board of Stewards.

INAUGURATION OF PRESIDENT SMITH

Inaugural ceremonies for Marion Lofton Smith, as fifth president of Millsaps College, will be held in Jackson on November 8. A complete program is being prepared by a civic-faculty committee, and representatives of institutions throughout the state and South are expected to attend.

Dr. Smith, a native of Alabama, assumed his duties as Millsaps president in June. Former head of the religious education department at Birmingham-Southern College, he holds the bachelor's degree from Kingswood College in Kentucky, the master of arts and bachelor of divinity from Emory, and the doctorate from Harvard.

When Dr. Smith began his executive headship of Millsaps he became the fifth president to serve the college. Former presidents are the late W. B. Murrah, who served from the college's opening in 1892 until 1910, when he resigned to become a Methodist bishop; D. C. Hull, who followed President Murrah in 1910, left the College after two years to become superintendent of schools at Meridian, Miss. Later he beame president of Mississippi A. and M. College and Kentucky Wesleyan, respectively.

A member of Millsaps' Board of Trustees, Dr. A. F. Watkins followed President Hull as college head. He resigned in 1923 to enter the active ministry. The fourth president, D. M. Key, served the fifteen years from Watkins' retirement to June, 1938. Dr. Key remains with the College as academic dean.

Material benefits from the merging at Millsaps College of all higher educational interests of the Methodist Church may be seen in increased enrollment as the Greater Millsaps begins its 47th session.

A total of 527 students had entered Millsaps when the regular registration days ended, with additional students expected in the immediate future.

This is an increase of more than 14 per cent over last year's enrollment. During the first semester of the 1937-38 session 438 students entered the College, the number for the entire year reaching 460.

Merging of Whitworth and Grenada, Methodist Junior Colleges for Women in Mississippi, with Millsaps, has sent coed enrollment to an all-time peak of 163. A new women's dormitory, planned under provisions of the Greater Millsaps movement, will be constructed in order to provide facilities for additional women students. The first wing of the dormitory, which is to be built immediately, will accommodate 40 girls.

Professor Vernon L. Wharton, instructor in history and social science at Millsaps, spent part of the summer in Jackson, on leave from graduate study at the University of North Carolina. While in Jackson, Professor Wharton worked on his dissertation, the only remaining requisite for his receiving the doctorate from the Chapel Hill institution. He will return to Millsaps for the 1939-40 session.

Collegiate careers, virtually without cost to Mississipi boys who have the ambition and the determination to follow through are available through the director of student employment at Millsaps College. Through arrangement with Jackson business firms, the College is making it possible for a limited number of Millsaps students to earn the major portion of their expenses through part-time work in the city. It is stipulated that work will be given only to those who cannot otherwise attend school. Applicants must demonstrate financial need through a conference with Dr. Marion L. Smith, president.

PRESIDENT TO CALL PEACE CONFERENCE

A Peace Conference now, instead of a Peace Conference after a general war, was urged upon President Roosevelt today by the Fellowship of Reconciliation, which sponsored the visit to Hitler a year ago of George Lansbury, who had previously met with President Roosevelt, discussing a world conference. "Sooner or later a peace conference must be held" the statement said. "Will it not be infinitely better to hold it now while there is still some sanity left in the world rather than wait until after civilization is again crucified in war and then, in a time of war passions, meet for a peace conference which will in such an atmosphere probably repeat all the tragic mistakes of Versailles?" The fright which the world received this week from the near approach of war over Czechoslovakia, and the prospect that Germany will enter such a conference as an equal, adds to the likelihood that a proposal for such a conference will be gladly received, the sponsors maintained. The full statement follows:

September 21, 1938.

President Franklin D. Roosevelt,
The White House,
Washington, D. C.

My Dear Mr. President:

Two years ago you indicated to the Honorable George Lansbury, M. P., on the occasion of his visit in Washington, your interest in his proposal for a world conference of nations which would ease economic tensions and make for peace. On other occasions you have been reported as considering the idea of making such a proposal when the appropriate time should come. Recent events in Europe, which have brought that continent so near to war, move us respectfully to suggest that such a proposal might now be welcomed by humanity everywhere.

Sooner or later a peace conference must be held. Will it not be infinitely better to hold it now while there is still some sanity left in the world, rather than wait until after civilization is again crucified in war and then, in a time of war passions, meet for a peace conference which will in such an atmosphere probably repeat all the tragic mistakes of Versailles?

On his visit to Hitler, which was made because his discussion with yourself was

(Continued on page 16)

Christian Education

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CHURCH SCHOOL LESSON OCTOBER 2

By Dr. J. R. Countiss

THE ONE TRUE GOD

Golden Text.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. —Deut. 6:5.

(Exodus 20:2, 3; Isaiah 45: 22; Mark 12:28-34; 1 Corinthians 8:4-6)

King James Version

Exod. 20:2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

Isa. 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1 Cor. 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.

When men regarded every phenomenon as separate and distinct from every other, knowing nothing of the unity or the uniformity of nature, it was easy—almost inevitable—to believe in many gods. A god was required for every tribal group that he might defend them against the alien gods of hostile tribes. Every god was a specialist, confining his interest and attention to a limited territory, or to some particular process of nature. There were gods of the plains and the mountains, of the rivers and the seas, of the fields and the forests, of seedtime and harvest, of birth and growth, of calm and storm. Polytheism was a weed, rank and lush, deeply rooted in such thinking as ancient peoples were able to do. It seemed to fit a disorderly world. It required centuries to uproot it from Israel, that she might become the mother of montotheism.

God is one and unchangeable, but men constantly change their concepts of God, as through fuller revelation and closer study they come to understand him better. There are always primitive elements in the religion of a primitive people, as there are childish elements in the religion of childhood. All these must be studied and interpreted in the light of the teachings of Jesus, the supreme revelation of God the Father. Before him must bow all lawgivers, all priests, and prophets, even every knee in heaven and earth. It is well that in the lessons of this quarter we have the teachings of Moses set alongside the teachings of Jesus, so that we may study the Old Testament along with the New. Both alike teach that God is one, and that long before science discovered and explored the unity of the physical universe. For this great teaching the world is indebted to the Jews, a people whose persecution today must stir the deepest resentment, not only in the heart of every true Christian, but in that of every humanitarian as well.

Next to knowing that there is one God, it is important to know the nature of God. Every religion is typed by the God it enthrones, as every personality is molded by the God he worships. If God is partisan and vindictive, so will be his worshipers. The God of Isaiah is a universal God, calling unto himself all the ends of the earth, all races and peoples. The God of Jesus is a God of love, giving himself in boundless and inexpressible love to men, and exacting only love in return. That love is not to be idle or abstract, but active and concrete, expressing itself in tender ministry to the world's needy without regard to race or clan. One God means one humanity, and the world one neighborhood. The man who believes this truth is not far from the kingdom of God, though he may not enter it till he proves his faith by his practice.

The worship of idols had not vanished in Paul's time. Choice meats were offered before them in sacrifice, then sold to the market place for food. Whether such food should be eaten was a burning question among the early Christians. Paul dismisses the idols as mere nothings, and leaves the Christian conscience free to follow its own dictates. It is impossible to live in this present world without using money and goods that may have been put to unholy use. It is our task to use the gifts of God worthily, honoring the Giver above the gift always. We are not in danger of bowing in worship to any graven image, but we are in danger of giving to things that first place which belongs to God alone. It is a form of idolatry to make the acquisition of wealth, the attainment of position or power, the achievement of what is called success, our chief aim in life. "Where the treasure is, there will the heart be also." "Ye cannot serve God and mammon." "Why call ye me Lord, and do not the things I say?"

Nothing will do except righteousness; and no other righteousness will do except Christ's conception of it.

—Mathew Arnold

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THE CLOCK OF LIFE

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop—
At late or early hour.

Now is the only time you own;
Live, love, toil with a will;
Place no faith in "tomorrow," for
The clock may then be still.

—Selected.

READ YOUR BIBLE

Why not read the Bible instead of quarreling over it?

It is a curious fact that this Book, around which the religion of Christendom is built, has been more often fought over than read.

The Scriptures compose the most important volume in human history. Without knowing them it is impossible to understand the world we live in. Regardless of denomination and faction and sect, the Bible is the source of most that is important in our civilization.

—Selected.

"E"

E.—Said to be the most unfortunate letter in the alphabet, because it is always out of cash, forever in debt, never out of danger, and in hell all the time. All of which is true. Still, it is never in war, always in peace, and always in something to eat. It is the beginning of existence, the commencement of ease, and the end of trouble. Without it there would be no life, no heaven. It is the center of honesty and is always in love. It is the beginning of encouragement and endeavor and the end of failure.—From the "Kablegram."

WORSHIP—PLUS

"I love old sanctuaries worn by the hand of time, and the grass-grown corners where our fathers sleep. I love to worship simply and in quiet places, where the leaves brush against the windows and the birds are singing, where there are rugged faces around me that have known what tears are; where I can bow in reverence before Almighty God. I love solemnity and dignity in worship. I love a church mellowed and grey with years. But the question of questions is not what I love. The question of questions is **what about the nets?** Are men being saved? Is the world being redeemed?" So said one of Scotland's greatest preachers. And has he not touched upon a very vital point, not new, of course, but one in constant need of emphasis. We are not to forget that while we may sing:

"O Master, it is good to be
Entranced, enwrapt, alone with Thee;
And watch Thy glistening raiment glow
Whiter than Hermon's whitest snow."

Down at the foot of the mount there is stark tragedy, human need of the direst kind, and human failure also. We positively must have our hallowed moments alone with God, but every such moment is one of renewal of grace and strength for the tasks that call upon us to stoop as low as God himself has stooped to bear the sorrows and the heartaches of the world.

—Religious Telescope.

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LIQUID, TABLETS
SALVE, NOSE DROPS
Headache, 30 minutes
Try "Rub-My-Tism"—W[illegible] Liniment

THE GRANDMOTHER

I am of those who journey adown the
Western Slope
Yet still have awareness of worthwhile
things, I hope.
When young friends pass my doorway,
joyous, free from care,
Do they think me lonely, sad, forgotten,
as I sit there?

Alone?—With memories poignantly
sweet, of by-gone days,
Recalling childhood playmates, and beloved
scenes I've cherished always?
On this pleasant day, revelling in fragrance
of flowers and warmth of sun,
'Tis fitting to count over my blessings,
every one!

One thing I do earnestly desire, is from
hurt sensitiveness to be free
To think my own thought, and to express
my own opinions, you see;
To read the books I like, to pick up my
knitting if I please,
And NOT overhear such remarks as—
"Poor gran'ma, how she LIKES her
ease."

I count it a boon to still possess a fraction
of my senses—
To see the green of trees, the blue of the
skies, the glowing red of rose;
To hear the song of a bird as in and out
of the shrubbery he goes—
To feel satisfaction of duty well done,
to taste sweetness of rest honestly
won.

I say—When moods like these overtake
me,
I entreat you—Leave me alone!

CURIOUS FACTS

In 1558 Elijah Corcos of the Community at Rome was fined 1,000 scudi (about $1,000), for having failed to burn certain Hebrew books.

* * *

According to Hebrew tradition the date of the creation is 3761 B. C. Thus the age of the earth is set at 5699. However, geologists estimate the age of the earth between twenty and one hundred million years.

* * *

The first ritual murder charge was made on March 22, 1144. The revival of this charge against the Jews throughout the centuries has not altered its form.

* * *

Kai-Feng-Fu, capital of the Honan province of Central China, has the oldest Jewish colony in China. The settlement dates from 1183 when the city was known as Pien-Liang.

* * *

The earliest record of Jews in banking is definite that Aaron of Lincoln in England (1125-1186) was the first Jewish banker. His fortune today would have amounted to more than five millions of dollars. King Henry II was one of his debtors.

—The American Hebrew.

"Two men went up into the Temple of God. One went to listen to the music critically, as he would listen to a concert, and to see if the preacher would be able to say some new thing that day. The other went to worship God, and the music seemed to him fitted to help the soul rise as on eagle's wings; and the simple word of the preacher seemed to him the word of God coming from the Father through a brother's heart. And all the week God seemed nearer to him because of that hour in the Father's house."—H. W. Gibson in Boyology.

The primary problem, both in journalism and in preaching, is to secure attention or, as we should say in modern parlance, "to get the message across"; and, of course, the primary problem for the Christian journalist, as for the Christian preacher, is to do this without a sacrifice of the ideals or the message. It is not much to secure attention, but it is a great deal to secure the attention to high and holy things of those who are perhaps not deeply interested in them, and so to secure the attention that vital interest may be quickened and developed.

WHEN IN NEW ORLEANS
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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania Street, New Orleans, La.

Mrs. John D. Calhoun of Monroe writes as follows concerning the Monroe District's Mission Study Leaders' Meeting:

"The fall meeting of the Study Leaders of the Monroe District was held at First Church, West Monroe, Friday, September 2, with a good representation from all the District in attendance. Mrs. E. C. Gibson, District Secretary, called the meeting to order at 9:30 a. m. She led the devotional, using a portion of Scripture from Isaiah. Her theme was 'The City, Man and God.'

"Mrs. Gibson presented Mrs. G. W. Dameron, Conference Superintendent of Study, who had charge of the program of the day. Mrs. Dameron was just back from Scarritt where she has had six weeks' study, and was fired with enthusiasm for her new work. She outlined with the aid of those in attendance a plan to be used in connection with the study of the new book, 'The American City and Its Church.' She stressed the fact that the book was merely a text and much valuable material from the outside should be used. Books and magazines were named for use with this course. Mrs. Dameron suggested that most of us make a study of the community rather than a city.

"Mrs. D. C. Metcalf, Conference Superintendent of Christian Social Relations, made a talk as to the ways in which Christian Social Relations might lead the way to a practical application of the study. She suggested each group making a survey in order to find the needs in its own community. She felt sure in every community would be found illiteracy, poverty, crime, vice, bad housing, ill health, and juvenile delinquency. Attention was called to the state program for reducing illiteracy and ways of co-operating with civic agencies.

"Mrs. W. M. Ledbetter, Conferene Secretary, made a talk on Candidate Work and asked all societies to be on the watch for any who could be interested.

"Prayer was offered by Rev. H. L. Johns and lunch was served.

"The afternoon discussions were a continuation of the morning, having to do with methods of teaching.

"Mrs. Ledbetter made a talk on the Commemoration of the 60th Anniversary of the Woman's Missionary Society, urging all to have a part in this celebration.

"After a short devotional by Mrs. Dameron, the meeting closed with a feeling that the day had been well spent."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Such leaders meetings have been held in each district of the Mississippi Conference as scheduled, following the program outlined by Council. Each district secretary presided at her own meeting, and Mrs. E. V. Perry, Conference Superintendent of Study, and Mrs. Stanley Wilson, Superintendent of Christian Social Relations, attending all meetings.

The morning devotional "For Those Who Learn and Teach" was conducted by the district Spiritual Life leader.

Using as her subject, "The Real Purpose of Our Study," Mrs. Perry stated the objectives of our Bible and Mission Study courses, and outlined methods of forming classes and using texts. Speaking of the fall study, which opens our 1938-39 study year, she asks that small auxiliaries not become confused by the title of the text, "The American City and Its Church." It may easily be interpreted "The American Community and Its Church," and applied to any community. The aim of the study is: "To stimulate an interest in, and an understanding of, the problems which the Church faces in the American city (or community), and to arouse desire to co-operate with other interested persons, groups or organizations in the community in trying to find a solution for some of these problems. Mrs. Perry suggests that before beginning the study, leaders of classes secure from her application blank, check the requirements and work toward an accredited class.

A playlet, "In His Name," demonstrated the value of dramatic presentation of the study.

Asking, "What Are We Going To Do About It," Mrs. Wilson suggested that at the beginning of the study class, the secretary make a chart with five columns, headed as follows: 1. Problems; 2. Cause; 3. Remedy; 4. What the Church can do. As the study of the community is made fill these columns and at the close decide which particular problem the auxiliary will undertake to solve.

The meeting closed with a service of dedication.

Both Mrs. Perry and Mrs. Wilson will be glad to help leaders with information or suggestions.

At the Brookhaven District meeting Mrs. C. E. Mullins, District Secretary, was made a Life Member by her district. At the Hattiesburg District meeting Mrs. W. B. Alsworth, wife of the presiding elder, was honored in the same way by her district.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Have you had your program on Scarritt College? If not, now is the time to plan for it. The following letter from Mrs. Cunningham shows how successfully it was done in Ripley. The program that follows was sent by her to all auxiliaries. The material for speakers can be secured from Mrs. Cunningham if for any reason you have not already received it.

* * *

Ripley, Mississippi,
September 14, 1938.

Dear Mrs. Moore:

The program on Scarritt College was presented in the Ripley Church School, Sunday morning, September 11, with great success. The Superintendent suggested that the entire church school collection for that day be sent to Scarritt. In this way twelve dollars was collected, which will be sent to Scarritt Associates, making the Ripley Church School an Associate Club.

I am sending this notice to encourage other auxiliaries to use the Scarritt program. If it is not convenient to present it to Church School, why not try the Adult Bible Class or some other organization in the church? Several men in our church expressed their appreciation at learning more of the work being done at Scarritt. I am waiting eagerly to hear from other auxiliaries. It is part of our year's work to take this message from Scarritt to our churches. If we have neglected doing this in September let us try to have it as early as possible in October.

Thank you,
MRS. JEFF CUNNINGHAM.

* * *

Order of service for the program on our college for training:

Christian Workers

1. Quiet Music (piano or organ): "Sweet Hour of Prayer."

2. Call to Worship: "Enter into His gates with thanksgiving and into His courts with praise. Give thanks unto him and bless His name."

3. Hymn (by the congregation): "A Charge to Keep I Have."

4. Scripture: Inscribed on a tablet inside the vestibule of the chapel at Scarritt College may be found these words: "Call unto me and I will answer thee and will show thee great things and difficult which thou knowest not."

5. Speaker: "Our College" for Training Christian Workers. 1. What? 2. Why Should I Be Interested? 3. How May I Have a Part?

6. Enrollment of Scarritt Associates: "Give of Your Best." (Simple musical accompaniment).

7. Prayer: 1. Appreciation of Scarritt College; 2. Glad to have the opportunity to share in the work; 3. May we give continued interest and support through the years.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

(Continued from page 9)

Comb, LaBranch St. & Fernwood, $10.00; McComb, Pearl River Ave., $216.26; Meadville & Bude, $268.96; Monticello & Pleasant Grove, $10.00; Osyka, $4.00; Prentiss, $175.00; Scotland, $86.00 Summit & Topisaw, $54.51; Tylertown, $80.00; Utica, $131.17; Wesson, $90.00; Union Church, $86.50.—Total, $2,941.27.

Hattiesburg District

Bay Springs, $173.00; Bonhomie, $46.65; Bucatunna, $65.50; Collins, $95.50; Ellisville, $125.00; Hattiesburg, Broad Street, $212.98; Hattiesburg, Court Street, $300.00; Hattiesburg, Main Street, $595.75; Heidelberg, $108.00; Laurel, First Church, $500.00; Laurel, Kingston, $22.00; Magee, $60.00; Matherville, $26.02; Montrose, $65.00; Mt. Olive, $140.00; Richton, $180.00; Shubuta, $165.00; Sumrall, $75.00; Taylorsville, $44.85; Waynesboro, $200.00; Waynesboro Circuit, $61.00; Williamsburg, $24.75; Moselle, $20.00; Hattiesburg Circuit, $30.00.—Total, $3,336.00.

Jackson District

Brandon & Pelahatchie, $165.00; Camden & Sharon, $35.00; Canton, $200.00; Flora and Bentonia, $50.00; Forest, $150.00; Homewood, $110.00; Jackson, Capitol Street, $3,806.00; Jackson, Galloway Memorial, $1,000.00; Jackson, Glendale, $100.00; Jackson, Grace, $89.14; Jackson, Millsaps Memorial, $100.00; Lake, $75.00; Lena, $6.25; Mendenhall and D'Lo, $149.00; Raleigh, $183.14; Shiloh, $70.00; Terry, $82.00; Vaughan, $64.50; Walnut Grove, $100.00; Bessie Shands, $25.00.—Total, $6,560.03.

Meridian District

Burnside, $73.29; Chunky, $21.10; Daleville, $100.00; DeSoto, $38.95; Enterprise, $101.97; Lauderdale and Electric Mills, $77.50; Meridian, East End, $400.00; Meridian, Fifth Street, $125.00; Meridian, Hawkins Memorial, $68.00; Meridian, Poplar Springs, $50.00; Meridian, Wesley, $33.60; Pachuta, $18.00; Philadelphia Station, $400.00; Porterville, $35.00; Quitman, $275.00; Rose Hill, $37.87; Scooba, $25.00; Vimville, $39.15.—Total, $1,919.43.

Seashore District

Bay St. Louis, $50.00; Brooklyn and Bond, $33.02; Carriere, $12.00; Coalville, $22.00; Columbia, $500.00; Kreole, $81.00; Leakesville, $20.00; Logtown, $25.00; Long Beach & Pass Christian, $80.40; Moss Point, $54.20; Ocean Springs, $19.00; Picayune, $172.95; Poplarville, $100.00; Saucier, $40.00; Vancleave, $93.75; Wiggins, $55.00; Epworth Wesley, Biloxi, $61.25; Lucedale, $88.50.—Total, $1,608.07.

Vicksburg District

Anguilla, $100.00; Centerville, $110.00; Edwards, $125.00; Fayette, $100.00; Gloster, $75.00; Louise and Holly Bluff, $50.00; Mayersville, $13.90; Natchez, $150.00; Port Gibson, $175.00; Rolling Fork and Cary, $250.00; Satartia, $96.25; Vicksburg, Gibson Memorial, $310.00; Washington, $100.00; Yazoo City, $150.00; Woodville, $20.00.—Total, $1,825.15.

Grand Total, $18,189.95.

One more report will probably be made before the session of the Annual Conference.

J. M. SULLIVAN.

In Memoriam

MRS. W. L. McKAY

Mrs. W. L. McKay, beloved resident of Braxton, Miss., passed away on Tuesday morning, September 6, after an illness of three weeks duration.

She was the former Miss Gussie Ammons, a member of one of Simpson country's pioneer families, her entire useful life having been spent in Braxton, where she was a faithful member of the Methodist Church.

Her life has been a living testimony of her love for Christ, her church and her community. In the passing of Mrs. McKay this little town has suffered a great loss. The life of this Christian character has been an inspiration and blessing to all who knew and loved her.

The great throng of people and the abundance of beautiful flowers revealed the high esteem in which she was held.

Besides a host of friends, her immediate survivors are her husband, W. L. McKay, prominent merchant of Braxton; four sisters, Mrs. C. L. Randall, Little Rock, Ark.; Mrs. J. O. Carter, Morgantown, W. Va.; Mrs. Vivian Stone, Tunica, Miss.; Mrs. A. T. Richey, Braxton, Miss.; three brothers, Oliver Ammons, Elkart, Ind.; F. Ammons, Toledo, Ohio; and Howell Ammons, New Orleans, La.

Funeral services were held in her beloved church and her body rests in the Braxton cemetery. Services were conducted by the Revs. W. R. Murray, M. H. Wells, E. A. Kelley, B. A. McCullough, and J. H. Wells.

IN MEMORY OF MRS. MATTIE FELPS DUNN

Whereas, the soul and visible form of our beloved friend and co-worker has passed from our earthly vision—we cannot and will not say she is dead; she is just away—gone to the home where sickness and sorrow are known no more.

Resolved, that this society has lost a noble worker, one who has given a long life of devoted service to her Lord and Maker. Even in time of pain and weakness she was ever anxious and sympathetic in the work, regretting to miss her Sunday School class, the Missionary Society, and the church service, and had only recently, through the writer, invited the Missionary Society to meet with her in September. We shall always cherish the memory of her helpful and inspiring prayers.

We extend to the members of her family our heartfelt sympathy and pray that the God whom she loved and served will comfort and bestow upon them tho "Peace that passeth all understanding."

Resolved, that a copy of these resolutions be sent to her family, one to the Parish paper, and one to the New Orleans Christian Advocate; also that a copy be sent and embodied in the minutes of the Sunday School and the Missionary Society.

Respectfully sumbitted,
MRS. DELLA UPTON LAW,
MRS. JAMES MOORE,
MAY [illegible]. MOORE.

MRS. W. F. JOHNSTON DIES

Mrs. W. F. Johnston, age 83, died here Thursday morning, September 22, of a heart attack at the home of her son-in-law and daughter, Mr. and Mrs. H. A. McDonald.

Funeral services were held at 3 p. m. Friday, from the Methodist church at Rayne, with interment in the local Protestant cemetery, Gossen Funeral Home directing arrangements.

Mrs. Johnston was a native of Scotland, and came to America with her husband in 1879 to make her home. They settled in the vicinity of what is now Rayne and later moved here to establish a family which has become prominent in Acadia Parish and in the entire State of Louisiana. She was a devout Christian and had a large part in establishing Rayne Methodist Church. She was dearly loved by the entire community and her passing comes as a great loss, not only to her family but to the church and to her scores of friends in the State.

She is survived by three sons and three daughters, J. H. Johnston, Eunice, W. G. Johnston, Rayne, and R. S. Johnston, of Crowley, Mrs. D. Y. Daley, Hastings, Minn., Mrs. John Frusha, DeRidder, La., and Mrs. H. A. McDonald, Rayne, La.

MRS. HUGH CRAIG.

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Soothes, relieves and gives comfort to irritated eyes.
Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

A MEDITATION

(Continued from page 7)

lation and of devastation. But no sooner is it over than another war begins to threaten, one even more ruthless, more cruel, more barbarous, more savage, more horrible, more desolating, and more devastating than the last. As we look around us, we see that the poor are still being exploited by the rich; the weak, by the strong. We see the same lust and the same greed and the same brute selfishness that we saw in other days. And with all our scientific achievements, ignorance and credulity and superstition still hold sway. The common man has profited surprisingly little by all our much-vaunted progress. And the average person seems even more dazed and bewildered as he faces a world grown infinitely more complex. He stumbles about blindly in a wilderness of new facts and new ideas and new skills which he has been unable yet completely to assimilate and master.

In the Bible we read of the wanderings of our forefathers after they had left Egypt. And it relates that since they had no other guide to show them the way through the wilderness, since even Moses, their leader, did not know the way, "the Lord went before them by day in a pillar of cloud, to lead them the way; and by night, in a pillar of fire, to give them light." Would that we too had such a guide to lead us through the wilderness which we are attempting to traverse! But alas, just at the time when we need it most, we have lost this sense of the nearness of God and the sense of His guidance and protection. In our eagerness to snatch at the new knowledge and the new truths, we have loosed our hold upon those eternal verities which are Religion's special province, and God seems **very far away.** But though our minds are busily occupied with their new playthings, our hearts are cold and unsatisfied.

But why should this thing be? Surely we realize today that there is no conflict between Science and Religion, as the previous generation sometimes thought. Certainly we know that each has its own definite place in our life. Science works in the world of material things. Religion operates in the field of the spirit. The province of Science is **facts;** that of Religion **is ideals.** Unfortunately, though, we are still influenced by the old forms and the old conceptions about Religion. Since Religion concerns itself with the proper conduct of life, it is only to be expected that Religion should **exert some control upon every phase** of life. And so it was that in former days the religious institutions embraced **all functions of society,—governmental, legal, economic, and educational.** The priest was frequently ruler, judge, general, teacher, physician and guarantor of economic prosperity, all in one. But as life became more advanced and consequently more complex, a certain amount of **specialization** of function became more and more necessary, until today our civilization exhibits an extremely high degree of specialization.

And so, today, the position of Religion may be likened to that of a large corporation executive, interested in, cognizant of and directing all departments of his organization, but without attending to any of the details himself, and possibly without being qualified at all to attend to any of those details. He is the coordinator par excellence, as contrasted with the old-time artisan, who was at once manufacturer, adversing agent and distributor, and attended to every detail himself. But just as the old-time artisan for a long time resented and fought against the newer economy and strove to perpetuate the old, so Organized Religion resented and combatted its changed status. Blindly refusing to recognize the bare facts, it continued to claim authorities which had long been lifted from it and insisted upon teachings which had been proven false. There could be only one result. History has shown that the tide of progress cannot long be stopped. It can only be somewhat retarded. Consequently, Organized Religion lost its most able, most intelligent, and most devoted adherents.

To the essence of Religion, though, these loyal adherents were never lost. Though they might choose to speak in other terms, it was the same fire which burned within their hearts. Nor should their defection from the ranks cause us too great concern. Religious progress has generally been made by the rebels, as has all progress, for that matter. After all, remember, the greatest group of religious teachers of all time, our own Hebrew Prophets, made their contributions as opponents of the Organized Religion of their day. It were time, now, that Organized Religion saw the folly of its ways and amended them. For Organized Religion, too, with its emphasis on rituals and forms, has lost that sense of nearness of God which our world so sadly needs and so earnestly craves.

But in all justice it must be said that the religious leaders are far from being wholly to blame. Possibly it is merely a normal characteristic of the educational process, but it is at any rate a fact that the religious leaders and teachers have generally progressed much further than the mass of their followers. No doubt some time must elapse between the time that the leaders, their teachings on one level having finally taken effect, proceed to new heights and the time that the new teaching itself takes root. In the meantime, since their most effective work can be done only within their organized institutions, they must have patience and minister to the masses as best they may. They must try to wean their flocks from vain flight from the problems of reality to the comfort of a God who bears all burdens, rights all wrongs and gives His faithful their reward in material things. Instead, they must teach a loftier God-idea, one which will enable its adherents to face life realistically and with courage. Instead of prayer for material benefits, they must be taught a nobler, more exalted concept of worship. But above all they must learn that only when justice reigns triumphant, only when righteousness is enthroned supreme, only when universal peace prevails and brethren dwell together in unity, only then has Religion reached its true fulfillment. Then truly, God is nigh.

—The American Hebrew.

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TO MINISTERS AND CHURCHES
•REV. J. H. SHUMAKER
808 BROADWAY NASHVILLE, TENN.

PRESIDENT TO CALL PEACE CONFERENCE

(Continued from page 11)

so encouraging. Mr. Lansbury received assurances that the head of the German state would welcome a world conference providing it were proposed by "President Roosevelt or the head of another great country." Without having special knowledge of factors which may make it advisable for other countries than the United States to take the initiative, we earnestly urge you to consider cooperation in such a conference if it is called by others or if initiative is not taken by them, to issue the call from the United States.

May the prayers of the world's millions for peace find their answer in constructive statesmanship.

Sincerely yours,
JOHN NEVIN SAYRE,
Chairman Fellowship
of Reconciliation.

Jesus would never have been crucified if he had been content merely to speak about peae and rest and had never in his teaching and preaching gone beyond beautiful eulogy of the lilies of the field.

The discovery of the ways of pleasantness and the paths of peace, like all great discoveries, come through the wisdom of accepting toil and [illegible]

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Remember that no failure need be final the failure to repent, and start anew. Remember also that Jesus is ready to say you what, in the long ago, he said to nother who had failed: "Go, and sin no more."

—Clovis C. Chappell.

THE PRAYER-ROOM TODAY

Eternal God, ... Be to us an unseen friend, the invisible companion of our pilgrimage, and be to us the eternal purpose which Thou hast purposed in Christ, binding the centuries together and putting eternal meaning into life.

—The Christian World.

Vol. 85. No. 40.

NEW ORLEANS, LA.
THURSDAY, OCTOBER 6, 1938.

The Incomparable One

I refuse to be a pessimist because I know whom I have believed, and nothing has happened in these recent fateful years which has invalidated a single claim ever made by Jesus Christ. I see Him in our midst. I see Him apart. I see Him there, as never before, One other than all the rest, other than those sages and holy men of ancient Hinduism, other than Buddha and Mohammed, other than Moses and St. Paul, other than Kagawa and Gandhi and Ambedkar. I say I see him so other than all the rest; erect among the fallen, strong among the weak, believing among the faithless, clean among the defiled, living among the dead, alive forevermore; therefore the fountain head of vitality, and the generating source of all the profound changes.

—John R. Mott.

Wallet of the Week

SEVENTH DAY ADVENTISTS report that in 1936 per capita gifts of the Church amounted to $26.49, and that $7.75 of the amount was for foreign missions. The Church operates 73 publishing houses and branches and the literature sales for 1936 totaled $3,622,299.38. The publishing interests alone employ 4,500 people, and over a four-year period ending in 1936, the denomination maintained 12,589 evangelistic laborers—one for every 35 of the membership of the Church. In addition, educational enterprises, hospitals, and welfare and relief are included in its varied program of activities.

* * *

OVER-CHURCHED AMERICA seems to have some definitely unsolved problems in its rural sections. It is reported that there are ten thousand villages without a single church, Jewish, Catholic, or Protestant. It is also claimed that thirty thousand rural villages are without a pastor. This means that twenty thousand existing church buildings are not being used. Saddest of all is that these same statistics reveal the fact that more than thirteen million children over twelve years of age are receiving no religious instruction.

* * *

THE SLANDER VERDICT obtained against Bishop John H. White, in a circuit court of Illinois, is the second such case which has occurred within recent years. The complainant, Rev. Franklin H. Spencer, was formerly a secretary of the Brotherhood of St. Andrew, according to the report, and he is said to be planning to take action against the general convention of the Episcopal Church. Whatever may be the facts in the case, all right-minded people will regret the course which can but reflect upon the good name of a great Church.

* * *

ALEXANDREW, POLAND, has a Lutheran congregation which has been served continuously by a pastor from one family for the past hundred years. The first pastor served twenty years, his son became his successor and served sixty years, a grandson then succeeded and served three years, and the present pastor, a great-grandson, has been serving for seventeen years. A centennial celebration of the pastoral service of the family is now in progress, an unusual and a unique honor in the history of the pastoral office.

THE NATURAL RESOURCES COMMITTEE, having made a scientific study of the distribution of income among families of the nation, recently reported to President Roosevelt that fourteen per cent of all the families in the country received less than $500 during the year, forty-two per cent less than $1000, sixty-five per cent less than $1,500, and eighty-five per cent less than $2,500. The report indicates also that thirteen per cent of the national income of $49,000,000,000 goes to one per cent of the families.

* * *

THE BRITISH GOVERNMENT was urgently importuned by the World Conference for Palestine, held recently at Antwerp, Belgium, to relax its restrictions in Palestine, so as to permit mass emigration of Jewish refugees made homeless by persecution. The meeting also recommended the raising of a minimum sum of ten million dollars within a year for the reconstruction of Jewish enterprises in the Holy Land. An appeal for this amount is to be made to the Jews throughout the world.

* * *

THE ISLAND OF PUERTO RICO is said to be so over-populated as to reduce living standards to a level which results in sordid poverty, bad living conditions and wide social unrest. Notwithstanding this overcrowded condition, due to the high birth rate, the population is increasing at the rate of forty thousand a year. The effort to remedy the situation by the establishment of birth control clinics has been outlawed by the Attorney General's office of the United States, mainly because of the opposition of the Roman Catholic Church, it is alleged.

* * *

THE PRESBYTERIAN CHURCH (North), according to the minutes for 1938, had a net loss of twenty-one thousand one hundred and twelve members. The editor of **The Presbyterian Tribune** thinks that the "bookkeeping" and "no Easter" explanations have become a trifle threadbare. Beginning with 1933 the Church has had a net loss of 57,433 members, and in only two of the six years was there a net gain. In addition to membership recessions, the enrollment in church schools has declined consistently since 1932 when it was 1,624,402 to 1,483,191, and the figures show that since 1911 there has been a decrease of 1168 in the number of churches.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE QUEST FOR HAPPINESS

It is easy for one who surrenders himself to science and its achievements, to become so completely engrossed with the material as to lose all sense of life's spiritual dimension. In recent years we have preached recovery by economic processes until God has been largely crowded out of our thinking. But what final word has the scientist or the economist ever spoken as to matter or man? In the day of his most startling discovery, the scientist leaves in the bottom of his crucible a residue which enshrines a whole universe of fact with which he has not reckoned. Out of that residue will come revelations which will show the utter partiality of the judgments of yesterday's heroes in the field of scientific exploration.

It is not necessary to deny the value of scientific discoveries in order to promote human happiness, neither is it required that we discount the reality of material satisfactions. They represent temporary stages in the progress of thought and taste. But we cannot afford to deify the thought and achievement of a primitive age with its narrow horizons. They ministered to the satisfactions of a particular generation, and a prejudiced reaction against the forms and symbols of the religious experience of any period is apt to rob us of the content of the faith which found such an outlet. The true value of faith probably lies less in the logical and scientific accuracy of its interpretations of truth than in the abiding satisfactions which it develops in the worshipper. Our many material satisfactions are as variable as the waves of the sea in both expression and possession. We use, but do not create material things. Without God we are all the puppets of a material universe, and the one tragic certainty is the time-boundary of three score years and ten. The material satisfactions of today awaken dreams of permanence which misfortune, age, disease and death will utterly dissolve tomorrow. But faith as a grain of mustard seed is the beginning of a journey toward [illegible] and immortal bliss. The men and women [illegible] leaned upon God—Wycliffe, Luther, Calvin, Wesley, Livingstone, Carey and a host of others—have been creative forces of the first magnitude in the making of history. They were builders of whom the world was not worthy. Today the preacher, the philosopher and the politician blend their voices in a common plea for a return to religion. Their ultimate interests and aims are different, but there they behold a star which leads toward the satisfactions which they have long sought in a fruitless quest.

SPLENDID FAILURE

Not long ago we ran across a beautiful little story of a Scotch "probationer," an unordained minister, by the name of Thomas Davidson. He was born in a little hamlet four miles from the border town of Jedburgh in 1838. By struggle and sacrifice he made his way through the University of Edinburgh and then through Divinity College. His education completed, he set out in quest of a parish and ordination. He wandered from one vacant church to another in England, Ireland, Scotland and even in the Orkney Islands, but only to experience an unbroken succession of refusals. At the early age of thirty-two he died, rejected of every vacant pulpit to which he had offered himself—a "probationer."

It was a cruel fate which turned him back from every open door, a defeated man. The wonder is that his soul was not crushed and that he did not disappear into oblivion. To the thinking of his generation, his life was a tragic failure. Educated and a man of parts, yet he missed every major objective of the career which he had mapped for himself. Certainly his life would have been a dismal and unredeemed failure if he had accepted the verdict of those vacant churches as final. But, as the disappointed "probationer" wandered from place to place on his fruitless quest, he gave rein to his genius for simple and graceful English, and unconsciously he wove for himself a chaplet of immortal renown in poems and letters which were suffused with the beauty of his artist soul. A few weeks ago many of the distinguished men and women of England and

Scotland made their way to the little border town where Davidson was born to join in a centennial celebration in honor of the man whose life was reckoned a failure. The men who were his associates at Edinburgh and at Divinity College have faded out of the picture. Like Moses who found God and the rod in his hand more potent and convincing than parchments declaring his ambassadorial authority, so Davidson found in his own mind and heart the secret of a fame that shines afar; but those vacant churches, at whose doors he knocked in vain, looked for popular gifts and passing charms and, like dissembling Sarah in her tent on the plains of Mamre, they missed the angel visit. The heart-sore "probationer" was destined to become immortal, for time has a way of finding the genius which we fail to see.

THE EUROPEAN SETTLEMENT

Last week we wrote an editorial which we withdrew when the tenseness of the situation seemed to indicate the unwisdom of saying all that one might feel. We are for peace and against war, but we regret exceedingly that the territorial integrity of a helpless little nation, the creature of the treaty of Versailles, had to become the pawn in the transaction which made peace possible. We hope that the result may be peace, but we have our doubts. As for Poland, we confess that we have had scant regard for it since it forced our Church to conduct its mission work as a "trading" corporation. We shall continue to believe in the cause of the Czechs until we know facts from less interested sources which may cause us to feel otherwise.

PUBLISHING VERSE

More than once we have had to write friends who submit poetry for publication in the columns of the Advocate that we can use very little poetry and even then it must not be too long. We confess frankly that we make no pretense of a technical knowledge of verse. We hesitate to say anything that might seem to discourage any one who desires to express themselves in verse, but again and again we find ourselves in a hard place when we do not publish verses submitted to us, and a few times we have found ourselves in a hard place because we did. We have published a few poems, we have returned a great many at the request of the writers who sent postage, and we now have on hand more than sixty selections—enough to fill two issues of the paper.

We also receive many obituary appreciations in verse. To our thinking elegiac verse is the most difficult form of poetry. It is easy to mistake emotional feeling for poetical inspiration. We have now three obituaries in verse, we do not know where two of them came from. We do not publish obituaries in verse—our whole experience is against the wisdom of it. Other verse we will print occasionally. We do not print all of what seems to us to be the better verse which comes to us. We do not show partiality, and we do not fail to read the poetry which is submitted by our friends. We appreciate your sending it, but do not feel that we are unkind if we are unable to print it.

Editorial Miscellany

By Dr. H. T. Carley

THINGUMBOBS

Language is a very flexible instrument. It can be made to express thought, conceal thought, or indicate the entire absence of thought. Words, which are the units of language, have meanings as fixed as Stone Mountain or as flexible as a rubber band. They may be as definite as a tax bill or as vague as a philosopher's thesis. They may be as pretty as a speckled pup or as ugly as a tadpole. And so on. Words are wonderful things.

Users of words are supposed to have at least a general idea of what they mean. Sometimes they do—sometimes they don't. Since it is sometimes hard to put your exact meaning into a word, it is often convenient to have a word which has no meaning itself, but into which you can put any meaning you want. Sometimes the reader or hearer will interpret such a word to suit you better than you could interpret it yourself.

"Thingumbob" is such a word. It has a place in the dictionary—rather a humble one, to be sure, but sufficiently to give it respectability. It is a fine descriptive word—it can be appropriately applied to something you never saw before or what you don't know anything about. It is especially useful in describing a gadget, contraption, thingumajig, or what-you-may-call-it. It at least has the virtue of being as definite as the thing you are describing.

It is also a good word to use as the title of an address, an essay, or a literary article. As used at the head of this piece, for example, the careless reader might glance at it, say, "Bosh!" and proceed no further; in which case the writer could claim that the said reader had entirely missed his meaning. On the other hand, the discerning reader might say, "Fine!" and spend a few minutes in ratiocination; in which case the writer could say that said reader had caught his meaning exactly. How could a [illegible] of literary critics render a just verdict?

An alibi is usually a poor defense.

HOW THE CHURCH HELPS ITS COLLEGES

I. THE CHURCH HELPS

The Church, through the General Conference and through the General Board of Christian Education, is perhaps rendering our colleges the most conspicuous service that it has ever rendered them. Being a general Church service and for that reason somewhat removed from immediate contacts with colleges and their supporting annual conferences, the exact nature of this help has not always been understood and appreciated. The Discipline of the Church gives three different agencies certain responsibilities in the matter of the establishment, the control, and the general supervision of our colleges. Experience has shown clearly that the services of these three agencies are needed to bring and to keep our college program at its highest possible level of effectiveness. So valuable has this cooperative service proven itself to be that it has been deemed wise to present its importance to the Church under the captions which follow:

II. THREE GUIDING AGENCIES

1. The College Board of Trustees:

"**The Control** (of our colleges) shall be vested in a Board of Trustees whose membership shall be constituted in accordance with the provisions of the book of Discipline." (Par. 323.)

2. The Annual Conference Board of Christian Education:

Annual Conferences may not establish new colleges or adopt existing ones except "on the recommendation of the Conference Board of Christian Education." (Par. 61. Likewise, the appropriation of Annual Conference funds to various educational enterprises shall not be made except upon the recommendation of the Conference Board. Par. 441. "The schools, colleges, and universities of the Church shall be under the **general supervision** .... of the several Annual Conference Boards of Christian Education, and of the General Board working jointly. (Par. 445.)

3. The General Board of Christian Education:

General supervision of our institutions is lodged jointly in the General Board and in the several Annual Conference Boards of Christian Education. (Par. 445.) The General Board of Christian Education "shall have authority to correlate existing institutions and to originate new ones" when it has "the approval of the patronizing Conference or Conferences." (Par. 398.) Also, it [illegible] have authority to determine [illegible] what schools .... shall [illegible]ve financial aid from the Board; .... and shall recommend to the [illegible] Annual Conference Boards of [illegible]an Education that the appropri[illegible] annual conference funds [illegible] only to the approved in[illegible] educatio[illegible] and religi[illegible] in active accord with the policies of the Church as expressed in the Discipline and through special General Conference enactments." ..(Par. 339-a.)

III. THE COMMISSION ON COLLEGE POLICY LENDS ITS HELP

With our colleges facing problems that were becoming increasingly difficult and with a deep conviction that the Church was not utilizing as effectively as it might the resouces that were actually available, the General Conference of 1934 passed an enactment which pointedly called for definite action in behalf of our colleges. The organization of the Commission on College Policy resulted from this enactment. The Commission is made up of the following personnel, selected with the idea of bringing within its councils a representative cross-section of the educational leadership of the Church:

Bishop Paul B. Kern, ex-officio; Bishop J. L. Decell, Dr. J. H. Reynolds, Dr. Goodrich C. White, Dr. Robt. H. Ruff, Dr. W. P. Few; the incoming President of Southern Methodist University; Dr. J. Emerson Ford, Rev. Geo. E. Clary, Dr. Marshall T. Steel, President W. W. Jackson, President T. J. Lance, Dr. Wm. F. Quillian, Dr. W. E. Hogan, W. M. Alexander.,

IF!

If those whose subscriptions have expired will renew promptly, the Advocate will be in the easiest financial condition experienced in many years.

If our pastors will help us by solicitation, even an announcement concerning renewals to be reported at Conference, we believe that we can easily secure a thousand renewals before the end of November.

If you feel that there is an error in your statement, just write us about it. We will correct an error just as gladly as we would receive a subscription. All errors are not ours, but we can straighten them out and we will.

Advisory Members

Mr. Boyd M. McKeown, Dr. Harvey C. Brown, Dr. N. C. McPherson, Jr.

The Commission met in Memphis, Tenn., September 13, 1938, with twelve members present. The following were elected as officers for the quadrennium:

Chairman, Bishop J. L. Decell; Vice-Chairman, Dr. J. H. Reynolds; Secretary, W. M. Ale[illegible]der.

The Commission recognizes that it is a cr[illegible] of and responsible to the [illegible] Board of Christian Education. The [illegible] of its membership, however, which includes those Church leaders with varying rela[illegible] tional program [illegible] representativ[illegible] than would be the case if the General Board alone spoke with reference to these matters. The Commission has insistently desired to avoid being either arbitrary or biased in the official pronouncements which it has made concerning given colleges, as the following quotations from its stated policies indicate:

"From the beginning the Commission has been and now is committed wholeheartedly to the policy of maintaining every strategically located, soundly educational, genuinely Christian, reasonably permanent and actually needed institution which the Church can support with acceptable credit to itself and to the cause of higher education in general.

"Where devotion to these ideals has been diligently followed and our colleges have achieved a creditable measure of success in arriving at these goals, the Commission has given its whole-hearted endorsement and support.

"Where strategically located and otherwise obviously needed institutions have failed, for any cause whatsoever, to achieve some of these essential ideals, but frankly are recognizing their limitations and are charting definite steps to overcome their handicaps within a reasonable period of time, the Commission unqualifiedly stands ready to give and is giving all possible assistance in working out their problems.

"Furthermore, where institutions are failing in several of these ideals and because of their obvious handicaps have little or no hope of achieving the goals set by the Church, the General Board of Christian Education, through the Commission, is instructed by the recent General Conference to take 'up directly with the annual conferences and with the institutions involved' a consideration of the best procedures to be followed in working through their problems."

IV. SOME MAJOR OBJECTIVES

The Commission has taken its task seriously, bearing in mind at all times the specific authorization given for its procedure, first, in the Discipline, namely, "The institutions .... of the Church shall seek: (1) To maintain academic standards that are generally accepted in the educational field; (2) to infuse in the whole educational process, including instruction and all extra-curricular activities, the truth and the spirit of the Gospel of Jesus Christ, etc.," (Par. 446); and, second, in the action of the 1934 General Conference, reaffirmed by the General Conference of 1938, namely, "That this Conference authorize the development of a statesmanlike plan .... in order to realize for our Church the most efficient system of Christian higher education possible."

Four of the major objectives to which the Commission has given its careful attention are (a) academic accreditation, (b) conditions under which general Church and annual conference funds should be appropriated to given colleges,

(Continued on page 7)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. [illegible] Parker sends a remittance for a renewal subscription and asks that the paper continue its visits to the home at [illegible].

Rev. W. L. Gilmer, [illegible], has our thanks for remittance to cover her own renewal and another and both have been duly credited, as paid.

Rev. A. H. Harper, Converse, favors us with a remittance of $10.[illegible] which we appreciate as we do the fine work for the paper in the charge.

Rev. [illegible] McNeill, [illegible], sends a renewal subscription for Mrs. [illegible] McNeill and adds his good wishes for Advocate success. We are grateful for both.

Rev. J. P. [illegible], [illegible], continues his loyalty and good work for the Advocate. We make due acknowledgment of his remittance and his directions have been observed.

Mrs. Annie Fuller, Vivian, places us in her debt by the renewal of her subscription for the paper. Any error in the mailing list will be corrected as soon as we have the opportunity to look it up.

Rev. W. C. Scott, First Church, Monroe, continues to carry on in his loyalty to the Advocate as indicated by his remittance for two subscriptions and a genial and brotherly message to the editor.

Dr. W. Angie Smith, who served a term at First Church, Shreveport, has been transferred from First Church, Birmingham, to First Church, Dallas, and will take up his duties in his new charge November 1.

We appreciate the renewed subscription of Rev. J. E. W. Bridges of Kentwood, sent in by himself. We trust that he may find pleasure and profit in the visits of the paper throughout the coming year.

Rev. A. D. George, pastor at Houma in the French Mission field, writes that he is to have the assistance of Rev. J. B. Grambling for a meeting to run from October 5 to 14. He reports a good outlook for closing the year successfully.

Rev. E. D. C. Brewer, for a time Director of the Religious Fellowship at Port Sulphur, is now Director of the Department of Public Relations at Brevard College in North Carolina. Bro. Brewer did a good work at Port Sulphur and we are sorry that he has elected to cast his lot outside of Louisiana.

Dr. J. Richard Spann, pastor, sends us a beautiful brochure of First Church, Baton Rouge. On the cover page is a beautiful etching of the church building, and the several pages following are devoted to a message and impressive picture studies of the work being undertaken and the percentage of sharing by the various items included in the financial budget.

COUSHATTA CHURCH

The present building at Coushatta was erected in 1921, during the pastorate of Rev. Louis Hoffpauir. Since that time it has been served by Rev. J. H. Williams, Rev. [illegible] Carter, Rev. C. M. Alford, and Rev. R. H. Staples.

The membership reported to the last conference was 142.

During the past few years the church has had a perfect financial record and expects to keep the same pace this year.

COUSHATTA METHODIST CHURCH, R. H. STAPLES, PASTOR

During the present pastorate, in addition to the paying of more than four thousand dollars on the church debt, approximately one thousand dollars has been spent on the parsonage for repairs and furnishings. Improvements on the church building costing about nine hundred dollars have also been made.

The salary has been increased seventy-five per cent during the present pastorate.

We have had a training school this year with fourteen taking credit, had four receiving credit at Pastors' School and Conference for Christian Workers, were represented at training camp, and had one member going to Junaluska for training.

The present district secretary of Woman's Work for Shreveport District is a member of Coushatta church.

There has been a deepening of the spiritual life of the church this conference year. This has resulted in good revivals, an increased attendance at church school, and the addition of thirty-eight members since Conference.

We have a good [illegible] and [illegible]. He is in good favor with the county.

The church is well organized, out of debt, and ready to go forward with what seems to be an encouraging outlook.

GRAND CANE

Dear Dr. [illegible]: A brief report as our conference [illegible].

This year will close our fourth year's work here, which has been the happiest and best since being transferred to my home conference from California four years ago.

The following are some of the improvements made: The Grand Cane church building was re-roofed and repainted, restoring its beautiful appearance, "for it is one of the most worshipful-looking structures, especially its tower" (as a brother pastor observed who passed here recently). The Keatchie church also was re-roofed and a new brick foundation laid. Keithville has made extensive interior improvements, and in many other things.

The spiritual condition and general state of the membership has greatly improved.

We were assisted in a good [illegible] Keithville by Brother [illegible] Memorial, and at Stonewall by [illegible] Staples of Coushatta.

I am praying and working [illegible]

report at the Annual Conference. We have worked and will continue our efforts for the renewals and new subscribers to the Advocate, our splendid church paper.

Pray for us,
A. R. HOFFPAUIR.

HOW THE CHURCH HELPS ITS COLLEGES

(Continued from page 5)

(c) the possible number and the location of colleges to which the Church should give its unqualified support, and (d) the religious responsibility of Church colleges. Concerning these matters the Commission has spoken as follows:

Academic Accreditation

"The Commission fully approves the standardizing work of our regional and national accrediting agencies, and pledges the Church its hearty cooperation in attempting to bring all of our colleges at the earliest possible moment to the levels of accreditation set by these agencies."

The Appropriation of General Church and Annual Conference Funds

"The Commission recommends that the General Board take action limiting appropriations for Departments of Religion to those colleges that have achieved accreditation at the hands of the Southern Association, or of the North Central Association, and to those other institutions which are taking definite steps to achieve accreditation within a reasonable period of time, namely, two to four years. (Approved by General Board action, April 30, 1936.)

The Number and Location of Colleges

Touching this point, the General Conference of 1938 took this action:

"In the light of these facts (the crises faced, the limited benevolent giving to colleges, and the insufficiency of new funds to meet expanding needs), the Church seems compelled to reaffirm the position taken by the 1934 General Conference, namely, 'that our Church should have fewer and stronger institutions strategically located.' "

The Religious Responsibility of the Church College

The religious responsibilities of our Church are both varied and complex. At the same time those considered to be of major importance stand out with [illegible] takable definiteness. If we are to [illegible] "Genuine Colleges, Genuinely [illegible] they must give, as [illegible] not only educational [illegible] est academic quality, [illegible] sume definite [illegible] total religious [illegible] made upon their [illegible] general [illegible] through the [illegible] should [illegible] offering [illegible]

field of religion for the training of both **lay and ministerial** students as they face life in the Church and the world now and later, and (c) for the exercise of **pastoral care** over their students, which is a responsibility inherently belonging more to Church colleges themselves than to any other agencies related to them.

V. FURTHER STEPS APPROVED BY THE COMMISSION

1. The Commission consistently has sought to move in harmony with the facts gleaned from carefully made surveys. In growing institutions facts change and new studies of them need to be made if judgments are to be sound. The Commission is ready always to cooperate with colleges in seeking to bring these facts up-to-date.

2. What finally may be done for and with a given college should be undertaken only after **joint consideration** of that institution's problems and needs by the Board of Trustees responsible for its direct control, by the Conference Board of Christian Education representing the Annual Conference which owns and sponsors it, and by the Commission on College Policy representing the General Board of Christian Education and the Church at large. Where a college is involved in serious problems, all three of these agencies have disciplinary responsibility for working the matter through.

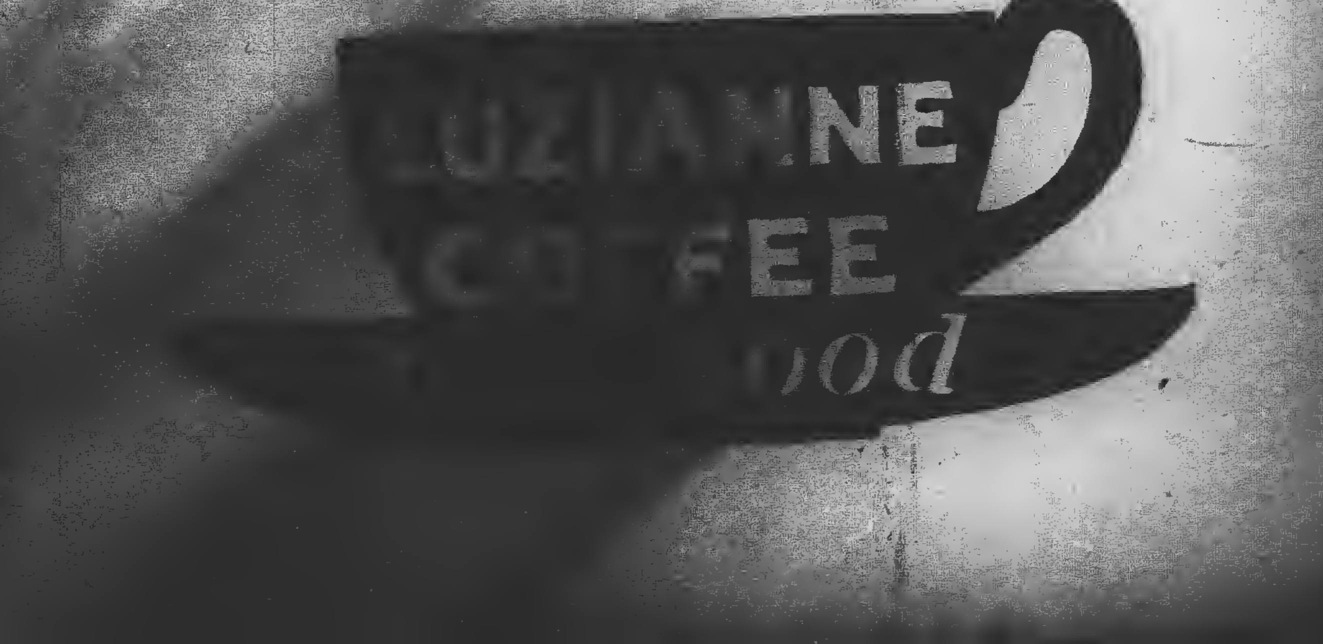
3. To the limit of its ability the Commission stands ready to help and does help any college in any phase of its promotion, when the particular project upon which help is desired has the endorsement of each of the three agencies mentioned above. Experience has taught that an institution should feel it has a rightful claim upon its constituency for support in special promotional projects only when these agencies have been made fully acquainted with the merits of the case and have given their approval.

4. The Commission feels it must continue to caution colleges against offering even a very worthwhile program of religious service as a **substitute** for any shortcomings in genuine academic service. At the same time, to offer less than standard educational service with a conscious or unconscious feeling that the religious values will make up for this lack, is to engage in a practice that is extremely questionable. "These (religious services) ye ought to have done, and not to have left the other (educational services) undone."

5. Another caution demanding attention is the tendency to go too far in insisting we must maintain inexpensive schools for the less able students. This is a worthy motive, and service of this type the Church must give. The implications of such a policy, however, must not be overlooked. For a school to give inexpensive service to students means one of two things: (a) It must have endowment or other funds to off-set all such student assistance, or (b) it must give this service outright at the expense of poorly paid teachers, inadequate equipment, unattractive surroundings, etc. An institution operated on the latter basis can scarcely give anything else than substandard service. If the Church must give such educational service, let it be honestly classified for what it is. If we are to have "Genuine Colleges, Genuinely Christian," we as a Church will not only attempt to help every student who comes to us, but we will seek to give this help in a way that will be thoroughly educational and truly Christian in its effect upon all concerned.

6. As a final step ahead, the needs of the **STUDENT** in our college effort must be made central. The colleges as **institutions** have received the Commission's chief consideration up to the present. This emphasis in their behalf is not to be lessened in any degree. Their aims and needs, however, are coming to be clearly understood. With the same degree of care and thoroughness the Commission now is to consider the aims of the Church for its students and how best to meet their needs. Our colleges are making gratifying progress in accepting their responsibility for providing **pastoral care** for the religious welfare of their students as they have been doing for their intellectual training. This pastoral service is carried on in many ways: (a) As a major and continuous responsibility of the administration and of the faculty, (b) through courses in the field of religion and in related areas, (c) through regularly employed Directors of religious

(Continued on page 16)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. [illegible], greets us with good wishes and three renewal subscriptions and for both we are grateful.

Mrs. E. McDaniel, Advocate representative for LaFayette Street church, McComb, favors us with an eight months subscription which we sincerely appreciate.

Rev. Mack P. Little, formerly located in Jackson, is now serving West Laurel. We appreciate the immediate interest manifested in the circulation of the Advocate.

Rev. W. M. Williams, chaplain at Sanatorium, gives a beautiful account of Bishop Dobbs as a patient and also speaks optimistically of the outlook for his speedy recovery.

Rev. F. M. Carey, Vaughan, has our thanks for two renewals and the correction of an address which has been made. We are sorry that we did not have notice of the change earlier.

We appreciate a remittance for the Advocate from Rev. G. G. Knight, Route 1, Brandon, for the subscription of his mother, now deceased. Her paper will be transferred to the son.

We regret to learn that Rev. W. L. McCormick was forced to spend two weeks in a hospital recently. He is still shut in, but is making good progress toward recovery, for which we are glad.

Rev. Floyd O. Lewis, pastor at Lakesville, adds to a business note the assurance that he is getting forward with his work and we appreciate his interest in the circulation of the Advocate.

Rev. H. H. Griffin, First Church, Jonesboro, Arkansas, asks to be included in the family of Advocate readers. We gladly admit him and hope that he may find the paper helpful and wholesome.

Rev. W. C. M. Baggett, Philadelphia, places us under constant obligation to him for his interest in securing support for the paper and for helping us to make it helpful to the readers in his charge.

Mrs. Carrie B. Carter, McLaurin, sends a renewal which we appreciate, but no less her own fine spirit for the little that we did for her. It is a source of much pleasure to us to know that our efforts are helpful and appreciated.

We are sorry to learn that Mrs. W. A. Terry of Terry, formerly Miss Lela Lewis, has been ordered to bed by her physicians on account of too high blood pressure. We hope that she may soon be fully restored to her accustomed health.

Rev. [illegible], pastor at Lake, adds four subscriptions to the credit of his charge, and three of them are new. Thank you, Bro. [illegible], and we will do all we can to make permanent friends out of the new additions to the Advocate family.

The statement that President Smith of Millsaps College holds a degree from Harvard was in error, the error of the Publishing Director. When the correction reached us the paper was already off the press. The degree was conferred by The University of Harvard.

Bro. C. W. Sawyer, Bogue Chitto, Route 2, sends his renewal and says that he had thought that he might not renew, but desires to know about unification. We hope that the Advocate may be able to bring him such news and reports as may dissipate his apprehensions.

A card from Bro. Wiley T. Ferguson, Biloxi, says that his wife, who spent a time in the hospital this year, is getting along nicely and that he expects that she will soon be back to normal. We are glad to have this good report and we hope that his expectations may be fully realized.

Miss Mattie Irwin, Port Gibson, sends us an eight month's subscription which we greatly appreciate. She is eighty-nine years of age and her fading sight makes it difficult for her to read. We sincerely hope that the weekly visits of the Advocate may increase the light and joy of her life at the eventide.

One of the sad things connected with sending out expiration notices is finding out the great number of our people who have been translated. In that class is Bro. L. O. Brown of [illegible]. Bro. J. E. Williams sends the renewal and requests the change to his companion whom we trust may be greatly comforted and strengthened by the visits of the paper.

Rev. J. S. Lewis, Philadelphia, writes us a letter crammed full of news. He reports enthusiastically of the work of Rev. H. P. Anker, for twenty years a missionary in Africa, reports a Board meeting of Millsaps College for September 23, where the enrollment is already more than five hundred, and also that he and Mrs. Lewis will celebrate their twenty-eighth wedding anniversary on that same day.

Liquor sellers of Portland, Oregon, are said to have been denied the use of a public park for a banquet. That's what we would call hanging the label on 'em.

REVIVALS ON [illegible] CHARGE

Our first meeting was held at [illegible] where Rev. [illegible] Hall did the preaching and it was done well. We had twenty-three accessions, [illegible] of them on profession of faith. Bro. Hall also assisted at the Pleasant Hill church where the church was much revived. Our third meeting was at [illegible] church and Rev. W. T. [illegible], of the North Mississippi Conference, did the preaching. We had a great revival with thirteen accessions to the church, twelve of them on profession of faith. Our last meeting was at Thomastown where Rev. T. M. [illegible], a Presbyterian minister of [illegible] did the preaching, and it was effectively done. We hope to make a full report at Conference.

W. E. LANE, P. C.

IF I WERE IN COLLEGE NOW

I'd respect money. It represents somebody's labor and sacrifice. But even more than this. In the college fees we pay with it and the books we buy are plans and hopes for the long future of life. To waste it needlessly and foolishly is to disregard the labor and sacrifice that earned it and wreck the plans and disappoint the hopes that give it its deeper spiritual values, and character is usually sullied and weakened by the process.

I'd respect manners too highly to lose them. Good manners are not a superficial adornment for dress occasions. They are the flower of a fine and generous temperament developed through years of well-ordered and gracious living and are a friendly consideration of the rights and privileges of others. Moreover, they are a sure index of the background out of which we have come. By manners, how we act in dormitory rooms and dining halls, we advertise the quality of the homes that have grown us and the culture of the communities in which they are located. In the so-called rough-and-tumble of college life, unless we are careful, manners may easily give way to a certain innate boorishness of conduct unsuspected even by ourselves and those who know us best.

I'd respect my intelligence too much not to apply it. This does not raise the question of how much or how little intelligence one has. It only suggests that we should do our best to use what we have, little or much. To skimp and scamp the assignments of the lecture
apply just enough mental labor
by," to do nothing thoroughly,
least, to go to the bottom of
each day, not to read and
reading—well, this is simply
strange disrespect of one's
respect that, in the end
pretty dull and when we
ness. All this is not a

value of what we actually study, but something deeper,—how we use our minds in the processes of study.

I'd respect my own personality enough to rely mainly on myself to get on. Much is said in these days to discredit "rugged individualism" and to praise the "collectivistic cooperative" nature of modern society. No amount of "collectivistic cooperativeness," however valuable it may be, can take the place of a generous supply of down-right self-dependence in each of us. The cooperative spirit, as fine and as important as it is, cannot do our studying and reading for us, will not hold us steady in the stress of temptation, is unable to keep our heads up and face forward under the weight of burdens and the assaults of discouragements. Here are matters that call a man to stand on his own feet, with scaffolds and other props all knocked away,—self-reliant, self-dependent, and individualist in the deeps of his own soul, asking for himself no odds except those of an open and fair field, and not even too much of that. In any sort of society, on a college campus or off, these are the sort of people that go forward.

I'd respect my dreams. Seventeen to twenty-two, these college years! They are, as never again, the years of great hopes, high ambitions, of splendid visions. In spite of all that the realists say,—whose way of life is fallen into the sear and yellow leaf, literally as well as figuratively,—hold to these dreams, and be only ashamed if your imagination does not know their shining presence at least every now and then. The scientist may affirm that we are no more than curiously arranged groupings of chemical explosions, while the psychologist may find us no better than a bundle of predetermined reflexes in the dancing molecules of the brain-cells, still we know that, in spite of them all, we are persons to whom come the compelling appeal to be somebody and to do something worth doing. At any rate those who do something worth doing in the world and do become somebody are those who make the dreams of their youth come true. Respect your dreams; honor them; make them the companions of your days; they will change many a drab hour into the rich colors of possible great achievement; and some day they may come true if you keep faith with them as projections of your best self. They are [illegible] company, anyway.

I'd respect my religion as a [illegible] sonal thing. The conscious [illegible] God in the heart, [illegible] and Spirit of Chri[illegible] of His mind as a w[illegible] decent, uprigh[illegible] on the College [illegible] or shame,—[illegible] comes into [illegible] enriching [illegible] into wh[illegible] stitu[illegible] fered for these personal experiences of religion in the individual soul. Your disillusioned elders will call you to "forums," "conferences," "panel discussions," in which you will be asked to settle in the form of "findings" or "resolutions" many of the "problems" of this "modern" distressed world. These problems will nearly all have to do with certain conventional "relations,"—racial, industrial, international, sex. And it will be interesting enough and sometimes very informing to hear about them. But the trouble is, they are, most of them, too remote, and there is no way of your settling them anyway. I shouldn't therefore, let myself be worried about these questions just yet. Better wait till you come to them in your regular courses in Sociology, Political Science, Economics, and Psychology when you and your instructors, scientifically and objectively, and in the drylight of reason and fact can reach wiser conclusions about all these "relations" issues than can be had in the emotionalized atmosphere of a big meeting. In the meantime, here, now, on this College campus, make your religion a personal reality both in your inner experience of it and in its outward expression in your daily living with your fellow-students.

—Dr. Henry N. Snyder in Southern Christian Advocate.

RURAL WORK COMMISSION

Dear Brother Duren: At the suggestion of Bishop Smith, I am sending inclosed a report on the meeting of the General Rural Work Commission, held at Lake Junaluska, North Carolina. Since this is the first meeting of this group, and the beginning of the work under the legislation of the last General Conference, it is felt that this is important information to get before the people in the conferences.

We trust you will be able to use this report in your paper.

Sincerely yours,
A. J. WALTON,
Secretary, General Rural Work Commission.

The General Rural Work Commission

The General Rural Work Commission met at Lake Junaluska, August 23, 1938, [illegible] the call of Dr. W. G. Cram, General Secretary of the Board of Missions, and organized for the quadrennium. The following members [illegible] present: Bishop A. Frank Smi[illegible] W. G. [illegible] Wm. F. Quilli[illegible] Miss Mabel [illegible] J. [illegible] Q. Schisler [illegible] A. [illegible] Smith [illegible] Vice- [illegible] J. [illegible] and Dr. [illegible] C. [illegible] J. [illegible]

The Commission sought to determine its duties and fields of service for the quadrennium, and the immediate steps to be taken to get the work started this conference year.

Committees were appointed to develop some immediate steps in each of the following areas:

1. Recommendations to go immediately to the Annual Conference Commissions.
2. Research work to be undertaken.
3. The status of rural work in the United Church.

These committees reported back to the Commission and the following recommendations were approved, to be sent to the Annual Conference Commission:

Recommendations to the Annual Conference by the General Rural Work Commission

Chapter fifteen of the 1938 Discipline sets forth provisions and a general framework for a General and Annual Conference Rural Work Commission to insure a continuous interest in the development of a more vigorous Rural Church.

The new commission is not administrative but advisory in its relation to the cooperating agencies involved.

For guiding the Annual Conference Commissions the General Commission submits the following recommendations:

1. The Conference Commission is to hold a meeting prior to the session of the 1938 conference session. This preliminary session to be composed of members from the existing agencies listed in paragraph 606-a of the 1938 Discipline, and called together by the presiding Bishop.

2 At this meeting a temporary organization according to paragraph 606-a shall be effected to prepare the suggestions and recommendations for a constructive policy and program of rural work to be presented for the consideration of the cooperating agencies in planning the new conference year's work.

3. This preliminary session of the Commission shall give attention to the following: a. See that each cooperating agency selects the required number of members; b. Study the existing rural programs of the cooperating agencies and make recommendations for closer correlation and further expansion, especially in the areas now covered by the work of the Board of Missions and Board of Christian Education.

4. Provision to be made for a meeting of the Quadrennium Commission early in the new conference year, for the purpose of organizing and formulating policies of study and work for the quadrennium. This meeting to be called by the presiding Bishop.

5. When the permanent commission meets it should give major consideration to carrying out the objectives of the Rural Work Commission as described in paragraph [illegible]5-d.

In the first meeting the Commission will consider seome such items as the fol-

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. [illegible] Bazel, [illegible] circuit, sends two renewal subscriptions and says that he hopes to have others soon. Thank you, Bro. Bazel.

Rev. T. W. Lewis, youthful in activity and veteran in effectiveness, continues to register in the Advocate cause. He makes good little Calhoun City an ever present reality in the Advocate office.

Rev. W. [illegible] Dawson, the unfailing friend of the Advocate cause at Houston and everywhere else, sends in two renewals. He will be the last to close his campaign and the first to begin anew.

Rev. T. R. Thrower says that he is closing a good year at [illegible]. Forty-eight have been added to the church—forty of them on profession of faith. Indications point to a report "in full" at New Albany.

From Willows we have a subscription from Mrs. J. A. Bogan, now nearly eighty-four years old and almost a shut-in, who regards it as her only means of keeping informed as to her church, and it is a source of joy to her.

Rev. E. L. Nabors, Jr., reports good revivals at all five of the churches of the [illegible] charge. Fifty members have been received by profession, eleven by certificate. He was assisted by C. M. Kelly, E. L. Nabors and J. A. Brady.

The assignment of Bishop J. L. Decell to assist Bishop Dobbs in the North Mississippi Conference seems to have met with a general and enthusiastic approval, tempered only by regret at the temporary withdrawal of Bishop Dobbs from active work.

A letter from Dr. J. R. Countiss says that the Millsaps enrollment, as reported to the Board of Trustees on Tuesday of last week, was [illegible]. The Board authorized the advertising for bids on the construction of the central unit of a dormitory for women.

Rev. T. Z. Gregory reports the work at Kosciusko as going forward well and with every prospect of a good finish. Attendance on all services is good, many have been added to the church and much money has been raised for local and connectional causes.

We regret to learn of the death of Dr. A. M. Liddell, a dentist of Shaw, with a heart attack on Wednesday, September 28. He was the superintendent of the Church School and a faithful and efficient worker. The body was carried to his old home at Fayette for burial.

Rev. G. W. Robertson, Becker, is one of the best friends that the Advocate has and he is distressed at not being able to get his quota on his new charge, but we will never charge the failure to him. He reports that he has lots to do, but that things are going remarkably well in his work.

Rev. E. H. Ledbetter, pastor at Courtland, sends the renewal subscription of Dr. [illegible] Fox who is an active steward at Courtland although he is now ninety years young. He also does some practice as a physician. Bro. Ledbetter says that things look favorable for a good wind-up of the year's work.

Mrs. E. W. Baird, Greenwood, with the renewal of her subscription for the paper makes the request that we say to the "Methodist" that "we do not want the words 'Holy Catholic' taken out of the creed." She then says that it refers to the church universal, the entire body of Christians, and not to either the Roman or Greek Catholic churches. This is exactly the case and her position is well founded.

NEWS FROM CORINTH DISTRICT

Corinth District, with Rev. [illegible] Winstead, its lovable and popular presiding elder, is working hard to close the year's work with credit to the cause and credit to the leadership of the district.

Rev. W. L. Robinson is making a great record at Booneville and is receiving splendid cooperation from his people. During the year a debt of nearly twelve thousand dollars on the church building has been removed, and the grand total for his church will show a substantial increase over previous years.

Rev. J. E. Ashmore, an everlasting worker, will have a right to be proud of the many achievements at Iuka during the seven years of his tenure there. His latest success was the installation of chimes which Mrs. Ashmore, the daughter of one of the famous "Lewis Quartette," enjoys playing for the entertainment and spiritual edification of those who are within the range of its notes.

Our honored pioneer layman, Bro. D. A. Tigrett, whose picture appeared recently on the front cover of the Advocate, had a wonderful record as a steward, having missed only four quarterly conferences on a large circuit in fifty-one years of service. The beautiful little church from which he was buried was largely the result of his influence and work. The church building was taxed to capacity, a large number of preachers were present for the funeral, and we laid to rest a man who will long be gratefully remembered.

At [illegible] on the Corinth circuit, a debt is being paid off and at a homecoming and dedication service on [illegible] the dedication sermon was preached by the presiding elder, and the beautiful stone church was set apart for worship.

Two fine young men have been licensed to preach and both of them give promise of a useful ministry. They are Tyrel Alexander, from the Corinth circuit, who is now a sophomore at Lambuth college, and E. E. [illegible], Jr., from Ripley church, a graduate of Millsaps college, now doing work at Emory University.

Rev. Nat Collins, pastor at New Albany, and his splendid congregation, are ahead of time in their planning for the entertainment of the Conference and they will be ready to provide for the comfort of all even though the date has been advanced from Nov. [illegible] to Oct. [illegible]. If the preachers of the Conference may be as ready with their reports for the earlier date, as we may if we will get to work now, it should be a great Conference occasion.

All the workers in the Corinth District regret exceedingly the illness of Bishop Dobbs, and while he waits for a time under the care of his capable physicians, we assure him of our love and of our united prayer for his restoration.

E. E. [illegible],
District Reporter.

OFF-BRAND LITERATURE

The term "Off-Brand" may be very much the same as the term "weeds"—that is to say, weeds are not bad things in their proper place but when they choke out something we wish to see grow in a certain place, they do harm.

We feel that our people should major in church literature. Our literature may not be any better than other religious literature, judged by pious yet unprejudiced minds, but it is certainly best for us. And other religious literature, although good, would be as weeds to us until we are informed about our own. Not so many "moons ago" I was in conversation with a person who seemed to know more about other literature than he did his own. Yes, it was good literature but it was weeds to him because he was not informed about his own.

Now, I am not so smart—maybe not so smart as I sometimes act—in fact Miss Mattye says I am not, but I do read and do make comparisons, and having done so I believe that our literature is certainly among the best—and not least of it being the New Orleans Christian Advocate.

Other churches are good, churches are better; other good but our bishops are tuck this in: I am grieved Bishop Dobbs is ill; the and help him soon to get well, but since we cannot have him we are glad indeed to have Bishop Decell. He has a way of making me feel when I am with him that, "I am nearly as good as he." But let me hurry on; other conferences are good, but our conferences are better; other charges are good, but Tutwiler charge is the best of all; for our people love, they pray, they pay and even attend mid-week prayer services—an average attendance of more than forty souls has been maintained for a period of more than two years.

R. T. HOLLINGSWORTH.

O TEACH ME, LORD, THAT I MAY TEACH

By Mrs. O. A. Rosboro*

Thought on the meaningful words, "O teach me, Lord, that I may teach" will send minds into as many different channels as different people read, and will conjure up many different mental pictures—verses of a hymn, class room activities or mountain-top experiences. "Christ in the Garden of Gethsemane," as portrayed in the beautiful painting in the New York Riverside Church, appears to me. Jesus, the Master Teacher, seeking power and wisdom to live, to teach.

Teaching by My Daily Life

Without doubt his emphasis, if using the above words, "Teach me, that I may teach," would have been on "Teach me." He had the love and desire to help others. Have we? How can I know that I should teach? "If you see the need of the human race and your heart yearns to be of service, that is your call to teach." Perhaps I can serve better in some other capacity. Have I qualifications necessary for teaching, or would I be a misfit in trying to do specific teaching? The fact is, we teach whether we will or no! True, it may be false or poor teaching, but nevertheless our mere living changes some other life for good or ill—hence, we "teach" without so labeling it.

Modern religious education, in seeking to emulate Jesus' method of teaching, is learning more and more that **his** and **our** best teaching is by living a life. "What you are speaks so loud I can't hear what you say" is a truism. If we conscientiously assume a responsibility for influencing others for good, how shall we set about specifically to improve our techniques?

Teaching Through My Inner Poise

Only by conscious effort can we [illegible] our best and help others live their [illegible] Helping others, analyzed, is [illegible] is changing lives! Jesus' [illegible] "live and help live," [illegible] need for preparation [illegible] living, should be our [illegible] often in our sincere [illegible] ice, with great [illegible] upon us, we [illegible] and meditation to acquire that inner poise that assures greater service to others. Often we fail to see the need of allowing God to speak to us! The "still small voice" is ever ready to speak, if we will listen. Not alone because Jesus prayed, should we seek help, but because the experience of the race proves that we help ourselves, we achieve, when we put ourselves in the attitude of prayer.

Seeking wisdom and guidance from a Higher Power should be our most constant and valuable training in teaching. It is not sufficient to indulge in wishful thinking or mere words of prayer. Meeting the problems of life with courage and good will should be our aim, if we set our goal to teach others. Our attitude of friendliness and kindliness must radiate happiness to others! We are all familiar with the old story of the boy who said, "You had better practice what you preach!" Too much of so-called religion is still placed in a box or pigeon hole unto itself; but true religion is a matter of a living attitude twenty-four hours of the day and seven days in the week, not merely a thing to be brought out on Sunday and other special occasions. The indictment of said small boy is applicable to much of our present day teaching.

Teaching by Modern Methods

As teachers, professional or lay, or even as parents, we can still use with profit the old adage, "what a person tells you is more important than what you tell him!" It may well be our cue for teaching. The individual's need, singly or in groups, is expressed in what he says or does, and should be our opportunity for teaching—"getting across a lesson!"

Much of our so called teaching today is a matter of "telling somebody something," a mere dissemination of knowledge or facts. Visit any Church School and you will find it in some department! Recently, in a strange city, we entered church before the Men's Class in the auditorium had been dismissed. The teacher was reading a paper he had written on the lesson. Was that teaching? To him, yes. He had conscientiously prepared his lesson! But, had his pupils learned? One doubts if they had. Perhaps he has had no opportunity for training as to how to teach.

Mastery of methods, materials, psychology, knowledge, are all essentials to efficient teaching. Time was when love and willingness, and sometimes willingness only, were the requisites for teaching. Today, eve[illegible] the [illegible] school in the small[illegible] are to be found at least a [illegible] would like to improve their [illegible] procedure. Many [illegible] balance"; some [illegible] theory or [illegible] and [illegible] overloaded [illegible] cration [illegible] can't [illegible] should be our constant companion, an every day thought. In these days when time seems to be at such a premium, we also very often over emphasize some phases of our training for teaching, and sadly neglect others. Adequate preparation in certain fields requires so much study and application that we often lose sight of our high purpose. "Intelligent love in action" must be the creed of the wise, effective teacher.

Love in action is demonstrated in the following incident. A teacher in a well known city church was attempting to "teach" the story of the Good Samaritan to little children. Lying on the floor, with her hat on, she represented the hurt man. Another teacher picked her up and tried to wrap her around her shoulders, as if she were the donkey—all to the utter amazement of the children. This teacher, disseminating knowledge by a newer method, apparently had taken some training in dramatization of Bible stories; but where was **intelligent love** displayed? Her interest and devotion to her task were much in evidence, but thorough training was lacking.

But how can I train for efficient teaching? With a firm determination, one can perhaps master techniques and courses by himself; but few will. Group participation and study will help one set his standard high and humbly accept his task as a challenge.

Am I willing to pay the price for preparation and training? Will I conscientiously make an effort to live my best and help others live their best? Will I challenge myself daily, with

"O, teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart."

---

*Mrs. Rosboro, a devoted lay worker in her local church, has been outstandingly successful in her work as a teacher.

CZECHOSLOVAKIA—THE CITY OF REFUGE

Jews, Czechs, and other anti-Nazis living in the Sudeten German districts, are crowding into Prague, the Czech capital city, from Carlsbad, Marienbad and other Sudeten cities. The Jewish population of Czechoslovakia is 250,000 of whom 30,000 are refugees from Germany and Austria. Most of the Jews of the country live in the Carpathians.

—The American Hebrew.

Sometimes it is wise not to argue the point even though you know you are right.—Martin Vanbee.

It is authentically reported that a nightingale will not sing in a cage. Like the cuckoo, she will sing during one month only. When she stops singing she changes color, to a dull, drab brown.

—Our Dumb Animals.

Christian Education

(These lessons are based on the International Uniform Sunday School Outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
OCTOBER 9

By Dr. J. E. [illegible]

SPIRITUAL WORSHIP

Golden Text—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Exod. 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The worship of many gods leads to an attempt to represent them by images. Being local and limited, it seems desirable that they be visible and tangible. Through association with pagan peoples the Israelites were constantly tempted to adopt their religion. The second commandment forbids the making of any image for worship. Even symbols tend to displace reality, as a crutch may be used till the limb becomes utterly withered and useless. Nothing can be substituted for the reality of God, and he will tolerate no worship of idols, not so much because he is jealous of his prerogatives, as because he is jealously concerned for the highest privileges and attainments of the people of his love.

God does not directly penalize children for the sins of their fathers, but we are set in groups and families, so that no human being ever suffers alone. Children suffer for the sins of their fathers, and fathers for the sins of their children, the innocent for the guilty. In theory we may cry out against it as being unjust, but vicarious suffering is written into the constitution of the universe, and when our time comes we cling to our beloved and walk with them the dark valley of suffering and shame. God gave us Calvary to demonstrate that the whole spiritual universe is concerned in the overthrow of sin. If the third and fourth generations suffer from the deprivations of sin, we also read that the mercy of the Lord reaches to a thousand generations of those who love and fear him. If we suffer with the evil, it is also true that we share the blessings of the righteous.

The multitudes ever depend upon leaders. Moses could not finish his tryst with God before the people were demanding a visible object of worship. The ungrateful have short memories. They spoke contemptuously of "this Moses who led us out of the land of Egypt," as if he had deserted or betrayed them. As they later insisted on kings that they "might be like other people," they now demanded a visible god for the same reason, and called upon Aaron to become his creator. Significantly, he immediately asked for their golden ornaments. Sin is costly. It demands our best and highest, finally takes our all. The war god took more in four recent years than Jesus has received in two millenniums. Perhaps Aaron meant the image to be no more than a symbol when he set an altar before it and proclaimed a feast to Jehovah, but the image carried their minds to pagan orgies and infamous dances in which they stripped themselves of their clothing. When we forget God, nothing limits our degradation.

No preacher ever addressed a more unpromising auditor than the woman Jesus met at the well, a sinner with no adequate conception of God or of worship. Ignorant and misguided, she still had an open mind and recognized Jesus as a prophet. Immediately, she put to him the only religious question she had been taught to regard as important, namely, the proper place for worship. For her, it was not Person but place, as for many today is not Deity but denomination, not spirit but form. No doubt atmosphere and environment may help or hinder, but any place is holy where God is found. Solomon in his gorgeous temple probably never found God so near as did David while watching his flocks in green pastures or leading them beside the still waters. Noble cathedrals, majestic music, inspiring sermons, fervent prayers may help one to realize the presence of God, but nothing can avail as a substitute for that presence. Lofty thought and tender emotion may be kindled by many things, but every true vision of the glory of God discloses also the desperate needs of men, and the worship that does not end in service is empty cant or arrant hypocrisy.

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The Christian Fireside

PEN OR MACHINE-GUN?

The religious press today bears a unique and far-reaching responsibility. It is one of the major enterprises of the Christian church and should be given greater emphasis than it now has. By and large, the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with pressing current social and economical problems.

These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine-gun?

—Joy Elmer Morgan.

CHRIST NOT THE GOSPEL

Many mistakenly think it is Christ himself that is the Gospel. But this is not so. Christ, we may say reverently, has always been "himself;" he is "the same yesterday, and today, and for ever" (Heb. 13:8). But there has not always been a Gospel of salvation for lost sinners. Not what Christ is, but what he did,—that is the Gospel. As W. W. Martin has said: "Our justification is connected with the shedding of Christ's blood. We are not justified by his incarnation, wonderful though it is. We are not justified by his life and example, spotless and perfect though it is, —nay, we are rather condemned by it. We are justified solely and only by his death." So Paul tells us by inspiration: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," (Rom. 5:8). What Christ did for us, when he died in our stead for our sins and was raised again for our justification,—that is the Gospel.

—Sunday School Times.

THE BANANA

A Japanese boy learning English is credited with the following thesis on the banana:

"The banana are great fruit. He are constructed in the same architectural style as sausage, difference being skin of sausage are habitually consumed, while it is not advisable to eat wrappings of banana.

"The banana are held aloft while consuming, sausage are usually left in reclining position. Sausage depend for creation upon human-being or stuffing machine, while banana are pristine product of honorable Mother Nature.

"In cases of sausage both conclusions are attached to other sausage; banana, on other hands, are attached one end to stem and opposite termination entirely loose. Finally, banana are strictly of vegetable kingdom, while affiliation of sausage often undecided."—Southern Labor Review.

TO THE FROSHIES

The following editorial appears in the current issue of Purple and White, student publication at Millsaps College, addressed to the Freshmen:

College was designed in the beginning, any educator will tell you, to train the mind.

You are to spend four years and a lot of money for an education.

What is an education?

Is it a dab of social polish? Hardly.

Is it a guarantee for a good salary? No.

Is it factual and tangible? Not always.

An education is the process we all go through before we [illegible] to [illegible]y well the game of lif[illegible] [illegible]ure has definite [illegible] ound[illegible] th[illegible] game by. [illegible] would [illegible] [illegible]estern cult[illegible] in [illegible]onality. [illegible] y sa[illegible] [illegible]ive [illegible] of the life-length avenue that leads from ignorance to enlightenment.

We won't learn it all here, but we can put in a few good strokes rowing upstream.

Don't study all the time, but neither play away your four years here. Be well-rounded: intellectually, socially, spiritually, and physically.

At Millsaps it isn't sissy to love music and appreciate poetry; it isn't a sin to carry on fellowship; it isn't old-fashioned to go to church; and it isn't roughneck to go out for sports.

A MASS. MAYOR ENDS RELIEF FOR 15 PERSONS FOUND AT BARS

William E. Kane, the Mayor of Woburn, Mass., on September 3, 1938, ordered the names of 15 relief recipients stricken from the welfare rolls after he found them in saloons and taverns drinking.

The Mayor, who several months ago sponsored and then abandoned a cage-for-drunks plan, stated that during a visit to ten drinking places he found men and women who were not only receiving cash relief but also some who only recently had filed applications for shoes for their children. He declared that he started his tour of the drinking houses with a knowledge of excessive drinking going on in Woburn and that some of it was being done by people who were getting a living out of the pockets of the taxpayer. He announced he would continue his visits and remove from the relief rolls the name of every relief recipient he found drinking.

—Scottish Rite News Bureau.

Epochs of faith are epochs of fruitfulness; but epochs of unbelief, however glittering, are barren of all permanent good.—Goethe.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John E. Pollard
[illegible] Pauline St., New Orleans

Deaconess Mary Lou [illegible], head resident of St. Mark's Community Center, sends the following interesting news from St. Mark's:

"The summer program at St. Mark's Community Center was filled with interesting activities for the boys and girls. The Vacation Church School, held in June, definitely promoted a venture in Christian living. With a miniature 'world' in our midst—a mixture of many nationalities—it is essential to teach that all are 'Children of One Father.' Through stories, songs, work and play the Primaries were helped to realize that God is the Father of all. The Juniors used the unit 'Living Together In Our Community,' stressing appreciation for all groups and interdependence among all nationalities. A helpful course on Worship was used with the Intermediates. The Vacation Church School presents an opportunity for intensive training in daily Christian living and is one of the high points in the entire year's program. Catholic and Protestant children enter into the spirit of the school, making it a happy, helpful experience for all.

"In the Sunday School Athletic League the St. Mark's boys came out in second place. They had held the championship during the preceding two years. The Y. P. won the cup in the M. E. Tennis League. Another St. Mark's team won the championship in the French Quarter League. A large program of athletics is conducted for the boys, but through it all they are taught that 'It is not the winning nor the losing that counts, but how you played the game.'

"A community survey was made by members of the staff, finding the public agencies influencing the character of the people in the neighborhood. Two hundred eighty-four labeled beer parlors, dance halls and gambling houses were found, as against twenty-five churches, schools, libraries, health centers, playgrounds, parks and community centers. This report presents a challenge to New Orleans Christians to increase influences for good and overpower those that destroy character and life. St. Mark's makes an effort to face that problem and, in so far as possible, to guide the youth into right choices and Christian citizenship."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
[illegible] 14th St., Meridian, Miss.

With Our Community Houses

Clubs and classes have been started in our three community houses and our auxiliaries should notice the "Needs" listed on page [illegible] of our [illegible] Conference Journal. In sending boxes be sure they are carefully packed and marked plainly.

Miss Katherine Arnold has assumed her duties as head resident at the [illegible] Wesley House. Miss Arnold held this position from 1923 to 1935 so does not come as a stranger. She is being assisted by Miss Lela Mae [illegible] who is new in the work, bringing youth and enthusiasm.

Miss Sophie [illegible], who since 1934 has been assisting Miss Sallie Ellis at Moore Community House, Biloxi, is beginning her duties as head resident. She is being assisted by Miss Lettie Green, who has been serving at MacDonell Wesley House, Houma, La. Miss Sallie Ellis, who has been quite ill, is improving, but her plans are indefinite at present.

Misses Mattie and Ethel Cunningham, who have been at Wesley House, Biloxi, since 1938 are beginning their work at Wesley House, Meridian. Miss Annie Trawick, who served this institution from 1923 to 1938, has retired after 32 years' work and is at home in Opelika, Alabama. Before leaving Meridian Miss Trawick was the recipient of many lovely courtesies, one of which was given by the City Mission Board.

Week of Prayer

All auxiliary presidents have received their packet of literature for the Week of Prayer, November 5-11. You should first study this literature, then your Spiritual Life Leader, with the help of the program committee, should immediately begin preparation for this very important week. Quoting from the note in the leaflet, "To The Leader: We urge that the greatest care be taken in preparing for this week. A committee should be appointed who will make careful plans for the observance of the entire week. Each society must decide upon the number of meetings to be held. We urge, however, that each individual member of the auxiliary observe the entire week, engaging in earnest prayer for our missionaries and national Christians in China and the French Mission in Louisiana as well as in other places.

"The committee should help the new members to understand the importance of the Week of Prayer. Its observance began fifty years ago when the society was very young, funds were scarce and the calls of the fields urgent. It was a time of earnest prayer for funds and for divine leadership. The demands today are different—but no less great, for our responsibility in the present world situation is unparalleled."

Let your prayers be without ceasing for the present world situation and for those leaders who have the awful responsibility in their hands.

NORTH MISSISSIPPI CONFERENCE

By Mrs. [illegible] [illegible]
[illegible], Mississippi

Schools are well established in their programs of work by this time, and if you wish to present your "Temperance Education" project, you should not wait until they have a crowded schedule.

Below we print the outline of the "Temperance Education" project which was put on by the C. S. R. Committee of the First Methodist Church, [illegible], Mississippi.

Christian Social Relations Committee, First Methodist Church, [illegible].

1. "Temperance Education" showing the effects of alcohol on the body.

2. Temperance talk at Junior High School Chapel, Addressed by Rev. [illegible] [illegible].

3. Temperance talks were given in each of the six grades in Junior High school.

4. Junior High grades wrote themes on the subject "Effects of Alcohol on the Body."

5. Poster contest. Three splendid posters made by Junior High school students were judged by the W. C. T. U. vice-president of the local churches.

6. Our auxiliary gave $2 each to the two grades winning first and second places. All of the posters were displayed at the auxiliary meeting, at the W. C. T. U. meeting, at the North Mississippi Conference at Tupelo, and at [illegible] Springs Young People's Conference. The State W. C. T. U. president, Mrs. [illegible], has asked for these posters to be displayed at the State Convention.

7. Our auxiliary joined with the W. C. T. U. in putting on a temperance essay contest in the High school and we gave $4 towards prizes. Twelve [illegible] these essays were read by [illegible] at the auxiliary meeting.

8. Temperance facts were [illegible] auxiliary meetings.

9. This committee had [illegible] sound film, "[illegible]" shown at Junior High [illegible]

"The forces that [illegible] serve all the forces of [illegible] positive, aggressive [illegible] forces."

THE HOSPITAL

By Daniel Maurice Robins

All art and science I employ,
To heal the broken human frame;
Relight the fires of waning joy,
Dry arid tears, lost hope regain.
Within my all embracing walls
A soothing, kindly peace descends;
Compassion softly treads my halls,
My ministry to all extends.

I serve alike the rich and poor,
Relieve their kindred human ills,
All creeds are welcome at my door,
My heart with satisfaction thrills
When giving tensioned nerves relief,
With antidotes for fiery pain;
I take the body, torn by grief
And nurse it back to health again.

When epidemic's poisoned breath
Invades your home or city street,
Or pestilence releases death
And sorrow comes on lagging feet;
I take the weary to my breast,
Protect them from impending doom,
And, comforting with peace and rest,
Make withered human flowers rebloom.

In Memoriam

A VETERAN PASSES

By Rev. Swope Noblin

On September 21, Daniel Anderson McIntosh, 76, beloved pioneer citizen of Collins, passed to his eternal reward. Mr. McIntosh was born May 3, 1862, at Carthage, Mississippi, and after attending school there matriculated in the National Normal University at Lebanon, Ohio, where he received his degree in 1885, and returned to Mississippi, where he engaged in the teaching profession for several years before entering into the active practice of law. He served his people well in the Mississippi legislature as state senator from Winston, Leake, and Choctaw counties. He was one of the founders and first citizens of the town of Collins, and throughout his life he was one of the greatest contributors of the town to its community life. During the World War he was active in the Red Cross, and served as a three minute man. At the time of his death he was president of the State Bank and Trust Company of Collins.

Brother McIntosh was an outstanding Christian personality. As a leader in the church he had unusual ability, and he was a man with a deep spiritual experience. He served for twenty-five years as Church School Superintendent in the Collins Methodist Church, and for many years he was a church school teacher and a steward in his church. He was also a trustee of church property. He was always anxious to serve his church in any capacity. Many have said, "He was the best church school teacher I have ever known."

Truly Brother McIntosh exemplified the Christian spirit. In the attitudes of his heart, mind, and soul he reflected the Christ-like way. Especially was he generous in his financial contributions to the church. Many times in a financial way he proved himself to be a particular friend of the Methodist Orphanage. He gave in the spirit of real giving. Many times he gave when only God, his pastor, and he himself knew about the gift.

He was seventy-six years of age. For several weeks prior to his passing, death seemed inevitable. But death was no ordeal to Daniel Anderson McIntosh. He longed to reap his eternal reward. He was so anxious to go that he requested that nothing be done to prolong his life in this world. On September 21 he received the joyful pronouncement: "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joys of thy Lord." Truly a Christian veteran has passed.

M. W. WILLIAMS

Resolution adopted at the 3rd Quarterly Conference, Inverness and Isola Charge, Greenwood District, North Mississippi Conference, this the 17th day of July, 1938:

Whereas, in the providence of God, our church has suffered the loss of our dearly beloved co-laborer and Christian [illegible], Bro. M. W. Williams, by death, [illegible] whereas, B[illegible] had long [illegible]en a faithful [illegible] for many [illegible]rs Sunday [illegible]t, and [illegible]hereas, [illegible] love [illegible] dis- [illegible]refore be

First, that we express our appreciation of his self-sacrificing service in all the work of the church and his unrightness as a Christian citizen;

Second, that we express our sympathy to his bereaved family and assure them of our continued love and prayers;

Third, that a copy of these resolutions be spread upon the minutes of the Quarterly Conference, and that a copy be sent to the family, and a copy sent to the papers for publication.

Respectfully submitted,
W. M. HERRING,
R. J. VANLANDINGHAM.

JOHN THOMAS FOWLKES

John Thomas Fowlkes, who passed to his reward the first week in August, 1938, was born in 1867. Seventy-one years ago. He married Miss Maggie Templeton in 1896, and to this union was born eleven children, who lived to be grown. He lost one grown daughter, Miss Tinny Fowlkes, a year or two ago. She was a splendid Christian woman and an active church worker, one who was a credit to any family. Brother Fowlkes' wife and family are a credit to any church.

John Thomas Fowlkes was once a superintendent of Sunday school. He was a good member of the Methodist Episcopal Church, South, for many years. He served as Steward some three or four years in Greenbriar Methodist Church, a church of which he was an active member for about thirty years.

He loved his family and was devoted to them. He loved God and people and was loyal to his church. I will say in all sincerity a good man is gone from among us—a sweet memory is left behind. God bless all the loved ones.

His pastor,
G. W. ROBERTSON.

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RURAL WORK COMMISSION

(Continued from page 8)

lowing up. What plan of study shall be pursued? (2) What information is needed? (3) How are rural needs discovered?

The following committees were set up:

1. Work in the Annual Conference: A. W. Martin, J. Q. Schisler, Grover C. Emmons and A. J. Walton.

2. Research work: J. M. Ormond, Miss Mabel K. Howell, Mrs. J. W. Downs.

3. Rural Work in the United Church: Bishop A. Frank Smith, Wm. F. Quillian, W. G. Cram, C. M. [illegible] and T. D. Ellis.

The General Commission will hold its next meeting at Nashville, Tennessee, November [illegible], in the offices of the General Board of Missions, at which time a study will be made of the various recommendations made by the Annual Conference Commissions on Rural Work.

HOW THE CHURCH HELPS ITS COLLEGES

(Continued from page 7)

activities, usually with faculty status and (5) by entertaining their own special religious emphases and programs for students and by cooperating with Church and National movements organized especially for and by students.

The Methodist Student Movement and Wesley Foundation programs enterprised by the Student Division of our General Board of Christian Education in seventy-nine college and university situations are the further response which our Church is now making to this need.

—Signed for the Commission: Bishop J. L. Decell, Chairman; Dr. J. E. Reynolds, Vice-Chairman; W. M. Alexander, Secretary.

THE BELLS OF RHEIMS

In a sunny land so far away,
An anxious mother kneels to pray,
Oh God, I have but one, just one,
My fair-haired, happy, blue-eyed son;
His father sleeps in Flander's Field,
Kind heaven stay the sword and shield.
Hark, in answer to her prayer, it seems
I hear the ringing of the bells of Rheims.

Close by the weeping mother's side
There kneels a slender, girlish bride.
Oh Saviour, help me to be brave
If he should fill a soldier's grave;
My father lies where crimson poppies
grow,
Waving in splendor to and fro.
Hark, again in answer to her prayer,
Sweet bells of Rheims ring soft and
clear.

Ring out men's hatred, bells of Rheims,
Ring in fond hopes and golden dreams,
Hearts courageous, noble, true,
To do the tasks we have to do;
Ring in the day when wars shall cease,
The dawn of everlasting peace.
The ringing bells sound nearer now it
seems,
Sweet, heavenly bells, dear bells of
Rheims.

REGINA C. MONTGOMERY.
1849 McNeil Street,
Shreveport, La.

CHRISTIANITY AND CIVILIZATION

In the latter part of the fifth century when the elite of Rome had grown too rich, too indolent and too weak to defend their borders against the barbarian hordes which were pressing down from the North and East, a humble Christian monk, one Severinus, went out to meet the fierce Alemanni, not with an army and the implements of warfare, but single-handed and equipped with the Gospel and the Spirit of Christ. He won these barbarians to peaceful pursuits and saved civilization for his day. It was the church, under Gregory, which transformed those barbarian hordes into peaceful nations and their leaders into princes of the Kingdom of Christ. The first hospital ever built upon the earth, so far as the records show, was built at Rome by a Christian lady named Fabiola, in the fourth century. Everywhere Christianity has raised the standards of living; introduced healing and helpful ministeries; liberated womanhood and exalted childhood; stamped out plagues and pestilence; promoted education and culture; subdued or sublimated the fierce and barbarous passions of men and bound them together by ties of fraternal love. And Christianity has been able to do all this because it has a Gospel of divine love revealed in Christ.—Religious Telescope.

MINISTERIAL PENSIONS SCRIPTURAL

"The tithes of the children of Israel . . . have given to the Levites."—Numbers 18:24.

"Command the children of Israel, that they give unto the Levites."—Numbers 35:2.

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth."—Deuteronomy 12:19.

"The laborer is worthy of his hire."—Luke 10:7.

"Do ye not know that they which minister about holy things live of the things of the temple?"—I Corinthians 9:13.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I Corinthians 9:14.

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Galatians 6:6.

"Remember them that have the rule over you, who have spoken unto you the word of God."—Hebrews 13:7.

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalm 71:9.

—Religious Telescope.

FALSE TEETH
[illegible]
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Dept. [illegible]

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HEADACHE
You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgic, muscular aches and aching discomforts accompanying [illegible] colds. CAPUDINE liquid is easy on stomach—easy to take and acts quickly. Try it — Use it.
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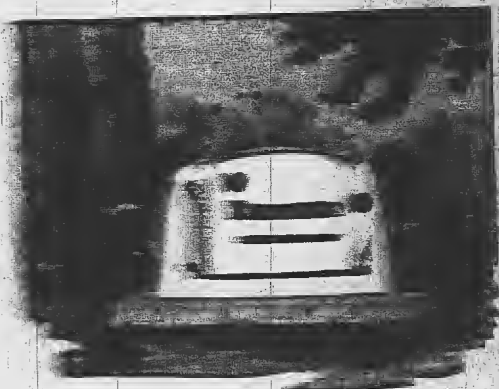

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The Georgia [illegible]

New Orleans

CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

There is something in the world deeper and stronger than the things that succeed: namely, the things that fail, the things that are everlastingly right and that honorably and sacrificially fail. They are the strongest elements in the world.

—Harry Emerson Fosdick.

THE PRAYER-ROOM TODAY

May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of the Breadth, the Length, the Depth, and the Height, by knowing the love of Christ which surpasses all knowledge.

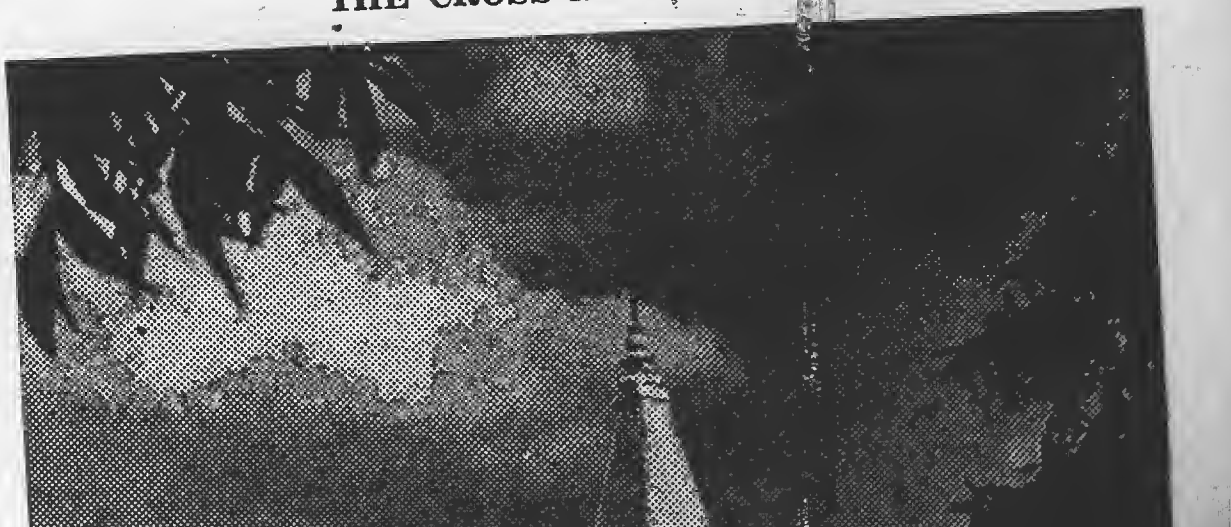
—Moffatt's Translation.

Vol. 85. [illegible]

NEW [illegible]

[illegible]

THE CROSS ABOVE SIVA



A [illegible] ted as a memorial to Dr. Frederick Bohn Fisher on the [illegible] of Florida Southern College, Lakeland.

Wallet of the Week

THE ACCESSIBILITY OF THE BIBLE is one of the thrilling literary achievements of the world's religious history. In English its message has been made available to three hundred and ten millions of the human race. For the users of one thousand of the three thousand five hundred languages and dialects, its message may be read in their own tongue. In the midst of our confusion of speech and our more confused relations, there is a growing community of interest and understanding through the exalted literature and ethic of our Bible.

* * *

THE POPULATION OF THE UNITED STATES on January 1, according to the estimate of the Bureau of Census, was 125,818,000, an increase of 941,000 over the estimate for the previous year. The estimate was arrived at by the use of two factors—the excess of reported births over deaths and of immigration over emigration. The growth of the population since 1932 has remained stationary at seven-tenths of one per cent, as against practically one per cent in 1931. The population of outlying territorial possessions is estimated at 2,452,500.

* * *

REVERENCE FOR SAINTLINESS is one of the striking characteristics of all races. A missionary from Morocco, North Africa, tells of women who visit a palm tree, which grows outside the gate of a saint's tomb, to pray for healing and other blessings. Daily persons in distress pray before the tomb of a saintly man in the great mosque at Damascus. Votive rags are hung on a tree in Egypt where Mary and Joseph are said to have rested with the infant Jesus. Prostrate forms pray daily at the tombs of the popes in Rome.

* * *

SLEEPING SICKNESS, a disease so dreaded among human beings, is also a disease which attacks horses. For a time its appearance among horses was confined to the West, but recently it has spread to the East. More than two hundred horses are reported to have died in Massachusetts alone. Veterinary surgeons say that inoculation guarantees immunity if the horse does not contract the disease within twenty-four hours after the first injection is given.

THE SOUTHERN BAPTIST HANDBOOK for 1933 summarized the facts as to baptisms and revivals as follows: Six thousand four hundred and five churches did not receive a single member by baptism; four thousand six hundred and fifty-three churches held no revivals; and only seventy-eight churches of the denomination baptized over one hundred persons during the year. The delinquent organizations seem to represent more than one-fourth of the churches, and five hundred and thirty of them were in Louisiana and Mississippi. Our own situation is not different and these figures are no more a challenge to the Baptists than to ourselves.

* * *

THE CODEX SINAITICUS, discovered by Count Tischendorf in a Russian monastery, was sold some time ago to the British Museum by the Russian Soviet government for $500,000. The manuscript has been carefully reconditioned and the text made as plain as possible. The study of the text leads to the conclusions that it was the work of four scribes and that it was made from dictation rather than from copy. These judgments are based upon differences in spelling, and the obvious differences of the scribes' understanding of Greek pronunciation. The manuscript is believed to have been made in the vicinity of Caesarea in the third century.

* * *

BRAINERD MISSION at Chattanooga, Tennessee, was the third mission founded by the American Board of Commissioners, and the first on American soil. It existed only twenty-one years, but it did a great work in educating and Christianizing the Cherokees. A service commemorating the centenary of the closing of the mission held on August 19, brought out some interesting facts. Sequoyah, a native Tennessee Cherokee for whom the big trees of California are named, invented a Cherokee alphabet which enabled the Indian to learn to read and write in a few days time, and which foundation of the New Testament in the tongue. It was the mission on which gave the name to Missionary War fame, and John Howard Payne, Home Sweet Home, spent two weeks material for a history of the

New Orleans
Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A SITUATION PLUS REGNANT PERSONALITY

In times of social upheaval, new religious movements come into being like eddies in the swirling tides of popular discontent. Whether such movements are to become permanent or whether they shall die with the temporary enthusiasm of an uncomprehending multitude, depends upon the cause and the leadership. When Gamaliel counselled the sanhedrin to leave Peter and his companions alone he cited two well-known uprisings whose leaders had aroused popular enthusiasm but without permanent effects. Theudas was an incompetent man and he was slain and his band of four hundred were scattered. Judas arose in opposition to the taxing and he drew much people after him, but he perished and his following was dispersed. He was a capable leader but his cause was not sufficient to bind the loyalties of the people for permanent opposition. In the rise of Methodism, Mr. Wesley could not be overborne by the combined opposition of a powerful state church and the popular resentment of the searching implications of his gospel of holy living and evangelistic consecration. An adequate cause and a sufficient leader were joined for the planting of what was destined to become an international religious enterprise.

Such a tendency has had ample opportunity and encouragement as a result of the disillusionment, the distress, and the social chaos of recent years. One would not like to be so sure as to assert that there has not been sufficient cause for a realignment of religious forces, but there is more reason for questioning the rise of a great prophetic leader [illegible] the disturbed situation [illegible] we face. We have a leadership of trade [illegible] who garnish their appeals with resplend[illegible] perf[illegible] sl[illegible] "moral rearmament [illegible] the d[illegible] [illegible] convi[illegible] [illegible] religio[illegible]

THE OPTIMISM OF A SURE FAITH IN GOD

In a time of restlessness and a welter of circumstances preceding an era of social disorder, Jesus said to the little company of his followers: "In your patience possess ye your souls." Perhaps he did not mean that we must guard our personality as a fixed and sacred treasure so much as that a time of confusion offers the opportunity for character building—acquiring personality. We dare not say that Jesus was less interested in the preservation of an inventoried treasure than he was in measuring the reach of the soul backed by the power and wisdom of God, for this exhortation is founded upon the fact that whatever opposes God is doomed—"not an hair of your head shall perish."

Strangely at odds with our attitudes are these words of patience and optimism which Jesus commended to his followers when they were standing upon the threshold of the first major test of their patience and faith. Ours is the age of speed, the radio and the dominion of the air, and the slow and solid conquests in the realm of human personality have lost their appeal to souls keyed to frenzied expectation in a problem-conscious age. The day of the ox-cart is gone, and the sturdy, structural opportunity of its leisure holds no charm for our fevered brain. It is told of a certain minister that he was invited to the country for "A Quiet Day," and his reply was, "Quiet Day! What I want is an explosion." That frame encloses the face of a world going at a dizzy pace. We become impatient with the church and we refuse to wait for God whose ageless toils are incorporated in the achievements of civilization. It was only yesterday that the prejudices and the passions of the whole world converged upon a single spot on this planet, and overnight there was a striking change in public feeling. Like callow and immature fledgelings, we were ready to stake all upon a desperate plunge. Moses who heard but half of God's message took responsibility for the liberation of Israel upon his own shoulders and failed. When we feel the urge to direct the [illegible] of an ageless universe from the eminence of our dunghill let us not forget that the divine program, "In your patience win ye your souls," is still in force.

PEACE SENTIMENT

It is almost certain that the recent adjustment of the European situation was the result of an enormous pressure due to the peace sentiment and the peace organizations developed within recent years. The preservation of world peace is an end which no one can question. The terms of the recent settlement were, however, such as to cause a reaction which may cause an unfortunate setback to peace. Few people are altogether pleased with the terms of the four-power pact. Even defensive opinions are more or less apologetic, and from some quarters the criticism is severe and impolitic, to say the least. Whatever we may feel as to the "betrayal" of Czechoslovakia, we have arrived at a point from which we must work forward, profiting by our mistakes and continuing to seek earnestly a peaceful and just solution of international issues.

OUR RETIRED VETERANS

We saw some time ago notice of a call for a meeting of the General Association of Retired Ministers, for the transaction of various items of business of interest to retired men. We do not desire to discuss that organization as such. We believe, however, that a general convention of superannuate preachers might do more than anything else to stimulate interest in their cause. Attendance might be at the expense of an all too meager fare, but the cut of the coats and the sheen of the trousers would doubtless tell an illuminating story that might help the Church to realize what superannuation means and why so many ministers resist retirement.

THE CONFERENCE PAPER

It is our deliberate judgment that the main damage to the prestige of the church paper has been caused by a lack of emphasis on the part of the leaders of the Church. They did not intend to hurt the church papers, but they failed to make a just appraisal of their value, and the greater emphasis which the leaders have given to other interests has had a tendency to discount our periodical literature in the minds of the people. We believe that the Conference organ is the mudsill of the Methodist press, it is nearest to the people and its most devoted friends are among the most consistent readers of the general publications. It stimulates interest and creates a taste for Christian literature.

INDIA'S SUBMERGED MILLIONS

Seventy million outcaste people of India, who live in seven hundred thousand towns and villages in a territorial area two-thirds the size of the United States, are said to present one of the most complicated social situations in the world. Bishop V. S. Azariah of India says that in his diocese alone forty thousand people are asking for instruction for church membership and not getting it. The large numbers are due to the fact that whole villages have decided to leave Hinduism in mass and go to Christianity.

Editorial Miscellany

By Dr. H. T. Carley

TOO MANY FLEAS

Time to begin to cut hay. Checked the mowing machine to be sure that everything was o. k. Found the main gear busted. Sent it immediately to the implement house for replacement. Quick service—got it back the same day. Wrong size, wouldn't fit. Sent it back. Not in stock—had to be ordered from factory. Week's delay. Finally came—perfect fit. Started to work. Made two or three rounds—housing cracked. Had to haul whole machine to welding shop. Welder mended crack, but found bushing for main bearing burnt out. Sent the piece to machine shop and had new bronze bushing put in. Got it back—hole too small for shaft. Had to send it back to be rebored. Another day lost. Went back to cutting hay. Made three rounds—housing cracked in another place. Another trip to the welder. Going fine now. (Sound of knocking on wood.)

Car wouldn't start. Got pushed off, went all right. Stopped—wouldn't start. Took car to shop. Mechanic found starter in bad shape. Overhauled it. Started, ran all right a little while. Stopped. Back to the shop. Generator out of fix. Had to send to town for a new one. Another day lost. Car goes fine now, but a bad knock somewhere. Let 'er knock.

Started a bale of seed cotton to the gin on wagon. Didn't arrive as expected. Messenger: "Wagon broke down." Three miles down the road. Now night. Coming on to rain. Can't find a relief truck. Finally find a tarpaulin and send it to cover cotton till daylight.

Two litters fine pigs last week. Infant pig mortality rate got two of the pigs, another met accidental death. Three gone—too bad!

There is a degree of wisdom in the lamented David Harum's remark that a dog needs a certain amount of fleas to keep him from forgetting that he is a dog. The danger is that too many fleas will make him sorry he's a dog.

UN-METHODIST RURAL METHODISM

This caption is awkward and ungraceful, but so is the situation which we are attempting to present. Of late we have been given the benefit of much research and experiment about the peculiar problems of the rural parish. Helpful planning and program making has resulted, but so far, little bearing upon conditions here-in presented, (i. e.) the fact that a majority of members in our rural churches are in no real or vital sense Methodists. O yes! Their names are on the roll of some particular society, they attend occasionally; may even contribute to support pastor and benevolences but this is as far as their Methodism goes. They have no missionary passion. The "World-Parish" ideal of John Wesley and all real Methodists is utterly foreign to their thinking. The only reason they pay anything on benevolences and missionary causes is in order that the charge may make a showing in the reports, be rated well by appointing powers.

They have no "connectional" conception of the church but are purely congregational in thinking and attachments. They join and belong to "Old Mt. Moriah." Should they migrate to the city of Metropole, they feel no occasion or obligation to connect themselves with a local congregation. They are of, for, and with Old Mt. Moriah until death reunite in "The old cemetery where pa and ma are buried." They refuse to be obedient to the Methodist plan and hang on to the distant grave-yard, from which they are utterly severed, save in name and sentiment. This explains the appalling fact of over 10,000 Methodists in the city of Atlanta alone, without local church connections. They also maintain the habit of attending one Sunday each month. Only a pitiful handful take any church paper and when more or less coerced to subscribe boast: "I get the Advocate but never read it." They are unfamiliar with and resent the use of our Order of Worship. Not one in ten can or will join in the Apostles' Creed if and when used. Why? Because they have never been led in the use of, nor become familiar with it, to which, in a multitude of churches they have no access. The last annual conference assigned the writer to a church within the metropolitan area of what is known as "the largest solid block of Southern Methodists in the world." At the first service he began reciting the Creed. After repeating several articles with no one joining in, he stopped, requesting all to join in the recital. Only one audibly responded. At the close of the service a steward came forward to apologize, saying: "Our people do not know the Creed, we have never had but one pastor who tried to use it." This church is over a hundred years old. Some years ago Dr. McGiffert of Union Theological Seminary said: "To it (Apostles Creed) perhaps more than anything else—even more than to the Gospels which were not widely read in the Middle Ages—we owe the fact that Jesus Christ is and always has been, the object of the Christians' faith, and that his figure has never been completely lost, even when the true Gospel has been most overlaid with scholastic philosophy or with sacramentarianism or ecclesiasticism." It he was right, then indeed, are we in a perilous position.

They do not use Methodist Hymnals or hymn books; are wholly unfamiliar with the traditions, theology, and doctrines of our hymnology. The churches are filled up with "Bootleg Song Books" full of introvert doggrel, vicious theological trash, set to the most tawdry tunes. Mrs. Corra Harris, in "A Circuit Rider's Wife," copyrighted 1910, describes them as "Nursery rhymns of salvation . . . set to lightly spinning dickey-bird tunes." We bewail the backslidden condition of our people. Go through your churches and study the types of hymns and songs that have been their constant diet for two decades and you will readily understand. The "All day singings" have done more to undermine the faith of the people than the camp meetings to build up. What is here said is against a background of thirty years as a church and evangelistic singer, with a diploma from one of America's great Conservatories of Music.

LEST WE FORGET

The Advocate is receiving fine response from many pastors and churches in Louisiana and Mississippi, and we are expecting a great report from all in renewal and new subscriptions to be turned in at the Conference sessions. We are expecting to meet you at the session of your Conference with a personal remembrance, so do not forget us. Bring along a substantial remembrance for your Conference paper.

Our people are unfamiliar with the ritual of the Lord's Supper. In fact a majority have never seen the entire liturgy of this sacred rite, and are totally ignorant of the fact that it is a reciprocal service where the people have a part in the Collect, the Confession and Responses; in many city churches the ritual is so abridged by the officiating minister that the service is meaningless. Very recently, discussing this question with an honored superannuate of this (No. Ga.) conference, he said: "I never knew why some of the communion service was printed in heavy type, or that the people were supposed to take those parts until I retired and began worshiping at Grace Church." As a result, only a small percentage of our people ever participate in this sacrament which should be the high hour of all Christian worship.

No one can imagine how thrilled the writer was with the prospectus of the "COKESBURY WORSHIP HYMNAL," which has the Order of Worship, the ritual of the Lord's Supper, and a fine selection of responsive readings (would it were more complete). Now if we can get this hymnal into the rural churches and impress on our pastors the vital necessity of worship as well as preaching, we will begin to sweep back the tide of un-Methodist customs which are now dominant.

Few of this group ever have their children christened. The doctrine of the "baptised believer," as propagated by our Baptist brethren, has not been offset by definite teaching as to the Methodist position and doctrine. A steward in a rural church said to the writer: "We have not had a christening service in our church in more than twenty years."

We are looking forward to a great revival, to United Methodism as the greatest Protestant church in the world. These things can and will come if we again teach and indoctrinate the people. We do not need to fear ritualism, but rather to fear making our churches forums for one-sided dialogues between preacher and empty benches. The call is: "O come let us worship," and worship is corporate, not just the performance of a clever preacher. Let us go back to the use of the ritual, the Order of Worship, and the singing of Methodist hymns. Let us save the church from triviality and shoddyness.

Atlanta, Ga. J. D. SWAGERTY.

THE AWAKENING

By Clyde Edwin Tuck

There is a new mound on a distant hill
Where lie white floral wreaths, unwilted still;
The last farewell is said, the night falls chill.—
And now His peace you understand.

Can home be home without your presence there?
Can roses smell as sweet or be as fair?
Can good or joy be mine unless you share?—
But now His grace you understand.

I would not have you bear again with me
The harsh world's strife—love must unselfish be.
Doubt's veil for you is lifted, you are free,
And now His rest you understand.

Life's riddle has been solved, the dream made plain;
Forgotten now earth's discord and its pain,
Forgotten, too, each petty loss or gain,
For now His truth you understand.

For you the great illusion now is o'er—
The grave you feared is but the open door
That leads to life in God for evermore,
Now that His love you understand.

Louisiana Conference

PERSONAL AND OTHERWISE

We acknowledge with sincere thanks the renewal subscription of Dr. W. T. Franklin of Anacoco.

Rev. J. E. Hearn writes that the work at Zachary and Slaughter is moving along nicely and that he will have a very good report for Conference

Dr. Briscoe Carter had Rev. G. W. Dameron of the Conference Board of Education, at Leesville on October 2. We have not had a report of the service.

Rev. Jas. A. Knight renews his subscription for the Advocate and gives a resume of his four years at Indian Bayou charge in the Lake Charles Distrct. The report appears elsewhere in this issue.

We acknowledge our indebtedness to First Church, Shreveport, and to Mrs. V. H. Thomason, secretary, for a new subscription for the Advocate. The entry has been made in our books and in our heart.

Mrs. Gertrude C. Dreher, in requesting a change of address for her Advocate to New Iberia, says that she fears it may not be easy to make new church friends after a residence of thirty-seven years in Morgan City.

We have a number of letters about change of expiration dates on mailing list. We do not change individual dates, but wait and change the entire list at once. In the case of the Louisiana list it has just been revised.

We thank Mrs. Irene Thiac of Bogalusa, for her renewal subscription and for the gracious assurance as to what the Advocate means to her. We are happy to know that we are serving those who really enjoy the paper.

Mrs. S. R. Morgan, Route 1, Greensburg, renews her subscription to the Advocate for the credit of Pine Grove charge, and adds that she finds the paper a source of comfort and of refreshing and worth while information.

Bro. A. W. Bryan, Alexandria, renews his subscription for the Advocate and writes us with commendable frankness concerning the paper and its future. We welcome the opinion of our friends on all questions affecting the Advocate.

Friends of Dr. and Mrs. W. W. Holmes, New Orleans, will regret to learn of the death of Mr Stone, a brother of Mrs. Holmes, a few days ago. We understand that he had not been well for some time, but had been able to continue his work until within a week of his death.

We appreciate the unfailing good work and fine spirit of our good friend, Rev. Jeff Holladay of Zwolle. No paper ever had a more loyal friend than he, nor any charge a more royal soul for its pastor.

Rev. J. B. Grambling, pastor at Bogalusa, paid a call at the Advocate office as he journeyed to Houma where he is to assist Rev. A. D. George in a meeting. Bro. Grambling reports favorably of his own work and also of the progress in the construction of the Columbia Road church under the leadership of Rev. Donald George.

Rev. H. L. Johns, presiding elder of the Monroe District, reports a good time and good fellowship at the fall meeting of the pastors which was held at the District parsonage on October 4. Rev. J. W. Lee, the president of the Methodist Protestant Annual Conference, and Rev. Ira Yeager, of Stone Avenue Methodist Episcopal church, were honor guests of the occasion.

Bro. J. Ed. Eaves, of Alburquerque, New Mexico, District Lay Leader of New Mexico, and formerly of Lake Charles, La., renews his subscription for two years and says that a visit from the Advocate is almost like a visit with the Louisiana preachers. We appreciate his words concerning the editor and Dr. Carley and we pass along his message to Drs. Holmes and Raulins.

H. L. JOHNS APPRECIATED

Inasmuch as the constitutional law of our church limits a presiding elder's tenure to four years, and inasmuch as our presiding elder, the Rev. H. L. Johns, is closing his fourth consecutive year as presiding elder of the Monroe District, and inasmuch as the statutory limitation will terminate his leadership as our presiding elder at the coming annual conference, which will convene November 16, at New Orleans.

Be it resolved, first, that we are thankful to God that through these years we have enjoyed the enrichment of his leadership. We have not come into contact with him, as fellow ministers, but to be made better men and ministers.

Be it resolved, second, that his ministry in our pulpits has been always of a high order, revealing the mind of Christ. His clear thinking, couched in the phrases of forceful speech, has been instructive, encouraging, comforting and inspiring. To our own ministry he has been a strong and constructive ally.

Be it resolved, third, that we gratefully recognize the progress of the Monroe district under his leadership. His alert mind has been quick to see the avenues of possible advancement, and as an administrator he has been highly efficient in leading forward through these avenues opening into larger opportunities. Under his guidance, churches have been built, revival work has prospered, congregations have been strengthened, church schools have had remarkable growth, splendid institutions of social service have been launched, and a sense of pride and responsibility has been developed among us with respect to the great programs of the church at large.

Perhaps never in the history of the district has there been so close an approach unto a perfect financial report of all claims as under the ministry of Dr. Johns.

Be it resolved, fourth, that we sincerely appreciate the love and sympathy of his brotherly spirit. Eager to be helpful, willing to labor, ready to share our burdens, we have found him to be a man easy to approach and always responsive in our difficulties or needs.

Be it resolved, fifth, that the embodiment of all the aforesaid qualities makes Dr. Johns an ideal minister of Christ, and that they especially fit him as a district leader.

Be it resolved, sixth, that we have found him ably assisted in all of his labors by a noble and gentle wife whose love for the church has made her to share her gifts with all churches and members of the Monroe district.

Be it resolved, seventh, that our love and prayers shall follow Doctor and Mrs. Johns and their children as they take up their faithful labors in a new field to which they will be appointed at the coming conference.

Signed by all present.

RESOLUTION OF APPRECIATION

In Recognition of the Four Years Labor of Love of Rev. Louis Hoffpauir On the Ruston District as Presiding Elder

Resolved that the Gibsland charge, by unanimous standing vote in the Fourth Quarterly Conference Session, does hereby express to the Bishop, A. Frank Smith, the esteem in which our retiring presiding elder, Louis Hoffpauir, is held by us.

He leaves no debt on any church building. He has provided services for rural churches on each Lord's day and has majored on clearing Centenary College debt, raising large sums for the Ruston Orphanage, and in other ways is second to none as a cabinet member.

Signed:

Bryceland Church—O. L. Boddie, Cashier, First National Bank, Arcadia.
Gibsland Church—C. Webb, Supt. Parish Road Work.
Oak Grove Church—Penn Shaffer, Leading Farmer.

CENTENARY COLLEGE LIBRARY ANNOUNCEMENT

The Centenary College Library announces a special service available to the Methodist Pastors of Louisiana to begin October 1, 1938.

As you know the library at Centenary has an unusually good selection of books in the religious field built up through purchase, through gifts of pastors, other friends of the College and through cooperating publishing companies (Cokesbury Press has been particularly kind in making gifts to the Library). We feel that if the religious library of Centenary can be of assistance to you we shall be only too glad to give that service.

Our proposal is similar to that given by other extension libraries. Requests for books will be answered the day received and mailed postage paid to the individual who will pay the return postage of some five to ten cents a book. Books may be borrowed for a two week loan with renewal privilege.

We hope you will enjoy this service and that it will prove helpful to you.

Sincerely yours,
LUCILE ALTHAR,
Librarian.

FOUR YEARS AT INDIAN BAYOU—A SUMMARY

Following the good work of my predecessor, Rev. G. H. Corry, during whose ministry of three years the church building was paid out of debt, it became my appointed lot to enter into the labors of the Indian Bayou charge. The first need was the parsonage which, I am happy to say, has been considerably improved over what it was. The kitchen was refloored, painted, and a cabinet built in by the pastor. Next one of the bed rooms needed attention which was in due time painted and a new bed put in. Then the bath room was painted and, by the faithful work of a newly added member, a bath tub and a lavatory were installed. A living room set was also provided. Just recently a new stove and a water tank have been secured by the good work of the Ridge Circle of the Woman's Missionary Society. Electric lights came along and, through the work of both the men and the women, the latter collecting chickens, lights were installed in both the parsonage and church. Then the ladies bought a frigidaire for wh[illegible] they are paying on monthly term[illegible] old unsightly, dilapidated barn [illegible] lot was torn down and rebuilt into [illegible] cow shed. The church bu[illegible] given a new coat of paint [illegible] built which adds a gre[illegible] architectural beauty and [illegible] ance. This last sum[illegible] moving the taber[illegible] tery grounds to [illegible] church loomed [illegible] in order to [illegible]

electric lights for the annual get-together revival. After sounding out the sentiment of the people on this move, it was decided to go ahead with the work. With apparently no opposition and no definite unfavorable reaction, the work of tearing down the tabernacle and rebuilding it next to the church was accomplished with such speed and willing helpers filled with enthusiasm and a spirit of harmonious team work, that this achievement stands out as a monument to a noble spirit of cooperation and loyalty that bids well for the future. All these improvements, of course, cost money which was taken care of on a cash basis, leaving no indebtedness to worry about later. The other church on the charge which bears the name of Hebron, a Bible name, has also been reroofed, papered and pews painted. A more noble and agreeable people to work with cannot be found anywhere.

The pastor's salary has been increased twenty per cent and payments on benevolences up to fifty-four per cent. Christian baptism has been administered to fifty-nine babies, and eighty-eight members have been received into the church, seventy-five of whom have come in on profession of faith.

This is purely an agricultural rural charge.

JAS. A. KNIGHT,
Pastor.

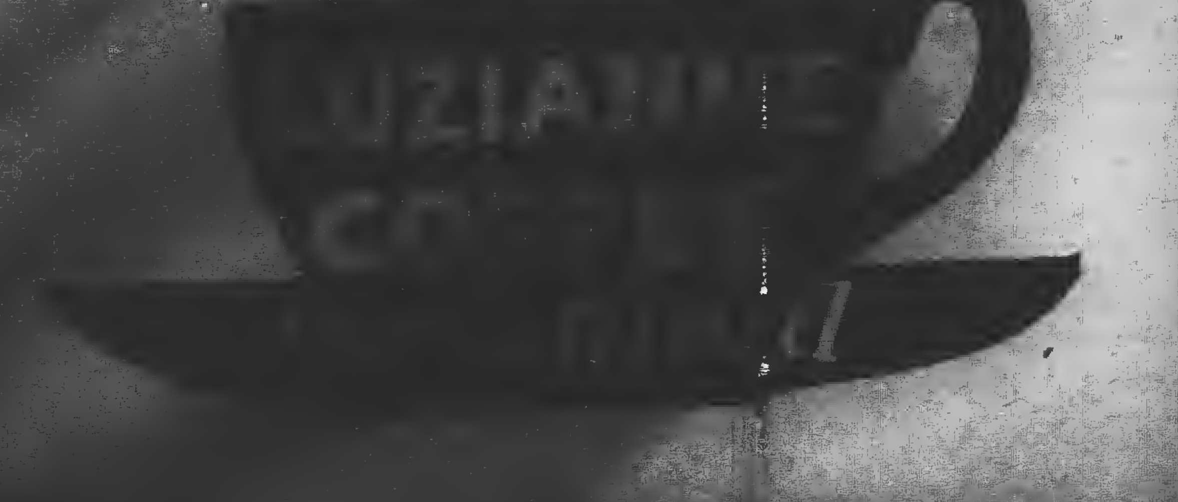
A RESUME OF A YEAR IN HAYNESVILLE

Many fine things have been accomplished by the Haynesville church this year. The first thing to be noted is that Haynesville and Colquitt sent a little Christmas remembrance in the form of a check for $2.50 to each of sixteen superannuate preachers. Christmas was observed with a beautiful program and an old time Christmas tree. The next item worthy of mention is a unique dinner which was tendered all of the official workers in the church by the "Privates" on the evening of February 2. The program and menu were printed on an artistically cut-out of a groundhog. About one hundred people were present, including the Conference Lay Leader, C. O. Holland and Mrs. Holland, and Mrs. G. W Dameron.

The full Aldersgate program was carried out with enthusiasm and practically everything suggested in that program was efficiently done.

The pastor conducted Pre-Easter services, preaching each evening to good congregations. One of the most notable advances for the year was the taking of a voluntary offering on Easter Sunday for the benevolences. More than half of the accepted apportionment was contributed on that day. The Orphanage offering was taken on Mother's Day with a material increase over former years. Church School Day was observed with one of the most effective programs the writer has ever been privileged to witness. The offering was a little more than $25. The chairman of the Board of Stewards, J. R. Bevill, planned and carried out a splendid Laymen's Day program, all appearing on the program being home talent. The young people of the church are an active and interested group under the leadership of Mrs. J. R. Bevill and Mrs. C. W. Camp. The two groups had the largest delegations at the camps held at Dubach and contributed much to the success of those two camps. Representatives also attended the Assembly at Centenary College. The Board of Christian Education and the entire church school are well organized and do their work in a most creditable manner. The General Superintendent, T. W. Camp, has a longer record of service in that capacity probably than any other general superintendent in the conference, with the exception of Brother A. M. Mayo. The Woman's Missionary Society, with Mrs. A. G. Worley as its efficient president, has more than doubled its membership, meeting all of the requirements of the Council and cooperating heartily in the whole program of the church. The parsonage and grounds have been greatly improved and beautified at a cost of approximately $800. The Haynesville parsonage is probably the only parsonage in the state that has an attic fan to provide summer comfort, which it has done to the delight of the pastor and his family. This was a special gift from Mrs. J. C. Sherman and Mrs. M. J. Riven-

(Continued on page 11)



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. B. M. Hunt sends a new and a renewal subscription for the credit of Capitol Street church. For both of these we are grateful.

Miss Lou Westcott, Phoenix, renews her subscription and makes us glad with the assurance that the paper is a source of much joy to her.

Mrs. A. M. Ford, Walnut Grove, sends her renewal subscription and otherwise indicates her interest and pleasure in the weekly visits of the Advocate.

Rev. S. F. Harkey sends remittance for three subscriptions for the credit of Centerville charge. We appreciate the list and the loyalty of our long time friend.

Rev. W. H. McRaney, Route 2, DeKalb, remits for two names for which we extend our sincere thanks. One is new and we hope to win a friend for all the years ahead.

Bro. D. M. McDowell, Utica, renews his subscription and adds a word expressing his enjoyment of the paper. We thank him for the renewal and for the added message.

A much appreciated letter from Dr. Brownlee, presiding elder of Jackson District, gives a very encouraging report as to Bishop Dobbs and his progress toward the recovery of his health.

Mrs. A. S. Byrd, Jr., sends us a list of four subscriptions for the credit of Morton charge. Rev. Clyde H. Gunn is the pastor and we acknowledge our debt to both Bro. Gunn and Mrs. Byrd.

Bro. C. K. Powell, Route 2, Moselle, places us in his debt by the renewal of his subscription for the paper. Credit has been given and his expiration date will be changed on the mailing list soon.

Bro. W. D. Hawkins, veteran Lay Leader and worker of the Meridian District, reports that the series of rallies in the District were helpful to all who attended. The full report is carried elsewhere in this issue.

Mrs. M. L. Vinson, Poplar Springs Drive, Meridian, sends her renewal subscription for the paper and with it a word of apology which is in no sense necessary. It is a joy to have her continue as one of our readers.

O. B. McLaurin, Jackson, who is changing address, remits for the amount due and discontinues the paper. We trust that it may be only temporary. We can change addresses of the paper with little effort and we are happy to do so.

Rev. S. N. Young, Camden charge, has one new church building completed and paid for, two parsonages re-roofed and other repairs at a cost of five hundred dollars, twenty additions to the church, and prospects for a paid in full report.

Mrs. C. O. Langford, Lena, sends her renewal subscription which we are crediting to the quota of Rev. David Ulmer as she requests. We thank her also for the more than kind words concerning the paper. We hope to be able to retain her good opinion and support.

The ministers' wives of Jackson have organized themselves into a "Susanna Wesley Circle," according to Mrs. J V. Bennett. The Advocate staff appreciate the good word regarding the paper, and we hope that the joy of its coming may never grow less.

Rev. W. T. Griffin, a veteran of the Mississippi Conference now making his home in Florida, honored the Advocate office by a call one day last week. He was looking remarkably well and manifested the good spirits which seem to be part of his nature.

Dr. Joseph A. Smith is being transferred to the North Alabama Conference and will be stationed at First Church, Birmingham, according to announcement carried in the secular press. We regret to lose him from our field, but we regard it as a promotion richly deserved and we congratulate First Church on what we regard as a fine choice for that great pulpit.

Rev. W. H. Lewis is closing a quadrennium of pleasurable progress at Lucedale. There is a marked increase of interest in the work of the church. Bro. Galloway Corley, the new church School superintendent, is beginning well, and a well-organized and working church awaits the preacher who may be assigned from the forthcoming conference at Natchez.

MY TESTIMONY—PART I

MY CONFESSION

When I was fourteen years old I went to a revival meeting held in our church. Feeling a great hunger in my heart for something about which the head knew nothing as yet, I went to the altar and wept with those who were praying for the revival. Later on in the meeting a sense of condemnation came over my soul. I realized for the first time that I was lost. All of this perplexed me and I knew not which way to turn. During the course of the meeting a consecrated Christian gentleman came to me with kind words which assured me of his interest in my soul.

Upon returing home one night after the service I read my Bible and was more perplexed and alarmed than ever. Then those loving words spoken at church came back to me. Surely,I thought, this man could tell me what to do. I immediately set out for his home about a half mile away.

I was given a warm welcome and the man, with his good wife, prayed with me. Feeling that I had wronged my parents by being unbelieving and disobedient, I went home and begged their forgiveness. Still not satisfied I made another visit the next night. These good people were instructing me to believe that Jesus saved me in that very moment. I trusted that he did save me and rose to my feet to prove it. Then suddenly the light broke in upon my soul. I ran toward one end of the porch then turned around and threw both arms around my friend, and both of us laughed for joy. Everything around me was beautiful and in my heart there was sweet peace. I hope to finish this testimony in the next issue of the Advocate.

PAUL RUSH.

SUSANNA WESLEY CIRCLE

The Susanna Wesley Circle, composed of all the Methodist Ministers' wives residing in the bounds of the Jackson district, held its regular monthly meeting Thursday, at 3 p. m., in the home of the Reverend and Mrs. B. M. Hunt, on West Capitol Street, with Mrs Irl H. Sells and Mrs. John C. Chambers as co-hostesses.

The meeting opened with a devotional service led by Mrs. B. F. Lewis. Mrs. T. M. Brownlee, the newly elected president of the circle, presided over the meeting and the following officers were elected to serve with her for the current year: Mrs. M. L. Smith, Vice-President; Mrs. I. H. Sells, Secretary; Mrs. Jack Smith, Treasurer; and Mrs. J. V. Bennett, Publicity Chairman. It was decided by the group to meet on the fourth Thursday of each month.

The business being dispensed with, each of the thirty-five ladies' present, arose, introduced herself to the circle, giving her name, her address, and her relationship to the Church and its work.

Because the Susanna Wesley Circle feels peculiarly honored and happy to have them as members of our group, Mrs. Hoyt M. Dobbs, wife of our beloved Bishop Dobbs, and Mrs. M. L. Smith, wife of Dr. Smith, President of Millsaps College, were personally presented to the guests by Mrs. B. M. Hunt.

An enjoyable piano and vocal program, rendered by Miss Ellenita Sells and Mrs. J. V. Bennett, was as follows: Danse Negri, by Cyril Scott and May Night, by Selim Palmgren, played by Miss Sells; I've Done My Work, by Carrie Jacobs Bond, Sylvia, by Oley Speaks; and, the Song of Songs, by Lucas and Moya, sung by Mrs. Bennett. In [illegible] Mrs. Bennett and Miss Sells [illegible] their voices in singing Indian [illegible]

A delightful salad plate, served in the rose-bedecked parlors of the Hunt home, was genuinely enjoyed by all.

The next regular meeting of the Susanna Wesley Circle will be held October 27, at the home of Dr. and Mrs. T. M. Brownlee, on Adams Street.

REPORTER.

LAYMEN'S RALLIES

The 12th Annual Laymen's Week was observed in the Meridian District, September 19-23, 1938, with meetings held at Philadelphia, Porterville, Central Meridian, Hickory and DeSoto churches. This year we had the meetings in the evening hour from 7 to 9 o'clock; heretofore we have been having an all day meeting and then a meeting in the evening also. It was a great delight to have Rev. H. P. Anker, Missionary to Africa, with us for each meeting, and in addition he addressed a number of the schools in the district, and in this way he reached more than 5,000 students with his talk and display of curios.

There were in attendance upon these five meetings 73 Stewards, 25 Trustees, 118 Officers and Teachers of the Church School, 139 members of the Woman's Missionary Society, 18 Charge Lay Leaders, 33 members of the Missionary Committee, 82 Epworth Leaguers, 23 Pastors, and 155 members of the Church who were not officers and the Presiding Elder and District Lay Leader were at each meeting, and 18 pastors present. The following program was given each evening, with the exception that Mrs. W. B. Carr took the place of Mrs. St. John at Porterville, Desota, and Rev. T. O. Prewitt at Central Meridian, and Mrs. L. O. Todd at Hickory. One of the Associate Lay Leaders attended one meeting.

7:00—Devotions. District Goals, by Rev. W. B. Jones, P. E.

7:15—The Church School; Its Value, and How to Increase the Enrollment and Attendance, by Mrs. W. L. Elkins.

7:30—The Work of the Missionary Committee and How to Get it Done, by Rev. O. S. Lewis, District Missionary Secretary.

7:45—The Women and the Church, by Mrs. D. L. St. John.

8:00—The Layman and the Church. Benevolences—Our Specials and the District Stewards' League, by W. D. Hawkins.

8:25—Missions in Africa, by Dr. H. P. Anker.

In view of the various types of sin, the [illegible] uncertainty [illegible] our country [illegible] e, and [illegible] that our [illegible] remed[illegible] [illegible] condition is [illegible] d to dedi[illegible] ice; therefore [illegible] ian District, [illegible] to live more [illegible] to [illegible] give ourselves, in time and service, to help carry on the work of the Church, through its various agencies for the evangelization of all who live in the district; with all the charges participating in this glorious objective; then through a full payment of the Benevolences, to minister to the people of all the world.

We would like to see each charge in the district pay the Benevolences in full; the local budget in full, and have a part in all of our specials—the Golden Cross, Memorial Mercy Home, and the support of the chaplain at the Sanatorium.

We appeal to our Church School officers and teachers to see that there is an increase in the enrollment and attendance in each school.

That the Missionary Committee be more largely and helpfully used in the future.

That every assistance be given the women in increasing the number of Missionary Societies, and an increase in membership of those already organized.

We pledge our support to Commission on Evangelism and the Rural Work Commission, in order that we assist in developing the rural charges, and that more people may be brought to Jesus Christ through the work of our churches.

We also promise to become better informed in the work of the church, to attend more regularly, to support more freely, and to obey the discipline more fully.

We will take more interest in the literature of the church, including our Advocates and the World Outlook.

We pledge our hearty cooperation to our pastors in the work of the Church.

Very Sincerely,
W. D. HAWKINS,
District Lay Leader.

—Adopted by all of the groups.

MILLSAPS MEMORIAL

Millsaps Memorial Church has just had a revival series, lasting eleven days, with Rev. S. F. Harkey, of Centreville, Miss., doing the preaching. The services were directed entirely to the church and the church-member, and our hearts were warmed. Seven of the eleven evening sermons were on "The Witness of the Spirit." The preaching was of high order and the attendance was excellent.

Eighty-four members have been received into Millsaps Memorial thus far during the Conference year, and we expect the number to reach one hundred.

The finances of the church are ahead of this period last year, and the stewards, under the leadership of C. A. Stewart, chairman, and Miss Janie Turner, treasurer, plan to have everything in full by November 1st. Some material improvements on the church building have been made during the year.

GEORGE H. JONES.

A LAYMAN'S VIEW

It is not so often that I find expressions from laymen in your paper, so it is with much hesitation that I express certain views which I believe of much

(Continued on page 15)

"Perhaps You Know a Young Man"

The STANDARD COFFEE CO. delivers freshly roasted and ground Coffee to hundreds of thousands of homes in the South.

The Company furnishes a Delivery car, Merchandise, and definite outlined territories to men who have qualified for the job of Route Salesman.

This Company offers an opportunity for any young Married man of character and sales ability, between the ages of 25 and 30.

Perhaps you know some young man who would like an opportunity to connect himself with such an organization whose continuous growth for 20 years proves that its type of service is highly acceptable to the average housewife.

We do not make it easy for the starter. The hours will be long and the pay small and unless he has ambition and is willing to pay the price this opportunity justifies, he should not waste his time in answering this advertisement.

STANDARD COFFEE CO., INC., P. O. Box 98, N. O., La.

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. A. J. Tucker of Booneville, sends a renewal subscription for which we are duly grateful. Rev. W. L. Robinson is the pastor.

Dr. Henry Felgar Brooks, popular pastor at Tupelo, remits for the subscription of our good friend, Mr. J. H. Ledyard, and reports that he will be ready for Conference in good shape.

Rev. J. J. Baird has the assistance of Rev. W. C. Newman in a meeting at Cleveland, and Rev. Joseph A. Smith is to assist Bro. Newman in a meeting at Indianola the week following October 16.

We regret to learn that Mrs. Tucker, wife of Rev. K. I. Tucker of Arcola, found it necessary to submit to a surgical operation recently. She is convalescent, however, and hopes to be at home in a few days.

Mrs. J. S. Callaway, Grapeland, Texas, renews her subscrition and adds the very generous word: "We wouldn't be without it. It is always filled with just what we need to know and to strengthen us in our Christian life."

Rev. L. P. Jumper, Iuka circuit, sends two renewal subscriptions for the credit of his charge, and speaks an encouraging word as to his appreciation of the paper and his plans for increasing the number of subscriptions from his charge.

Rev. S. A. Brown, our veteran friend of many years and many battles, sends a substantial remittance for subscriptions, and his pledge of a completed Advocate program is in line with the splendid record which he has made in the past.

At the fourth Quarterly Conference for Ripley charge, where Rev. Jeff Cunningham is pastor, resolutions expressing appreciation of Rev. J. D. Wroten and his work on the Corinth District were unanimously adopted. The charge will meet all claims in full.

Rev. Ellis Finger, Jr., to whose entrance into the local ranks of our ministry we have already referred, was a candidate for Rhodes Scholar in 1937, and he taught at Aberdeen the past session. He is now a student at Candler School of Theology of Emory University.

A few days ago we chanced to be on a train with a woman from Sardis, not a member of the Methodist Church, who gave us an enthusiastic report of the splendid work and the wide popularity of Rev. M. E. Scott who is the pastor of the Methodist Church in that little city of North Mississippi.

Dr. V. C. Curtis sends a list of six renewal subscriptions from Aberdeen with the always welcome refrain, "More to follow." If we were of the modern college group we would probably say, "Thanks a million," but our more sedate "Thank you" does not mean that we are any less enthusiastic in our appreciation.

Under the capable and aggressive leadership of Rev. R. G. Lord, Tunice is having a great year. Rev. Roy A. Grisham has just finished a training class, and Mr. M. G. Burrow, chairman of the Board, and his helpers are ready for the Conference with finances in full and a surplus with which to begin the new Conference year.

Mrs. Ritta B. Shearer remits for the renewal of her subscription for the paper, and graciously commends its ministry. She says: "I have been a member of the church over fifty years and before that happy experience, I was reading the Advocate. I think my son enjoys bringing the paper to me each Thursday afternoon as much as he enjoys bringing letters from absent loved ones."

We are glad to have Dr. D. H. Stanton, Atlanta Division secretary of the American Bible Society, as one of our regular readers. Dr. Stanton represents the work of the William Ingraham Haven Memorial Agency among the Colored People of the United States. Whether he may be able to agree with all that we say or not, we hope that he may at least discover in us a worthy spirit and attitude toward his work and his people.

Rev. Robert A. Clark, pastor of Union Avenue, Memphis, began his ministerial career in North Mississippi and is a native of Atalla county. His work in Memphis has made substantial progress during the year. He has added 189 members, seventy of them by profession of faith, and his prayer-meeting average is above one hundred. This is Bro. Clark's second pastorate at that church, he having built the present building about fourteen or fifteen years gao. Mr. L. R. Featherstone, whom we knew at Millsaps College, is active on the Board of Stewards.

CONFERENCE ENTERTAINMENT

Will you please insert in the next issue of the New Orleans Advocate a notice to this end: New Albany stands ready to entertain the Conference. All who are members of the body will be looked after. Adequate provision has been made for all members thereof. But we cannot say too strongly, we will be unable to take care of anyone who is not a member of the Conference or one who does not have a special invitation to come. Crowded conditions in our town make this announcement necessary.

N. J. GOLDING,
Pastor.

DR. BUHRMAN APPRECIATED

Since our present gathering is the last quarterly conference of this charge before the meeting of the North Mississippi Annual Conference, we wish to give expression of our appreciation for the gracious and efficient service rendered by our beloved Presiding Elder, Dr. W. P. Buhrman. We especially wish to make mention of the systematic tabulation which he made of the quarterly reports made to him by the pastors of the district to show statistically the condition of the church. This has been helpful in his effort to get the benevolences paid in full and on time. We also appreciate his effort in stimulating our people in their revival activities and layman's work. We thank Dr. Buhrman for exercising his good judgment in securing for us the services of a pastor whose abilities fitted our needs so well. As a man, Dr. Buhrman has been frank and fair to the officials of the church. This we believe is important in the advancement of Christ's Kingdom.

Our best wishes and prayers go with Dr. and Mrs. Buhrman in their new field of work.

ALVIN K. BANMAN,
Charge Lay Leader.
S. E. HAWKINS,
J. A. CLARDY,
W. P. COCHRANE,
Church Lay Leaders.
T. E., CROWLEY.

EMORY UNIVERSITY

With figures still incomplete the student body of the Candler School of Theology at Emory University has an increase of nine as compared to last fall's enrollment. At the end of the first day 103 students had registered and a number of upper-classmen were expected to arrive a day late.

The registration figures so surpassed all expectations that dormitory space could not be furnished to all the students. A house on Faculty Row has been opened to accomodate 16 theology students that ordinarily would have been placed in Dobbs or Winship halls.

With increases in the other schools as well, the total enrollment of the university will probably reach 1,525, according to Director of Admissions J. G. Stipe. This figure will include the Junior colleges at Oxford and Valdosta.

The year's work for the School of Theology was officially launched with chapel talk by Dr. Harvey W. Cox, dent of Emory University. At a body meeting afterward a planned for Friday, September 30, which would bring the whole school into its first informal get-together.

The annual retreat for the school will be held October 4, at the Junior college at Oxford.

Official enrollment figures for the entire university will be released in about two weeks, Professor Stipe said.

A RESUME OF A YEAR IN HAYNESVILLE

(Continued from page 7)

bark. Early in the year a beautiful communion table was presented to the church by Mrs. H. B. McEachern, in memory of her husband, who for many years was one of the leaders in the church.

Mr. Editor, these are only the high spots in the work of the year. Many other achievements could be mentioned but for a lack of space. We are in the midst of closing out a year of glorious labors for our Lord. It is expected that a full financial report will be made to the Annual Conference.

Colquitt Deserves Praise

The Colquitt church, which is attached to the Haynesville charge, is one of the most loyal and efficient country churches it has ever been my privilege to know about. While they are rather few in number, yet they carry on in a manner that is both creditable and inspiring. Last year this congregation remodeled and painted the church building at a cost of approximately eight hundred dollars. This year flowers and shrubbery were set out on the church grounds. They made a contribution of $52.50 toward the improvement of the parsonage in Haynesville. The pastor and presiding elder were paid in full for the year by August 1st, and on October 1st, their apportionment for Benevolences was paid in full. An offering of $40 was made for the Orphanage on Easter Sunday, and Church School Day was observed, using the program sent out by the General Board. They are always represented at the quarterly conferences of the charge, and never fail to cooperate with the pastor in any plans for the church and the cause of Jesus Christ. The young people, together with many of the older people, meet every Sunday night for a worship program. But few rural communities are favored with the presence of such loyal and intelligent leadership as is found in this community. Many of these good people take and read the New Orleans Christian Advocate, and they therefore keep up with what is going on in the church.

BENJ. F. ROGERS,
Pastor.

THE GOLDEN CROSS ALSO

In these days and ways of life there is hardly any time from Conference to Conference that a pastor has not a crowded program of church activities. From one thing to another, with specials arising at almost every break in the season, there is but little time that, as we say, he can call his own, and say, "time out." If he is able to take care of routine, and the emergencies, keep every thing going and everybody sweet, he is one of God's busiest and wisest men.

In these great days, when there is much in the making, comes the increased emphasis being given to hospitalization, or caring for the sick. A large part of the ministry of Jesus was given to the relief of human suffering. John Wesley took prominent part in fighting disease, which he considered one of the four major evils of his day. Today our church has 12 hospitals through which it ministers to the many that come and go. Our own Conference does not have one, but the Golden Cross is that auxiliary of the church through which we give expression to our sympathies for the sick and suffering, and your hospital chaplain for the Marine and Charity hospitals of New Orleans, is trying to interpret your sympathies in a practical service to the many needy ones.

Many of these to whom it is my privilege to minister are your good people that have been overtaken with misfortune and suffering. Many others are Methodist in name only, who belong to that long and pathetic list, "Lost sight of." They have no immediate church relation or source of help or comfort spiritually in what may be an extreme hour. These are the ones we hope to be able to bring back to active service to the Church.

In this new work, largely maintained by the Golden Cross, we are grateful for all that have, or may aid, in carrying on, and for many encouraging messages. We are not unmindful of mistakes, but we hope to be able to serve better another day.

J. A. ALFORD.

QUARTERLY CONFERENCES

New Orleans District—Fourth Round

Morgan City, at Berwick, Oct. 9, 7:30 p.m.
Gentilly, Oct. 11, 7:30 p.m.
Slidell, Oct. 7, 7:30 p.m.
Second Church, Oct. 13, 7:30 p.m.
Bogalusa, First Church, Oct. 16, 11:00 a.m.
Bogalusa Circuit, Oct. 16, 3:00 p.m.
Pearl River, Oct. 16, 7:30 p.m.
Franklin and Weeks Island, Oct. 18, 19, 7:30 p.m.
Chalmette, Oct. [illegible], 7:30 p.m.
Covington, at Fitzgerald, Oct. 23, 11:00 a.m.
Felicity, Oct. [illegible], 7:30 p.m.
Metairie, Oct. 25, 7:30 p.m.
Carrollton Ave, Oct. 30, 11:00 a.m.
Parker Memorial, Oct. 30, 7:30 p.m.
Rayne Memorial, Nov. 1, 7:30 p.m.
Donaldsonville, Nov. 6, 11:00 a.m.
Houma, Nov. 6, 4:00 p.m.
First Church, Nov. 13, 7:30 p.m.
Aldersgate Chapel, Nov. 7, 7:30 p.m.
Port Sulphur, Nov. 9, 7:30 p.m.
McDonoughville, Nov. 10, 7:30 p.m.
Algiers, Nov. 13, 11:00 a.m.
Saint Marks, Nov. 4, 7:30 p.m.
Reserve, at LaPlace, Oct. 28, 7:30 p.m.
Epworth, Oct. 27, 7:30 p.m.

Please have duplicate reports in hands of Presiding Elder not later than Monday, Nov. 14.

ELMER C. GUNN, P. E.

The decent man commands our respect in spite of what he wears or where he lives.—Road Builders' News.

Between the Mussleman and the Pharisee, commend me to the first.—William Winter.

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Christian Education

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CHURCH SCHOOL LESSON OCTOBER 16

By Dr. J. R. Countiss

REVERENCE FOR GOD

Golden Text: Matt. 6:9. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

Exodus 20:7

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Matt. 5:33-37

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But ,let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

Matt. 12:33-37

33. Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The third commandment is primarily a prohibition of perjury, or false swearing, but by implication forbids all light and irreverent use of the name of God. To couple his name with a false oath is an insult to God and works injury to a fellow man, so violates both tables of the law. Perjury has been regarded as a horrible evil among all civilized peoples, sometimes being punished by the loss of civil rights, sometimes even by death. The ancient Jews condemned the perjurer to suffer the penalty his testimony would inflict upon another. Though condemned through the ages, it is said to be prevalent in modern courts, and no teacher can overemphasize the importance of truthful testimony.

Common profanity reveals poverty of speech and bankruptcy of thought in its users. They have nothing to say, and no words with which to say it. Profanity is the most useless and senseless sin into which a man may fall. It is a gratuitous insult to God and to all who reverence his name. It drags that name into all that is coarse and vicious. Whose blood would not boil at such use of the name of his mother? Shall we esteem the name of God less than the name of mother? Seeing the evil and blasphemy of uttering false oaths in the name of Jehovah, men sought loopholes for evasion by bolstering their falsehoods with lesser sanctions—by heaven, by earth, by the holy city, by their own heads, but Jesus taught that a lie is still a lie regardless of its dress or fashion. One's danger is more deadly in trying to see how near he can come to falsehood than in trying to discover how far he can skate on thin ice.

Simple speech is most likely too sincere and genuine. Men fix props only to that which cannot stand alone. Statements bolstered with oaths or with sound and fury must usually be taken with a heavy discount. In Torrey's translation of the Gospels, our text is rendered, "Let your yea be yea, and your nay be nay." If you have spoken truly, that is enough; if you have spoken falsely or unwisely, no parapet of expletives can support your declaration. Every form of injustice to men is an offense to the Maker of men. False words, false weights, and false measures are alike an abomination in his sight. We cannot have true reverence for God without having genuine respect for all our fellow beings and manifesting that respect by protecting all their rights as if they were our own.

Jesus taught that life is a unit. The tree and its fruit are one. The fruit has no character of its own, but is typed by the stock that bears it. Essentially, life and speech are one. The man of coarse and obscene speech is coarse and corrupt in character. His occasional stated, guarded, refined speech is no more an index to the real man than is a full dress suit to an unwashed hobo. In casual conversation one draws from the accumulated treasure of his heart, from the depths of that unconscious self built up out of a lifetime of relations and reactions, of experiences and aspirations. Many a man who, like Peter, would conceal his past, is betrayed by his speech.

Ours is an irreverent age—irreverent toward God and men, toward high and holy things, and nothing is holier than personality. We lightly use the name of God and the names of men. If you are inclined to think a mere name does not matter, sign your name to a blank check and see what happens to your bank account, or lend your name to an unworthy partnership and see what comes to your fortune. Reverence is a mark of true nobility.

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The Christian Fireside

"BE YOURSELF"

"There is a disposition on the part of a good many people to be ashamed of their best. Many women like to appear rough and masculine, men like to appear hard and unemotional, youth delights in sophistication.

"But the Christian is called to holiness, and sophistication is not holiness. When the Christian people set holiness as their goal and standard, when they covet the appearance of holiness and the attitude of holiness in their lives, then this old world is going to take a turn for the better."

—Zions Herald.

THE HARVEST OF GOODNESS

"Some years ago Abraham Adams, an Idaho ranchman, while prospecting in Alaska, found a small patch of self-sown wheat. It looked good; so Adams slipped one head of this wheat into his pocket. On returning to Idaho, he sowed the grains on his ranch and, the following season, garnered seven pounds of wheat. He sowed the seven pounds and harvested fifteen hundred pounds; and, the third year, from the fifteen hundred pounds, he gathered twenty tons of wheat! I am sometimes told that evil is contagious, that vice spreads, and that wickedness quickly multiplies. It would be idle to deny it. Yet the fecundity of evil is a negligible quantity when compared with the fecundity of good. A beautiful life is the most prolific thing on the planet. Around it, and after it, goodness sprouts up everywhere."

—F. W. Boreham.

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66[illegible]

OLD IVORY FROM SAMARIA

By Lois M. Mormon, Bellefontaine, Ohio.

The kings of ancient times treasured ivory. Ivory objects, rich furnishings inlaid with ivory, ivory panels, ivory dipped in gold—were all cherished by the rulers of Israel. The gorgeous throne of Solomon was created by skilled artisans out of ivory brought into the country by merchant caravans, then overlaid with gold.

King Ahab built an "ivory house" we would call it a palace today—the very walls of which were panelled with ivory. Ahab reigned as ruler of the northern kingdom of Israel with his wife Jezebel for about twenty-five years, and at least eight hundred years before the birth of Christ. One of the prophets who saw the rash extravagances and vulgar luxuries demanded by Ahab declared that the ivory house should perish and all great houses of that time should come to an end.

After all these many, many years comes news that delights the hearts of Christians and Bible students everywhere, for the lowly instrument of man, the spade, has unearthed old ivories from the long buried site of ancient Samaria where once stood Ahab's ivory house! Not only that, but the excavations show that the palace occupied the center of an enormous court of eight acres entirely surrounded by heavy walls. Many of the ivory pieces dug up were exquisitely carved, some were overlaid with gold and other pieces were encrusted with rubies and emeralds and other precious gems. Many of the pieces were blackened as though ruined by fire, proving still further that Ahab's luxurious and extravagant household did perish according to the Bible prophecy, and very likely met its destruction in flames.

Year after year adds to the growing list of the discoveries of the spade digging in the dust and mud and clay and ruins in Bible lands. These discoveries aren't heralded as front page news, more's the pity, but they are most important and they bring much quiet satisfaction [illegible] the Christian and the Bible [illegible] ughout the world. [illegible] add [illegible] e knowledge of [illegible] historian [illegible] chaeologist [illegible] dis- [illegible] which cou[illegible] again [illegible] ry of early [illegible] in [illegible] ble.

[illegible] the [illegible] it [illegible] smiles.—

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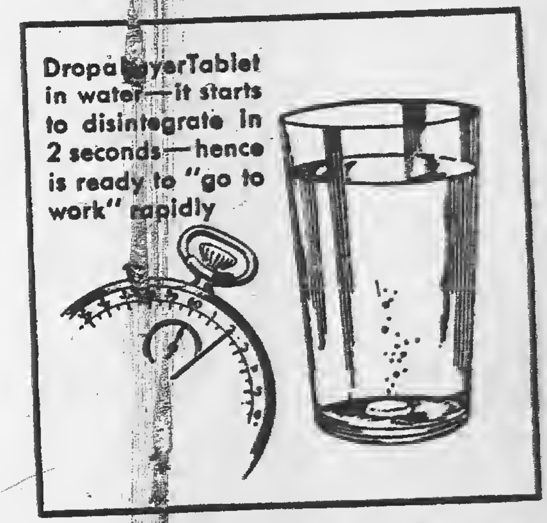
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Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

A study leader has suggested the following outline for our fall mission study for classes desiring to use for sessions (no two sessions to be held in one day).

First Session—Our Community

I. May study—(a) natural boundaries; (b) physical structure; (c) type—farming or industry.

II. Population—(a) Races; (b) How distributed.

III. Which section has the poorest record—(a) Poverty; (b) Health; (c) Crime.

IV. Worship.
Matthew 23:27.

Second Session—Our People

I. Who we are—(a) Races; (b) Classes; (c) Types.

II. Where we came from—(a) Immigrant; (b) Rural; (c) City.

III. How we make a living.

IV. Are we good neighbors

V. Worship.
Luke 10:25-37.

Third Session—Our Problems

I. Poverty—(a) Unemployment; (b) Old age.

II. Illiteracy—(a) Poor schools; (b) Ignorance; (c) Poverty.

III. Ill health—(a) Poverty; (b) Ignorance.

IV. Race Relations—(a) Negro; (b) Jew; (c) Foreign-born.

V. Crime—(a) Poverty; (b) Ignorance; (c) Mental illness; (d) Liquor and narcotics; (e) Commercialized recreation.

VI. Worship.
Matthew 25:31-46.

Fourth Session—Our Church

I. About Poverty.
II. About Illiteracy.
III. About Ill Health.
IV. About Race Relations.
V. About Crime.
VI. Worship.
Acts 1, 8. See UPPER ROOM. December 21-22, 1938.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Study Leaders Training Day

A day of training for study leaders was held in each of the six districts of the conference early in September.

The Conference President, Mrs. H. L. Talbert; Vice-President, Mrs. W. H. Ratliff; Rural Worker, Miss Marjorie Haggart, Mrs. J. D. Dorroh of Malvina, and the six district secretaries cooperated with the Conference Superintendent of Study in leading these programs.

The programs sought to solve problems that are facing study leaders in either mission or Bible study. A wealth of material for supplementary use was on display at each meeting—material such as extra books, pamphlets, posters, and charts.

The text for the fall mission study was presented; a suggested outline for the course was given to those study leaders present; a demonstration of one lesson was given; and much time was spent in giving help for worship services in study groups.

The meetings were rich, enthusiastic, informational, and inspirational. Every woman who attended felt that it was a day well spent.

If you were not there, your study class will suffer. You missed a blessing. Were you the one who failed to answer the invitation of your district secretary and the conference superintendent of study?

The following report shows the attendance by districts: Sardis-Grenada, 67 present with 18 auxiliaries represented; Aberdeen, 55 present with 12 auxiliaries represented; Columbus Disttrict, 32 present with 8 auxiliaries represented; Greenville, 98 present with 26 auxiliaries represented; Greenwood figures are not available but the meeting was very well attended.

MRS. E. M. SHARP,
Conf. Supt. of Study.

Batesville was host to the Methodist Missionary Society of the Sardis-Grenada District third quarter Zone meeting and Coaching Day, Monday, August 29. Sixty-three were present.

The text of the meeting was, "The City and Its Church," by Kinchloe. Mrs. E. M. Sharp, Conference Study Leader, was in charge of the program. Talks and discussions were led by Mesdames Matthews of Grenada, and Bailey of Crenshaw. The closing consecration service was led by Rev. E. M. Sharp of Olive Branch.

MRS. LEE DOWDLE,
Supt. of Literature and Publicity.
Batesville, Miss.

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To Relieve Bad Cough, Mix This Recipe, at Home
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You'll never know how quickly and easily you can relieve coughs due to colds, until you try this famous recipe. It gives you about four times as much cough medicine for your money, and you'll find it truly wonderful, for real relief.
Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of [illegible] cine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.
This simple mixture takes right [illegible] of a cough. For real results, you've [illegible] seen anything better. It loosens [illegible] soothes the irritated membranes, [illegible] ly eases soreness and [illegible]
Pinex is a compound [illegible] way Pine and palatable [illegible] centrated form, well-known [illegible] action in coughs and [illegible] Money refunded if it [illegible] in every way.

A LAYMAN'S VIEW

(Continued from page 9)

importance to both ministers and laymen.

For the past three years I have been attending sessions of the Mississippi Methodist Conference as a delegate, and I have noted the apparent indifference which laymen have in participating in discussions on the Conference floor. Somehow this discussion is never allowed to any great extent.

During these three years I have found that Methodist laymen are forming certain opinions which are of much significance. Here are the topics which are being talked:

1. Consolidation of the present six presiding elders' districts into four;

2. A "social security" plan for the ministers, whereby each minister contributes a small percentage of his salary for use when he retires, supplemented by the present contributions from the laymen;

3. A lay representative from each district in the cabinet.

Now for a bit of discussion on each question: It is the opinion of many laymen and even ministers that a presiding elder needs to concentrate his activity largely in the rural field, aiding that minister who has from one to six charges on his circuit; that the presiding elder needs to hold only two quarterly conferences in each church in the larger city and town, with the two other reports being made by the minister following the holding of these conferences; that four districts are sufficient thus cutting down some of the high overhead expense now existing.

Superannuate Cause

I have worked hard for the superannuate cause in my church and will continue to do so until those "old men of the church" are cared for sufficiently. But I have found that laymen, who are supporting the superannuate cause, are not quite satisfied with the present set-up. They are willing to contribute through the benevolent budget or the "love gift" offering each year, but they believe, as I do, that it is time for the ministers to be putting aside something each month for the time when they will be on the retired list and not an "object of charity."

Who do ministers object to, a one, two or three per cent pension plan?

No longer do they like ministers of years ago, turn almost every cent back into the church. Most of them, I presume, tithe, and so do laymen. And yet the laymen are asked to support a cause which the ministers themselves are not willing to assume. I do not want to be critical of the ministry, but it is my opinion, that the laymen will meet the ministers more than half way if the pastors will undertake to do their share. I think the ministers should think of these things.

Now for the "most radical" recommendation which I have offered—the placing of a layman from each district in the cabinet. In the beginning I realize that this would be a general conference act, however, why shouldn't the laymen have a voice in the cabinet. Gradually laymen are being recognized in the church. This is shown by the recent change by the general conference in allowing each charge to have a representative at the Annual Conference.

These are some of the views which I have found existing among laymen. I would appreciate any suggestions or criticisms which will most likely be made with the printing of this article.

WILLIAM BARKSDALE,
General Supt. Court Street
Methodist Church, Hattiesburg.

RESOLUTIONS IN APPRECIATION OF MRS. FLOY JONES

[illegible] 28, God in His [illegible] wisdom, saw fit [illegible] Jones, our belo[illegible] and [illegible] to her heav[illegible] we [illegible] heads in [illegible] to [illegible] divine will.

[illegible] Jo[illegible] of [illegible] the [illegible] several years as president of the society. She was faithful in attendance and untiring in her efforts, though blind for sometime before her death. Her interest in her church and society never wavered and all obligations were promptly met.

Through much suffering she never murmured, was always cheerful and hopeful. She was ever loyal to her church and her pastor, a true follower of the Lord Jesus Christ. She served Him to the end, and the influences of her Christian life will be felt in this community for years to come. We miss her but our loss is Heaven's gain.

She had that simple faith of a little child, hence, we know that she has gone to be with God, and there was "no moaning" at the bar when she put out to sea, and there is not a doubt but that the Pilot was there to welcome her as she Crossed The Bar.

Therefore be it resolved, that the memory of her sweet Christian character shall remain with us, and that her presence at our meetings was ever an inspiration and blessing which will be greatly missed. Our faith will be stronger because of our association with her.

Resolved, that a copy of these resolutions be sent to the family, and a copy to the New Orleans Christian Advocate, also a copy be spread on the minutes of our Missionary Society.

MRS. ANNIE JUMPER,
Member Black Hawk Missionary Society.

Troubled by Constipation?

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● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!

● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!

● In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

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Now [illegible]

BROMO-SELTZER EASES MY HEADACHES FAST! SETTLES MY STOMACH, TOO!

says EDWARD P. WAGNER
Civil Engineer

Some jobs force men to eat at all hours. Then heavy FOODS, gulped down hastily, may stay in the stomach too long. Result: gas—nausea—agonizing headache.

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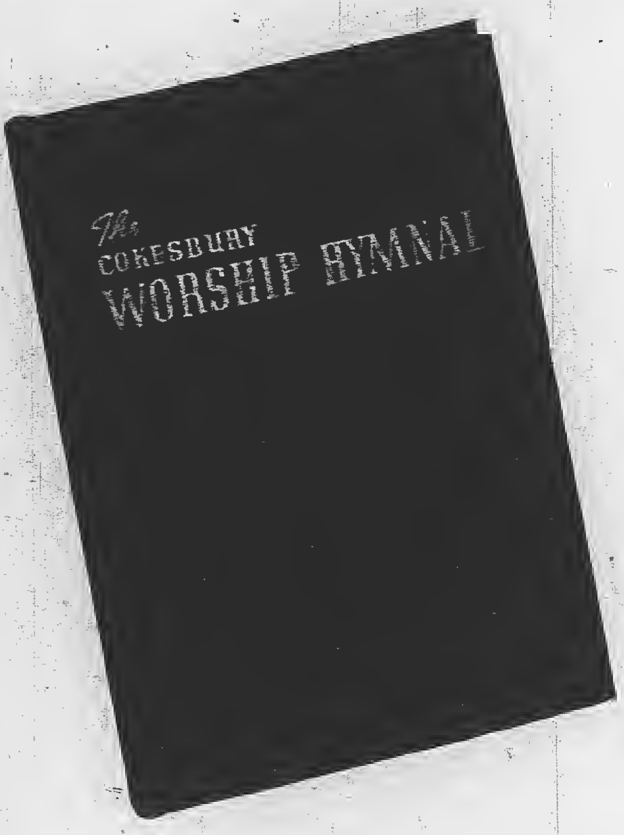

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CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

The one indispensable qualification for the preacher is not eloquence or learning, or even theological orthodoxy—these are good and they increase the efficiency of the preacher; but the one indispensable thing which a man must have before he can preach at all, is this personal experience of the Redeeming Son of God in his own soul.

—Rev. J. D. Jones.

THE PRAYER-ROOM TODAY

We pray unceasingly, besieging the Throne of Love, that the shadow of war may be lifted from this troubled world. Most humbly, most penitently, we acknowledge the deep-rooted sin of which this trouble and fear are the inevitable fruit. . . . Give us courage and calm in this time of anxious waiting; and grant thy wisdom and grace to all who hold in their hands, under Thee, the power to give or to withhold the precious boon for which we pray.

—Christian World.

Vol. 85.

N[illegible]

The Bible

The Bible is one of the solid facts of Christianity. What it is is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no other fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

This celebration of the translation of the Bible into its thousandth language is a grand occasion and opportunity for the church. Every pastor should take advantage of it and of the material which the American Bible Society is providing to present the duty of Bible distribution and Bible study afresh to the church and all its members.

There should not be a home without the Bible. In one [illegible] there cannot be, for it is the Bible from wh[illegible] of the home is derived and from [illegible] for its realization flow. [illegible] is for the home it is for [illegible] one—namely, the source [illegible]cter and the fountain of [illegible]t by which character is [illegible]

Robert E. Speer.

Wallet of the Week

AWARDS OF THE NOBEL PRIZE to Germans furnish an interesting sidelight upon racial questions in that country, according to a quotation attributed to Ultra, Havana, and the Magazine Digest. Of the thirty-eight Germans who have been thus honored, the Jews, with less than one per cent of the total population of Germany, have furnished "no less than twelve" of the list. This is nearly thirty-two per cent of those adjudged worthy of special distinction for outstanding international service.

* * *

IN CANADA, THE UNITED STATES AND MEXICO, three countries which are coming to be regarded as an international "peace axis," the International Council of Religious Education and the World's Sunday School Association are sponsoring an undertaking to educate the youth of these three nations in behalf of world peace by dramatizing the peaceful conditions existing in North America. Peace flags on international borders, peace festivals, and the carrying of peace emblems from coast to coast along the border are three of the methods proposed.

* * *

THE DISCOVERY OF SALT MINES in the Jordan valley adds another resource and industry to Palestine's rather limited possibilities. The salt, which is said to contain a high percentage of potassium, is said to reduce gastric troubles and has a tendency to eliminate scurvy also. This "K" salt it is claimed reduces thirst thereby reducing the water intake and reducing weight also, according to the report of Major T. G. Tulloch, who was sent to Palestine to make the British Parliamentary report on the mineral possibilities of the Dead Sea.

* * *

CHRISTIAN HERALD membership statistics for the religious bodies of the United States have just been published. There may, of course, be many inaccuracies, but the tabulations present data which interested and thoughtful people would do well to consider. The listings show what bodies are aggressively evangelistic and what bodies have become decadent. Roman Catholicism has gained more than a million and a half against three hundred and fifty-six thousand for combined Protestantism. Southern Baptists are credited with a gain of 113,000, the Methodist Episcopal Church with 12,000, the Methodists, South, with 35,000, and the Presbyterians, U. S. A., Disciples, and United Lutherans are listed as losers.

KOREAN RESISTANCE to the order to do obeisance to the sun goddess is still causing trouble to the Japanese authorities. In Southern Korea, where the Southern Presbyterian Mission Schools have all been closed, some of the churches have received instructions from the Governor that all Christians before going to church must first do obeisance to the sun goddess at the shrine, and if there is no such shrine in a village, the church is expected to erect one on its own premises. We do not see how any self-respecting Christian communion could do otherwise than the Presbyterians have done.

* * *

MARANOS, OR CRYPTO-JEWS were names applied to Spanish Jews and Moors who about 1492, the year of the conquest of Granada, professed Christianity but lived a Jewish life in secret. The mask was assumed on account of the severities of the surveillance maintained by a politically victorious Church. A modern example of such effort to escape persecution was the crude painting of crosses on doors in Jerusalem during the periods of Arab uprisings. In many cases the cross represented the fact, but in others it was doubtless a mask as was Christian profession in Spain centuries before.

* * *

THE GROWING LIST OF SUICIDES, according to Dr. Christian F. Reisner, is one of the alarming tendencies of American life. The suicide total per year is given as twenty-five thousand. New York dailies record an average of one hundred suicides per week. In the past four years, seventy-one New York policemen have committed suicide. After insanity, it is claimed that sin and worry over economic problems are among the most prominent causes. Germany, Switzerland, Hungary and Poland have bad suicide records, and Great Britain is little better.

* * *

DR. CALVIN W. LAUFER, editor of many Presbyterian hymnals and himself the author of one hundred and twenty-five hymns in wide use in the churches of America, died on September 20. He had been admitted to a Philadelphia hospital only half an hour before his death, having suffered a stroke at his home. He had been editor of the musical [illegible]lications of the Board of Christian Education of [illegible] Presbyterian Church in the United States of [illegible]ca, and was known officially as the "Mini[illegible] Music of the Presbyterian Church." He [illegible] sixty-four years of age.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

CHRONIC INERTIA

In a ministry of thirty-six years, we have learned that one of the most persistent troubles to be overcome is a disease scientifically known as inertia. It seems to be a chronic ailment of the race, sustains the same relation to loyalty and appreciation that it does to work, and it is about as easily aggravated as the temper of a hornet. Perhaps this disease is at least a partial explanation of the large number of people who are objectors and whose only enthusiasm seems to be for the use of the backing straps. If a church budget is to be raised, one is sure to meet the objection that there is too much business and too little religion. If a great humanitarian interest is to be pressed, it is sure to encounter the objection that it will militate against the local program. Any intensive effort for the advancement of the church is certain to be rated as an over-zealousness for gathering in the shekels. In other words, where the heart is not enlisted and loyalty is lacking there is a decided sensitiveness to "high-pressure" methods, and great jealousy lest the people be exploited. It has been our experience that the bulk of such resistance is rooted in dissatisfactions as to personal achievements, or the fear that the tax burden may be more than our selfish plans may be able to absorb comfortably. We have found that much of the resistance to the methods and program of the church is directly traceable to the lack of a sacrificial spirit. Not long ago we had a complaint which we did not [illegible] was just, and upon investigation we found [illegible] the complaint could not be justified [illegible] So it [illegible] been in many [illegible] the course of [illegible] many times [illegible] one should [illegible] his strok[illegible] of the [illegible] fictio[illegible] to a[illegible]

THE CHURCH PAPER

The development of a taste for and an appreciation of Christian Literature is more complex than is ordinarily assumed. The establishment of a periodical and the working out of a policy is only the beginning of the process. In our opinion we have assumed too long and too dogmatically that a label is all that is necessary for the success of a newspaper enterprise. It seems to us that we have made a failure in that element of personal enlistment which gives the paper meaning and power. Another fallacy in our thinking is that if a paper succeeds financially it is fulfilling its mission. We think that we have seen some periodicals which offer such starveling fare to their readers that no degree of financial success could possibly redeem them from failure. Again, there seems to us to be an obtuseness in the thinking of some people concerning a proper method of financing church publicity. We do not believe in a financial policy which rests in any degree upon questionable advertising, endorsed or unendorsed. We certainly do not believe in the maintenance of propaganda sheets at the expense of the great interests of the Church. Doubtful advertising and subsidies seem to us to rest upon the assumption that the end of the church paper is publicity. In our opinion, the church paper should be first of all a medium for the creation of conviction and loyalty touching the aims and interests of the church, and that it should not miss the opportunity for giving recognition to those local interests [illegible] which may be considered parables of [illegible] program of the church. We are [illegible] to the belief that a great [illegible] and great apologetics must have [illegible] faith and loyalty before they may [illegible] meaning and power—that the [illegible] church paper is a first considera-

---

[illegible]ALIFIED GOSPEL

[illegible] the purpose for which qualifying [illegible] used in connection with the gospel, but we confess to a feeling of impatience which we cannot escape. The very differentiation seems to us to be an effort to popularize a particular interpretation and, therefore, a narrowing of its scope. It also seems to us to imply an apology for the gospel which was responsible for the building of the church. We favor the comprehensive and the unadorned "Gospel" and without the slightest apology for what it has to say, or for any occasion of offence which it may offer.

RUMMAGE SALE BENEVOLENCE

Rummage sale and bazaar benevolence is a type of church financing with which, while not denouncing, we have never been able to sympathize. We ran across a paragraph in an exchange which fits well into the feeling which we have:

"We have a personal distaste for rummage sales. To us they reflect the caliber of the giving spirit of the group sponsoring them. Somehow we see a relation between the half-worn garments and personal belongings generally sold at a rummage sale, and the worn-out interest of giving in the specifically Scriptural way by the group which conducts them."

THE EUCHARISTIC CONGRESS

The center of interest in this great city of French Catholics during the present week has been the National Eucharistic Congress. Naturally there are some features of the celebration with which we have no sympathy. This is particularly true of the spectacular use of the "host"—the elevated symbol of the body of our Lord, or as the Catholics believe, the body itself. But, notwithstanding our lack of sympathy, we are fully conscious of the power and influence of such magnificent pageantry. The spectacle of the marching thousands impelled by faith in the atoning sacrifice is overmastering in its effect. None of us are ever altogether immune to the effects of great processions, and our Catholic brethren are past masters in the use and staging of such demonstrations.

RAILROAD WAGE CUTS

Two great factors in railroad administration are rates and labor. Both of these involve considerations which are too mixed and intricate to be passed upon by lay opinion. Before the recent rate adjustment was allowed, without assuming to pass upon the question of rates, we expressed the opinion that the railroads should be given a square deal. We did not believe that a mere rate concession would go far toward removing the difficulties of railroad administration, but we did hope that it might obviate the necessity for the threatened wage cut. It seems to us that, aside from all matters of obsolete financial policies, the roads are handicapped by multiple and inconsistent limitations. We do not see how it will be possible to relieve railroad embarrassment without adjusting the very foundation of public transportation to our completely changed situation. The maintenance of a standard of wages involves the capacity to pay and that in turn implies an industrial and financial set-up for the railroads which will make it just to require a particular wage scale. We hope that the President's fact-finding board may present facts which will point the way to a just solution of our transportation problems.

Editorial Miscellany

By Dr. H. T. Carley

BAD BRAKES

We read now and then that armor plate makers spend their time trying to devise a plate that no projectile can pierce, and that the ammunition makers spend their time trying to devise a projectile that no armor can stop. All of which gives rise to the familiar question, "What will be the result when an irresistible body strikes an immovable object?" The correct answer, so we are informed, is that under the conditions stated, you will have compound stationary motion. Very satisfactory.

How to start, how fast can you run, and how quick can you stop are the fundamental problems of transportation engineers. It is a far cry from the horse-and-buggy days, when we started by saying "Giddap!" acquired speed by the gentle tap of the whip, and stopped by saying "Whoa!" to the automobile age, when we start, speed up, and stop by pushing on a pedal. Even in the old days, though, we had rudimentary brakes and lock-chains to save a wreck going down a steep hill.

Did you ever drive an automobile with bad brakes? Don't!

We tried it the other day—unintentionally and ignorantly. We started on a little trip. The brakes were working perfectly. But something happened, and the brakes became as useless as pork chops to a toothless man. Fortunately, there was no [illegible] accident. We eased back to the shop and had [illegible] things fixed.

But the nervous strain, and the thought [illegible] could happen! The feeling of utter helpl[illegible] we pushed the brake-pedal to the floor [illegible] sponse at all! A snail's pace and the [illegible] saved the day.

Living pretty fast?—Better look to [illegible]

IS THE CHURCH FAILING?

By Wm. F. Quillian

In a recent issue of the Christian Herald, Dr. Herman Carl Weber, New York, editor of the Yearbook of the American Churches, presents most interesting statistics covering the past sixty years of church growth and development in the United States. He points out the fact that in 1880 only 19.9 per cent. of the population were Church members. By 1937 the number had increased to 56 per cent. Since 1878 membership in the churches has increased 282 per cent. while the population has increased only 169 per cent. Last year 754,138 members, or more than three quarters of a million, were added to the churches.

The total Protestant membership is 31,530,275; the Roman Catholic 15,492,016; the Jewish 2,930,332. When it is considered that in the United States there are twenty-four million children under the age of ten we are profoundly impressed with the fact that 60 per cent. of our population of thirteen years and up are regular members of some church. There are two hundred and forty-six thousand meeting places and it is carefully estimated that twenty million people go to church at least once a week. In these statistics all bodies having fifty thousand or more members are included. These constitute 97 per cent. of the church members of the nation. Dr. Elmer Clark in his book "The Small Sects in America," points out the fact that in America there are approximately one hundred and seventy-five smaller sects whose total membership is less than a million five hundred thousand.

In 1878 the Methodist Episcopal Church, South, had a total membership of 832,189. This year the membership of our church is 2,822,516. During this same period the Methodist Episcopal Church has increased from 1,755,018 to 4,364,342, and the Methodist Protestant Church from 135,000 to 198,780. Methodism as a whole has increased from 3,574,485 to 9,109,359. The Methodist Episcopal Church, South, shows the largest increase of any branch of Methodism and the fifth largest among [illegible] denominations of America.

We do not emphas[illegible] in order that we [illegible] worthwhile achieveme[illegible] mindful of the [illegible] the work [illegible] we take th[illegible] genuine [illegible] United [illegible] in [illegible]

RELEASE: CONCERNING THE MEETING OF THE COMMITTEE ON PUBLISHING INTERESTS

The Committee on the uniting of the Publishing Interests met in Nashville, Tennessee, October 11th and 12th, 1938. There was harmony in the deliberations. A fine spirit was exhibited in reaching the conclusions. The Committee has completed its report, which will be submitted to the Joint Commission on Unification meeting at Jackson, Mississippi, on January 16. The final document that will go to the Uniting Conference will be determined by the meeting of the Joint Commission in Jackson, and that being the case no statement can now be made, but it is the intention of all those who have responsibility that the officers, management, publishing houses, and activities,, shall carry on unchanged until the first General Conference of the Methodist Church.

THANK YOU

We are grateful for the fine response which we are receiving from pastors and people as the conference sessions approach. Such help makes permanent the gains which we have made during the year just closed. Our friends will be rejoiced to know that the fiscal year just ended shows an actual profit of $260.16 above disbursements and obligations, and this includes a reserve against the unearned part of the year's subscriptions. It does not mean, however, that we have absorbed the reserve deficit of previous years. We are on our way to a greater day in Advocate affairs.

SOUTHERN METHODIST UNIVERSITY

With a thirty-three per cent increase in attendance over last year the School of Theology at Southern Methodist University recorded the largest enrollment in the history of the institution, Dr. E. B. Hawk, Acting President, announced. One hundred and thirty-two students from eighteen states and two foreign coun[illegible] have entered for the fall term, [illegible] facilities of the School to its [illegible] ration [illegible] students [illegible] sought to [illegible] School [illegible] to turn [illegible] of the [illegible] care of [illegible] This un[illegible] be, in part, [illegible] usual [illegible] ization that [illegible] a [illegible] if our [illegible] leader[illegible] School were [illegible] Association of Theological Schools at a meeting held during the summer, at which time the S. M. U. School of Theology was one of only three schools west of the Mississippi to be fully accredited.

Almost one hundred per cent of the students in the School of Theology earn part or the whole of their expenses. Last year approximately sixty per cent of the students were given scholarships and fifty-nine young ministers held student pastorates. Many paid their expenses by working at part/time jobs which covered a wide variety of work of a nature which evidences the determination and seriousness of these students. These occupations include the work of yardmen, janitors, dining hall attendants, filling station operators, newspaper carriers, clerks, elevator boys, and other manual laborers. Any type of honest work is gladly accepted by these ambitious students.

* * *

During the coming year the School of Theology will bring to the Campus some of the greatest church leaders of America, Dr. Hawk announced. Some five hundred ministers from many parts of the Southewest will attend Ministers' Week, under the direction of the School of Theology, at S. M. U.

Many outstanding religious lecturers and writers of international renown will take part in this week's program scheduled for February 13-17. The Fondren Lecturer will be Dr. Edwin Lewis of Drew University, and among the other prominent lecturers are Dr. Albert W. Palmer of the Chicago Theological Seminary; Dr. Rufus M. Jones, world known author and religious worker; and Dr. A. J. Walton, Director of Rural Program of the General Board of Christian Education of Nashville, Tennessee.

* * *

A well known figure in religious education, Dr. Fred D. Gealy, has been employed as visiting professor in the School of Theology for the winter and spring terms. Dr. Gealy has his A. B. degree from Alleghany College, an S. T. B. from the Boston University School of Theology, S. T. M. from Union Theological Seminary, and a Ph. D. from Boston University. For a number of years he was a member of the theological department of the Ooyama Gakuin in Tokyo, Japan. Dr. Gealy will be professor in Missions, and will also offer some work in New Testament during the spring term in that Professor Wesley C. Davis has been granted a leave of absence in order to do work on his Ph. D. at Yale University.

* * *

Southern Methodist University had its most auspicious opening at the Formal Opening Convocation on Friday, September 30, at 10 a.m., in McFarlin Memorial Auditorium. The Auditorium was crowded to capacity to hear civic leaders praise the remarkable record which the Uni-

(Continued on page 9)

Louisiana Conference

PERSONAL AND OTHERWISE

Mrs. R. H. Wynn, who has been for some time in Houston, requests the change of her paper to 4229 Lexington Ave., Dallas, Tex., which will be her residence for the present.

Mrs. May K. Lambert, whose address has been R. F. D. Crowley, requests the change of her paper to 1730 East Missouri Ave., Dallas, Texas, her home at the present time.

Dr. Adrian M. Serex, presiding elder of the Shreveport District, reports things in his field as being in ship-shape for Conference. He expects to make a good report all along the line.

Rev. Roger Lahey, pastor at Oakdale, who has been very ill during a good part of the year, reports that his improvement has been very slow but he feels that he is now well on the road to recovery. He is gradually taking over the duties of his pastorate.

Bro. H. C. Norsworthy of Shreveport, reporting a failure in the delivery of the Advocate, says that it is very much missed when it does not arrive. We appreciate such interest and we are glad to do all in our power to see that it is properly delivered.

We regret to learn of the death of Mrs. W. M. Hunt, of West Monroe. Her death occurred on October 12, and her husband had preceded her in death on August 21. They were lifelong subscribers and readers of the Advocate, and we join in sympathy for those who were bound to them by ties of friendship and blood.

Rev. H. L. Johns, who is closing a quadrennium of service as presiding elder of the Monroe District, was in attendance at the meeting of the Advocate Publishing Committee last week, and is looking forward to a report, at the approaching Conference, which will be a worthy climax of his tenure in that office.

First Church, Shreveport, of which Dr. Dana Dawson is pastor, has one hundred and fifteen of its young men and women in attendance at twenty-two colleges. Ninety of them are at Louisiana institutions—fifty-nine at Centenary College, nineteen at L. S. U., five at Tulane, five at L. P. I., and one each at Normal and Dodd colleges.

Rev. Carl Lueg reports a successful series of services at Hammond in which he had the assistance of Rev. W. H. Wallace, Jr., of First Church, New Orleans. Bro. Lueg says that his people will long remember the fine work done by Bro. Wallace. The church is retiring its debt systematically and a good report to Conference is anticipated.

In the death of Mrs. S. F. Dupree last week, Rayne Memorial Church and the editor of the Advocate are sharers in the sorrow of the family. She and her husband were members of Rayne Memorial Church when we first came to New Orleans, but at the time of her death they were living in Beverly Hills, California. Interment was at Bolton, Miss.

Beginning next Sunday afternoon the New Orleans Standard Training School will be held at First Methodist Church. Five courses with the instructors follow: Teaching Children, Mrs. C. W. Kent; Intermediate Department Administration, Mrs. L. C. Poindexter; Senior-Young People Administration, Mrs. A. L. Gilmore; Home in Society, Mrs. R. E. Smith; and Financial Program of the Church, W. E. Hogan.

We are indebted to Dr. Briscoe Carter, of Leesville, for the following information: Towns having entertained the sessions of the Louisiana Conference are, Thibodeaux, Trenton, Jackson, Leesville, DeRidder, Bogalusa, Lafayette, Waterproof and Winnfield one session each; Opelousas, Bastrop, New Iberia, and Franklin two sessions each; Crowley and Lake Charles three sessions each; Homer four sessions; Monroe and Ruston five sessions each; Minden and Mansfield six sessions each; Alexandria seven sessions; Shreveport nine sessions; Baton Rouge eleven sessions; and New Orleans will have its seventeenth session next month.

NOTICE! LOUISIANA PREACHERS

I am asking again that you kindly make out Tables No. 1 and 2, of your Statistical report to the Annual Conference and mail to me ten days before Conference. This will be of very great help to the Statistical Secretaries, and go a long way in making it possible to have the work done accurately and on time. If, after you have mailed in your reports for these tables, it is necessary to make any changes for either table, or both, you may pin these changes to your Table No. 3, and hand in at Conference, and these corrections will be made.

Please mail these reports to me at Ruston, P. O. Box 515. I will greatly appreciate and thank you for this help.

ROB'T W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.
Ruston, Louisiana.
October 14th, 1938.

PULPIT ASSISTANCE APPRECIATED

Dear Doctor Duren: I wish to use the New Orleans Christian Advocate as a means of thanking Dr. R. H. Harper and the men who cooperated with him in filling my pulpit during my illness. This responsibility taken from my shoulders relieved me of a great deal of worry and thus helped me to recover more rapidly.

Sincerely yours,
C. ROGER LAHEY.

EVANGELIST HARRY S. ALLEN

My Dear Dr. Duren: I am at present assisting Rev. J. H. Midyett in revival services at Fairbanks, La.

I will appreciate it very much if you will say in the personal column in the Advocate in the next number that I will close the revival at Fairbanks, La., on October 16, and will have an open date immediately following, and would be glad to hear from any pastors contemplating a revival at this time.

I will thank you very much for this courtesy.

With very kind wishes, I am,
Gratefully yours,
HARRY S. ALLEN.

WORLD TEMPERANCE SUNDAY

May I remind the pastors that Sunday, October 30, is "World Temperance Sunday." It would be grand if all our pulpits would sound out the "battle cry" against the beverage liquor traffic that day. Already the distillers and brewers have the "stranglehold" on the political, economic, and social life of the nation.

The Anti-Saloon League is organized to cope with this gigantic evil. Why not every pastor speak on this subject and take an offering for the League's program and activities? And why not put the League in the 1939 church budget?

LEON W. SLOAN.

HORNBECK CHARGE

Dear Dr. Duren: Just a short report of the work of the Hornbeck charge of this year. Considering my handicap of being sick for the past five or six months and not being able to take care of the work as I would love to, we have made some progress. The brethren came to my rescue and held my meetings at each of the five churches. Bro. A. H. Baggett, at Simpson, with four accessions; Bro. Martin Hebert, at Alco, with ten acce sions; Bro. G. L. Parks, at Horn with three accessions; Bros. A. F. thews, at Prospect, with no ac but a good uplift in the church; C. Barham, at Holly Grove, cessions but good results

Bro. J. B. Williams and one of the young preachers, Bro. Beckham Cavanaugh, filled my appointment when I was not able to go.

Our finances are in very good shape; most of the churches are in sight of the end of the assessments paid in full.

We would have you to make the announcement of the dedication of our church at Prospect on the fourth Sunday of this month (Oct. 23) at 2:30 p. m., by the presiding elder. All the former pastors are cordially invited to attend this service.

I regret to say, this year ends my days in the pastorate due to the condition of my health. I will ask the brethren for the superannuate relation at the coming session of the Annual Conference. The people have been kind and considerate. My elder has been brotherly.

Faithfully,

L. E. CROOKS.

COMMEMORATION SERVICE AT COVINGTON

The Covington and St. Tammany Methodists appreciate this opportunity through The St. Tammany Farmer of Covington of inviting their friends to their Historical Anniversary service in the Covington Methodist church October 23, 1938, 6 to 9 p. m., for the purpose of commemorating the Methodist revival in the church, renewing the ageless "earnestness" of grateful partnership with God in loving and sharing Him with the whole heart, mind, soul and strength, the 139th year of Louisiana and West Florida Methodist connection in 1799, the 127th year of St. Tammany's Methodist connection in 1811, the 105th year of the Covington Methodist circuit, including the first church of Covington since 1833, which also inherits the preceding foundational connection; the ninetieth year of the first session of the Louisiana Conference in Opelousas in 1848. The complete historical article will be found on page 3 of The Farmer, its prime emphasis being the preservation of Methodist history in Covington and St. Tammany parish over a century ago. Those related to the early Methodist connection who have been mentioned, along with others who are related but who may not have been contacted, are cordially invited to attend the service and to be introduced. The public is very cordially invited to the program for Sunday, October 23, whi[illegible] includes: 6:00 to 7:30 p. m.: Buffet [illegible] per for visiting speakers [illegible] the parsonage. Mem[illegible] hour. Welcomes and [illegible] memoration pictur[illegible] church. 7:30 p. [illegible] messages from [illegible] of Houston; Re[illegible] ing elder of [illegible] President [illegible] lege; [illegible] Holme[illegible] sion; [illegible]

ence historian; related members and friends of the early Methodist connections; all those who have helped in this history.

Historical highlights with appropriate music. The Covington church is very happy to have as the director of its music, Mrs. H. R. McLeod, who is widely experienced in great music.

The report of the Covington Methodist church for this year includes: The reception of 25 new members, 16 by faith and vows, 9 by certificate, 8 baptisms; the organization of two adult Church School classes, including a growing class of men; a vacation Church School with 70 enrolled and 58 merits awarded; the increase of the enrollment of the Church School to more than 100; a developing appreciation of the church's great hymnal; the gift of a piano; the re-painting of the parsonage and church, inside and out; present readiness and preparation for the building of a social-eduactional annex connecting the church and parsonage, thus giving the church full equipment for the promotion of complete religious, educational and social activity and thus presenting a beautifully connected plant; cooperation with the hospital, orphanage, missionary and benevolent work of the conference and local congregational connections; splendid charge-wide cooperation, including students in Louisiana's state colleges, Centenary, Mr. T. L. James and other Louisiana leaders in achieving a great Christian educational victory for Louisiana.

Recent commemoration gifts to the parsonage and church include a splendid set of library shelves from ceiling to floor on either side of the library; a row of beautiful magnolia trees to front the long side (180 ft.) of the anticipated connected church; two flowering bougainvilea from Palm Beach, Fla.; dogwood, wild azalea, and other blossoming shrubs, all of which will be planted during the coming season.

The Covington church highly appreciates the services that The St. Tammany Farmer is giving in mailing complimentary copies to many friends.

—From St. Tammany Farmer.

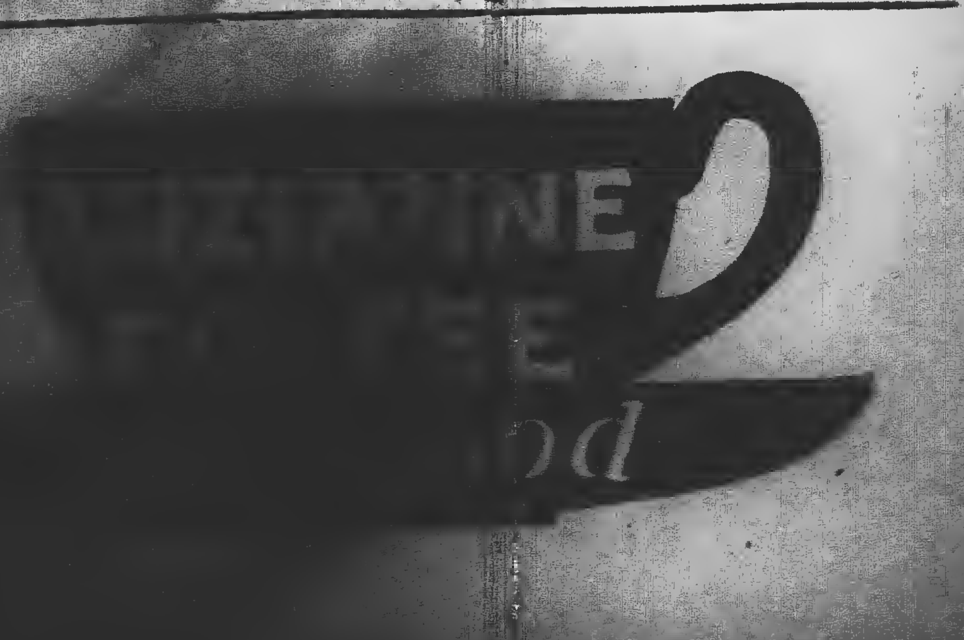
Some people pray for their enemies with their fists clenched.

A SUPERANNUATE REPORTS

As you know, I've not written anything for the Advocate since retiring two years ago. Recently a prominent North Mississippi pastor and ex-elder wrote urging me to give an account of myself in a report to the Advocate, stating, "Hundreds of old-time friends would enjoy reading it." Appreciated. I yield, and here's the report: When I asked for superannuation my physical condition was disparaging, but living much of the time since in the open close to nature, breathing the early morning air, taking plenty exercise, eating fresh vegetables and other good things grown on the place and endeavoring to keep a good conscience, I can now thankfully boast of robust health. And so can Mrs. Cain, who has so nobly and beautifully stood by and helped me in the work through all the forty-seven years of our happy married life. I read with pleasure what the pastors and presiding elders write about their churches and people. Always stimulating. While I have no congregation to brag on and no list of new Advocate subscriptions to mail in to the office, I am very happy to have two promising young sons making good in the pastorate. I have not failed to meet every engagement to substitute for pastors on Sundays and assist them in revivals. In meetings where I have helped forty new members were received into the Church, nearly all on profession of faith. Having preached a half century and served forty-three years in the pastorate and eldership (forty in the Conference), the work is too dear to my heart to quit entirely while I have health and strength. I am writing these lines comfortably situated on our 9x30 screened porch, with stately oaks and pecan trees furnishing shade and beauty a-plenty, and a variety of song birds to add to the joy of living. At home! Be it ever so humble, it is sweet to live in one's own home. Come to see us. Last, but not least, you are an editor after the manner born, and your readers will not be forgetful of the monumental piece of work you have done in lifting the Advocate out of the hole-debt. Our love to all the preachers and churches.

L. W. CAIN.

Denham Springs, La.



Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. P. Howell, Mendenhall, places us in her debt for the renewal of her subscription and for a gracious message to the Advocate personnel.

Rev. Seth Granberry, sends two renewal subscriptions, reports his work as coming along fine, and says that he expects to go to Conference with a full report.

Chesley Hagan, Advocate representative for Crawford Street church, Vicksburg, places us in debt for a renewal subscription from that splendid church. Rev. T. J. O'Neil is the pastor.

Bro. Thomas Jones sends two new names and two renewal subscriptions for the credit of South McComb. Rev. A. S. Oliver is the pastor. We thank Bros. Jones and Oliver for their timely assistance.

Rev. A. M. Broadfoot, Bolton, remits for a list of subscriptions and says that he hopes to make a full report at the forthcoming session of the Conference. We thank him for his good word concerning the Advocate.

Bro. R. E. McInturff, Advocate representative for Centenary Church, McComb, sends a subscription to be added to the other lists which he has sent for the credit of that fine church of which Rev. Otto Porter is the pastor.

Mrs. C. E. Smith, Union, writes that she has been a reader of the Advocate for fifty-eight years and that her mother had read it from the beginning. That is certainly a record for Advocate loyalty of which any family might be justly proud.

Mrs. Susie Truesdale, Ofahoma, sends her renewal subscription and the request that Camden charge be given credit. We thank her for the subscription and acknowledgment is made in the name of Camden charge and Rev. S. N. Young, pastor.

Dr. J. T. Leggett, pastor of Main Street, Hattiesburg, was in good spirits at the meeting of the Publishing Committee and is still a sturdy and dependable leader of his Conference. His term of service makes him one of the ablest counselors and the staunch friend of the paper.

Rev. J. E. Gray, Port Gibson, returns to a position on the Advocate Publishing Committee after a season off the body. We are glad to welcome him back and to a share in the direction of Advocate affairs. We regret that Bro. H. H. Crisler, new representative from the same town, found it impossible to be present. Bro. Crisler is the editor and publisher of the Port Gibson **Reville.**

Rev. Dan P. Yeager, Union Church, sends the renewal subscription of Mrs. J. M. Griffing, widow of a superannuate preacher who passed away in May. She and her husband have been subscribers for the Advocate for fifty years. We regret to learn that she has been ill for four months, but glad to be assured that she is now improving. Bro. Yeager reports a happy year, and the hope for "level columns" at Conference.

Mr. W. L. Gunn, eldest brother of Rev. Elmer C. Gunn of New Orleans and for thirty years Church School Superintendent at Quitman, died suddenly at his home last Friday night. By unanimous choice, the funeral was held at 10 o'clock Sunday morning, the hour for the Church School over which he had presided so long. We presume that Rev. Victor G. Clifford, his pestor, will furnish us a fuller notice for publication in a later issue.

NOTICE

"Last May at the Hattiesburg District Conference of the Mississippi Annual Conference, held at Richton, Miss., I borrowed a green mechanical pencil from some one whom I did not know. I failed to find the owner, but if the owner will do me the favor of sending name and address, I will gladly make it good."

RUTH MAE LOVITT.

Moselle, Miss.

HISTORICAL PROGRAMS AT ANNUAL CONFERENCE

My Dear Dr. Duren: Inasmuch as this is the one hundred and twenty-fifth anniversary of the first session of the Mississippi Conference, the Conference Historical Society, with the co-operation of the Cabinet and Program Committee, is planning what we feel is a worthy observance of this event. At the same time our program will take very little time from the regular Conference.

Wednesday afternoon, November 9th, from 2:30 till 3:00, while the delegates and members are on their way to Natchez, we will have a half-hour porgram at the site of the home of Newitt Vick, where the 1813 session was held. Every member of the Conference and visitors are invited to meet at the Fayette church at two o'clock, to proceed to the Vick home. In case of rain the program will be held in the Fayette church.

Wednesday night we shall honor those members of the Conference who were admitted on trial in 1888, with a sermon by Rev. W. M. Sullivan. Friday afternoon from 2:30 until 3:30 the Memorial Service for departed members will be held in the Washington Methodist church, in which the 1829 Annual Conference was held.

We ask the cordial co-operation of members of the Conference in carrying out these plans.

GEORGE H. JONES,
J. B. CAIN,
Committee.

REVIVAL AT HAZLEHURST

My Dear Dr. Duren: We have just closed a ten-day revival in our church here, conducted by Rev. J. H. Jolly of Magnolia, and Rev. Frank E. Dement of Gallman. The preaching and song services were up to the standards set by these brethren on former occasions and the church was greatly helped by the meeting. Rev. Aubrey Smith of Millsaps College, was with us for three services with the young people.

We have set ourselves to the task of bringing up all collections in full, including the full askings for the Benevolences. Our people are faithful and loyal. Quotas for both the Nashville and New Orleans Advocates were reached in the campaigns this year, and every item in the program of the church has had attention. Brothers Clegg and Crisler, also their predecessors, left a good foundation on which it is easy to carry on the work.

J. B. CAIN,
Pastor.

FROM LAUDERDALE

Dear Brethren: We are winding up a very successful year, feeling sure that all finances will be in full. We have had two very excellent Vacation Church schools. The one at Electric Mills was directed by Mrs. Grady May, the other at Lauderdale, by Mrs. E. D. Simpson. I have organized two Church Boards of Christian Education. The Young People's divisions are well reorganized this year and enthusiastically and evangelistically carrying on a full program. The Children's divisions are efficiently directed under the church program. We are now taking seriously the need of getting the Adult division to function according to the plan and program of the General Board of Christian Education.

I would like to commend with a hearty approval the wonderful program of education of our great church, to city and country churches. I have from the beginning of the educational legislation been wholeheartedly in sympathy with it. And I have worked cooperatively and pleasantly with all of the directors and secretaries employed in carrying out its program. For proof of this statement I can only briefly summarize. I have organized a Church Board of Christian Education in nearly every church I have [illegible]. Space will not allow me to tell [illegible] the many progressive things we [illegible]plished through them. I planned ized and held, with the cooperation of Bro. J. C. Chambers, with instructions from the General Board of Christian Education, the first Young People's Assembly Camp, and the first combined Intermediate Adventure and Senior Assembly Camp to be held in our church. I find great profit in cooperating with the Teacher Training Department. From this department I have received twenty credits. And I have directed, through the sources of taking credit, one or more courses in every charge I have served. The last one was taught by Mrs. J. L. Carter. The class is most fortunate who secures her as a teacher.

Again let me urge every pastor from the smallest church to the largest to follow the program of the church.

Yours in Christ,
E. D. SIMPSON.

A SUPERANNUATE

It will soon be fifty years since I was admitted on trial into the North Mississippi Conference, at Starkville, Miss. At the same time I was ordained a local deacon, and sent to the Belzoni charge, by the royal-hearted, matchless preacher, and friend of God and man, the late Bishop Charles B. Galloway.

Remembering that my family was usually long-lived and active till late in the years, and that I might enjoy the same blessings I, at this time, or during the first year of my active ministry, resolved to serve fifty years and retire to the list of the forgotten men of the ministry. At that time though, I did not know that there was such a class, especially among those whose lives were founded upon the Rock of Ages. Of course, one has to find out things as he lives—or live to find out.

At the close of the twelve years in the North Mississippi Conference I was transferred to the Mississippi Conference, where I have been active since I arrived. I made many good friends and have enjoyed the fellowship of the brethren, both clerical and lay.

I served all the pastorates I have held four years with but few exceptions and the records will reveal the success with which I have been blessed.

The last charge I held was the Osyka and Fernwood, and at the close it was thought best for me to retire—forty-nine years!

The thing I most wanted to mention is the privileges and blessings we have enjoyed this year—the church blessings especially.

Last night the second great meeting, I mean revival meeting, closed at the Baptist Church, and the results, I am sure, will be far reaching in the life of the community for better social and spiritual conditions. The pastor of this church is a young man of fine qualities, and lives and reaches a high level of character and service.

Two weeks before this, the meeting at our church closed after two weeks of great preaching, opened and directed by the pastor. Bro. J. B. Cain, of Hazlehurst, preached once or twice I think, but the main assisting preacher was Bro. Van Landrum, of Gulfport. He brought great messages from time to time and the church will enjoy a much stronger conviction, and render a more constructive service. Any church would rejoice and count itself fortunate to have and be led by such a pastor like Bro. J. W. Leggett. I predict for him a great constructive career in the Conference. He is at a high level in the whole sphere of the pastorate, but the best is his preaching ability.

I shall enjoy my visit to the seat of the Conference, Natchez. There I spent four of the most happy and active years of my life, and left friends and many that I love, and will love to the end of the time allotted me to stay here on earth.

W. H. SAUNDERS.

SOUTHERN METHODIST UNIVERSITY

(Continued from page 5)

versity has made. Dr. E. B. Hawk, Acting President, presided and introduced the new faculty members. Mr. Frank L. McNeny, Mr. Gerald Mann, and Mr. Nathan Adams brought greetings to the students. Following the Convocation, a huge parade was given under the sponsorship of the S. M. U. Ex-Students' Association and a group of Dallas business men. Thousands of Dallas citizens witnessed this parade, which was composed of eighteen units, with representatives from each part of S. M. U.'s constituency. In the evening a colorful program was given in Ownby Stadium, attended by 8,000 persons. Dr. George W. Truett, President of the Baptist World Alliance, pastor of the First Baptist Church, praised the University for its cultural and educational value to Dallas. Mr. R. L. Thornton, in turn, told of the University's enormous economic worth to the city. After a spectacular demonstration of fire works, the program moved to the campus of the University, where an open house was held.

NORWAY'S LAWS FOR DRINKING DRIVERS

Norway, like other lands, is feeling the danger of alcoholic driving. The best informed people believe that drink is a chief cause in far more cases than is commonly supposed. Thus Police Commissioner Sohr attributes two-thirds of all accidents and collisions to driving after drinking. And the dangerous drivers are the lightly intoxicated, as those visibly drunk cannot handle an automobile at all.

In an illuminating lecture Professor Klaus [illegible] M. D., of the University of Norway, described the procedure that now follows accidents. He takes a concrete illustration. On the corner of the chief avenue of Oslo, Karl Johanngâte and University Street, a taxi collided with a private car. Both drivers were taken to Pipervik Police Station by the patrolman. They both denied having touched drink during the whole day, but the private driver finally confessed to having taken a half-bottle of beer in a restaurant an hour before. He balked at being examined for intoxication. "Anybody could see that he was sober."

But the police insist that he submit to the law. He is asked to write his name, occupation, age; questioned as to his night's rest, as to whether his work was tiring, if he had any sickness, as epilepsy or diabetes. His pulse is taken, his pupils are observed, as also is the smell of his breath. The doctor notes his size, weight, whether his manner is uncontrolled and noisy. Asks him the day of the week, the hour, the number of his car, to test his present memory. Asks him to give an account of what has happened, in order to judge his present power of observation.

The tongue and speech muscles are tried with difficult words to determine whether they are alcoholically abnormal. After this comes the finger nose-tip test; arms are stretched out as far as possible, then the forefingers brought together in front of the nose.

And much more.

In the case in question the physician, after careful study of his notes, decided that the private driver showed no sure sign of intoxication. So he is provisionally allowed to retain his license. But the taxi driver gives more positive indications, and his license is held back for the time being.

Now come the blood tests. The private driver protests strongly. "It is an intrusion on his personal freedom." The police reply that it is only a question of a little prick at the finger-end or the eãr lobe. It is a required link in the examination. To be sure, before the law of 1935 one had the privilege of refusal, but that is now withdrawn, as is made clear by a police regulation of March 31, 1936. After he has read this the private driver grudgingly submits, the ear is pricked. Two or three drops are put in three small glass tubes and sent with the doctor's examination story to the University Pharmacological Institute, Oslo.

After some hours the result is announced. The blood test of the private driver shows 1.05 pro mille (that is, in the thousand); the taxi driver .46 pro mille. When the taxi man hears the result he acknowledges that he had drunk two half-bottles of beer before the collision.

Now the motor vehicle law has the following paragraph, No. 17: "No one may drive or attempt to drive an automobile when he is under the influence

(Continued on page 16)

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. R. C. Nanney, Ashland, remembers the Advocate with a remittance for which we thank both him and the subscriber.

Bro. W. R. Nettles, Tishomingo, has our thanks for his renewal subscription to the paper. We are grateful for his assistance in making possible a better day for the Advocate.

Rev. G. W. Robertson, Becker, continues his good work for the Advocate, and we acknowledge our gratitude for same along with our remembrance of his good work in other fields.

Mr. Harris A. Jones, Elkins, W. Va., whom we knew in college, writes a business note to the office, but fails to tell us a word concerning himself that we might pass on to his friends of other days.

Dr. E. Nash Broyles, First Church, Columbus, was present as a representative of his Conference in Advocate affairs at the Publishing Committee meeting. He reports his work as being harmonious and spoke optimistically of the outlook.

Mrs. L. E. Dakin, Cleveland, says, "Herewith one dollar and fifty cents to renew my subscription to our paper." We are happy to have our friends feel that they are partners in the making of the Advocate.

Rev. C. A. Northington is closing out a very good year on Verona charge, finances in full, 38 joined church on profession of faith, and last but not least, 8 new church school rooms built to church in Verona.

Rev. Seamon Rhea adds to a business note the words, "We are finishing our third year here at Como and this has been the best of the three. He reports the addition of seventeen members and all finances for the year in full.

Albert Yeates Brown, Jr., is the latest addition to the parsonage population of the Conference. He is the son of Rev. and Mrs. A. Y. Brown of Ackerman and he arrived on October 16. The Advocate and its editor extend congratulations and good wishes.

Rev. James H. Felts, Fulton, Ky., was in attendance at the meeting of the Advocate Publishing Committee last week. We never saw him look better, and his interest in the affairs of the Kingdom abides. We have great delight in his genial fellowship.

Dr. V. C. Curtis, pastor at Aberdeen, was down for the Advocate Committee meeting and we were glad to see him looking so well. He is another of the staunch friends of the Advocate who has rendered invaluable service in its management and promotion.

CONFERENCE NOTICE

Please announce that the Board of Christian Literature is called to meet at New Albany, Miss., Wednesday, Oct. 26, at 3 p. m., in the Methodist Church. This call is authorized by Rev. M. E. Scott, Chairman of the Board.

H. P. LEWIS,
Secretary.

CONFERENCE NOTICE

Please say through the columns of your paper that the class for Admission on Trial will meet in New Albany at the place designated by pastor-host, Thursday afternoon the 27th., at 2 o'clock.

W. C. BEASLEY,
Acting Chairman.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

I will be prepared, as usual, to receive money for the General Board of Finance, for Superannuate Endowment, at the Conference, meeting at New Albany, October 26.

A. T. McILWAIN
Conference Director.

A HAPPY BIRTHDAY

Our good friend, Mr. E. C. Mayfield, who has lived here in the same house for the past fifty years, had a happy birthday occasion on the 7th of this month, and he started out upon his ninety-second year with great expectations. I met him down the street the next morning. He was walking like a two year old, his coat off and his head up. He said he felt fine. A great many people remembered him upon this happy occasion and he seemed as happy as a June bug. Blessings on Uncle Cal. He is as young as the youngest and as kind as they make them. He has done a great deal of good in the world by just being kind and thoughtful. He has a host of friends.

E. S. LEWIS.

Durant, Mississippi.

A GOOD YEAR AT DURANT

We are closing out a very fine year at Durant. Have had 53 additions to the church up to the present and there are others on their way. Twelve of these were on profession and they all came by way of the church school. The Missionary Society is doing well and the league has been reorganized.

At the 4th quarterly conference last night the stewards gave assurance that all finances would be in full. Rev. L. P. Wasson was in fine humor and reported things going good all over the district.

We had the honor of having Rev. A. R. Beasley of Tchula, and Rev. G. C. Gregory of Pickens, with us at the quarterly conference last night. They too are in fine state of mind concerning their work. Methodism is moving on.

E. S. LEWIS.

Durant, Mississippi.

A HAPPY SUPERANNUATE

Rev. Jas. H. Felts of Fulton, Kentucky, has been on a trip to New Orleans quite recently and stopped over for twenty-four hours with Rev. and Mrs. E. S. Lewis at Durant. These folks have been very close friends for many years. They don't propose to let distance or time interfere with their oldtime friendship. Brother Felts is as sunny as a June rose and as hopeful as a boy of twelve. Gardening is his long suit, and it fits well. It would delight your heart to hear him tell how many sweet potatoes and other things he has put away for winter. Old man hard times is a stranger at his house. And he still can preach! While at Durant he spoke to the Rotary Club and made a smashing speech on "work." Superannuation with him is a huge joke. I never saw him looking better.

E. S. LEWIS.

UN-METHODIST RURAL METHODISTS

Dear Dr. Duren: I read with interest and some understanding, your great paper. I find it contains much food for thought. "Too Many Fleas," by Dr. Carley; "Peace Sentiment," "A Layman's View," by Barksdale. O yes! "Un-Methodist Rural Methodism," by J. D. Swagerty.

Now we rural Methodists are not so different from our city cousins. (My name isn't on the roll.) I have attended church more than twenty years. Christ was a teacher; we must teach the people and not recite for them.

We rural Methodists have very poor teachers. Two or three times a year a good minister is at our church; then our regular minister seems all out of place —and is! In most cases he is a poor teacher. Cities demand the best teachers; the rural charge gets the left-overs. Money does the trick. Our feet are a part of our body like our head; they must go together or our body is maimed.

Seems to me Mr. Swagerty is a [illegible] man. He states, "O come, let us [illegible] ship," and worship is corporate, not [illegible] the performance of a clever preach[illegible] agree). Perhaps he overlooked the [illegible] of the conditions that make Un-[illegible] rural or otherwise.

Almost anyone can teach, [illegible] eryone can learn much from [illegible] teacher, or too high grade. [illegible] Doss, of Lake Charles, is [illegible] teacher. May God help her to continue.

Yours very truly,
GILBERT C. OWENS.

CHRISTIANITY IS AN EXPERIENCE

"A church that is preoccupied with its own interior concerns, that is simply struggling to keep its doors open and counts itself 'successful' when it balances its accounts at the end of the year, such a church has gone morbid. A church that prides itself on the fact that it is of such financial resources as to call a 'good man,' where its members excuse their presence by the substantiality of their cheques, is past that stage. It is dead . . . A real church, whether its members be poor or whether they be rich, is a society of people who have a great zeal for Christ . . . It is not a society of people who know each other and maintain a more or less nominal fellowship with each other in a respectable religious cult . . .

"To understand Christianity is to live it. The mental spectator cannot understand Christ, for Christ is life and life is an experience . . . Public worship is not something done for us in the merits of which we share, but something done by ourselves, and only our own earnestness and devotion can fill out its meaning . . ."

(From THE GOD WHOM WE IGNORE by the Reverend John Kennedy, The Macmillan Company.)

MEDITATION BY THE WAY

It was a beautiful morning that called me out for a stroll along the countryside. Autumn flowers and birds greeted me everywhere. Nature never seemed brighter. I was happy and everything seemed eager to tell his story.

Sand and gravel of past ages mixed with the sweat of today make an easy path for the future. All progress of the future is builded on the work of the past. The past left its trail, the present takes it up and finds that it leads to future achievement. The sweat of today is the promise of tomorrow.

At my feet lie pebbles of the long ago and there are traces of coinoids and other fossils. Most people disregard them, the boys throw them away. Children, like those in Africa, [illegible] play with diamonds, others, like [illegible] pick up and slay giants.

A little worm cro[illegible] no flower, hears [illegible] dust, I had almo[illegible] foot. A little [illegible] swooped dow[illegible] Seeking no[illegible] you have. [illegible]

Fading [illegible] Some [illegible]

leaves more beautiful than ever.

And lo! here is an old, lone apple tree blooming, "Well, old fellow, what's the purpose of the blossoms?" "O, I was just thinking, I alone am left of my companions. Once there was quite an orchard here. The nests are all gone. I have been spared and favored in many ways. It may do no good—it's too late in the season, but a few flowers may cheer a child and show the world I am still alive and am trying to do my bit to brighten the world before winter comes on."

As I slowly reached the knoll before me, new horizons appear. There are heights beyond, with a new challenge—Keep going!

H. E. HEIDEL.

AN HONORABLE SACRIFICE

The bushmen of Australia have given as First Lord of the Admiralty of Great Britain, a post he was proud to fill, because of his disapproval of the policy of his government in yielding to Hitler's neurotic and strident demands for the partition of Czechoslovakia should, if he receives a fair reward, assure him of a high place in history. There are few men in public life who are willing to make such a sacrifice. The great majority if confronted with such a dilemma, would begin a process of rationalization to fortify their amour propre by building up a series of defense mechanisms to convince themselves of the validity of their action. There are proportionately as many "yes-men" in high places as in low. It will be a great day for the state and the church alike when there are more men of the temper of Mr. Cooper. Such an act of heroism quickens the nobler potentialties in us all. It proves that honor still survives and that the cross has not altogether lost its appeal.

—The Presbyterian.

THE BOOMERANG

The bushmen of Australia have given the world a wonderful instrument called the boomerang. It is made of curved wood, usually two or three feet in length and weighing about half a pound. Its peculiarity is that when thrown on a line parallel to the ground it moves straight forward from thirty to one hundred yards, then turns [illegible] the air [illegible] thro[illegible] it [illegible]

our character. We fail to realize that we are apt to

"Compound for sins we are not inclined to
By damning those we have no mind to,"

as the satirist, Samuel Butler, puts it in his poem "Hudibras." Both implicitly and explicitly Jesus warns us against this course. Many a man has fallen into the pit he dug for another. Ralph the Rover cut away the bell upon the buoy at the Inchcape rock to have his own ship wrecked there for lack of this warning. Haman and his ten sons were hanged on the fifty cubit gallows he had built for the execution of Mordecai. Let us beware of uttering maledictions against those of whom we disapprove, lest we add to the sternness of our own fate. Generosity of spirit begets mellowness of character and frees us from the danger of self-condemnation. Our spiritual destiny lies in the measure of patience, sympathy, forbearance, and forgiveness we have shown toward others. With what measure we have meted, it shall be measured to us again.

—The Presbyterian.

A BISHOP KNEELS TO PRAY

"A friend of mine, crossing the Atlantic with Phillips Brooks a few years before his death, missed him at noonday from his accustomed place on the deck and started in search of him. He did not find him anywhere about the deck, and, finally, thinking that he might be ill, he went down to his stateroom. Very gently he turned the knob and opened the door. Kneeling upon the floor, with his great, magnificent head lifted, and his eyes wide open, as looking away into space, was the great preacher, and this is what he was saying, with an agony of appeal: 'O God, give me power! O God, give me power!' 'And I closed the door,' added my friend, 'for I had opened it upon the secret of his wonderful ministry.' "

—Rev. J. E. Freeman.

"When people speak of the failure of Christianity they really mean the failure of those who happen to belong to a Christian church but do not follow Christ in their lives. It is never Christianity that lets a man down, but his own weakness. A bad pianist may blame the difficulties of Beethoven for his inferior performance. But it is not Beethoven who has let him down."—Rom Landau.

"There are pentecostal hours when the soul is surrounded by a kind of glory, and we are tempted to make tabernacles upon the Mount, as if life were meant for rest; but out of that very cloud there comes a voice telling of the Cross, and bidding us descend into the common world again to simple duties and humble life."—F. W. Robertson.

Christian Education

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CHURCH SCHOOL LESSON
OCTOBER 23

By Dr. J. R. Countiss

OUR DAY OF REST

Golden Text: "Remember the sabbath day, to keep it holy." (Exod. 20: 8.)

(Exod. 20: 8-11)

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

(Luke 13: 10-17)

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Men of the olden time did not know many things discovered by the modern generation, but they did know that nature teaches rest as well as activity. Night follows day and winter follows the preparation of spring, the growth of summer, and the harvest of autumn. At a very early date the seventh day was set aside as a day for rest and worship, and the fourth commandment enjoins that it be kept holy. The human machine needs periods of rest, and experiments prove conclusively that one day in seven better serves efficiency than one in ten or one in five. Every command of God fits into the constitution of life, and is meant for man's good. The fourth commandment provides rest not only for masters, but for slaves and for beasts, so that the element of mercy becomes a large factor in its proper observance.

Our age of swift movement and strained nerves is in especial need of time for relaxation and meditation, for worship and for deeds of mercy and neighborly kindness. Unfortunately, Sunday is most abused by those to whom it should be the greatest boon. Millions who need to use its holy privileges to the limit never stop to think how they may best employ it for building their own personality or for making the world better. They begin by facing the wrong direction. If they ask any question at all, it is, "What harm is in this or that?"; not, "What good may I do?" or "What is the best way to spend the day?" We should seek the upper limits of life, not the lower. We shall find evil enough, even when we earnestly seek the best.

Holiness is a quality of human hearts, not of hours on a dial. Good deeds make a good day. The day of rest is to be kept in the spirit rather than in the letter, in aspiration rather than in regulation. In our complex life, much work must be done on Sunday. Hospitals, churches, and hotels cannot be closed that doctors, nurses, janitors, waiters and cooks may rest. Homes must have heat, light and service. However, we can make substitutions and so arrange periods of service that all may have their need of rest and opportunity for worship. Jesus very properly healed on the Sabbath, but we cannot believe he would endorse the common practice of waiting till Sunday to consult a doctor, thereby making it his busiest day and preventing his attendance at church. Any use of Sunday "to save a day" is questionable, whether the occasion be recreation or work, travel or making visits. Certainly, Sunday should not be a day of dissipation, leaving us worn and jaded, but a day of rest and inspiration making us better fitted in body, mind, and spirit for the duties and temptations of the week.

"The Sabbath was made for man"—for the group as well as for the individual. It is a social institution, and much of its value is corporate. On it we rest together and worship together, just as we work together on other days. The individual who elects to "spend it as he pleases" has not thought of how little there would be in the world to please him but for those who have reserved a special season to cultivate conscience and a consciousness of God. Solitary right to the whole round world for a millennium could not equal the joy of living for a month in a well-ordered Christian society. A fixed day of rest and worship is an unspeakably rich blessing for weary and harassed humanity. Its proper and universal observance would speed the coming of the kingdom of God and put an end to many of our human ills.

If a man can make an instrument by which he can in Texas hear another man talking at the south pole, it is not wonderful that God can know every thought and every word of man.

—Baptist Standard.

Droopy? Not now!

. . . thanks to Syrup of Black-Draught.

When your child is less keen and lively than usual, it may be a warning of constipation. If so, try Syrup of Black-Draught. It's pleasant to taste, and there's nothing in it that can harm a child's delicate intestinal system when given according to the directions.

Ask for Syrup of Black-Draught.
SYRUP OF
BLACK DRAUGHT
SYRUP OF
BLACK DRAUGHT

EASE THAT
HEADACHE

You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDINE

Back Pain and
Kidney Strain

Wrong foods and drinks, worry, overw[illegible]
colds often put a strain on the Kidneys and [illegible]
tional kidney disorders may be the true [illegible]
Excess Acidity, Getting Up Nights, [illegible]
sages, Leg Pains, Nervousness, D[illegible]
Ankles, Rheumatic Pains, and Puffy [illegible]
your kidneys purify your blood with [illegible]
ally the very first dose starts h[illegible]
neys clean out excess acids and [illegible]
make you feel like new again. [illegible]
back guarantee Cystex must [illegible]
cost nothing. Get Cystex ([illegible]
costs only 3 cents a dose at [illegible]
guarantee protects you.

The Christian Fireside

CHILDREN OF THE SEA

By Burt Hause

Of all the strange birds that inhabit the earth, the emperor penguin, which breeds on the rocky shores of the Antarctic regions, is one of the strangest.

The penguin is the largest of the wingless and flightless swimming birds, the adult standing about three and a half feet high and weighing around ninety pounds. He has a small black head and a strong pointed beak. His back is black, too, and his abdomen is white. His short clumsy legs are feathered down to his webbed feet and in place of wings, he possesses a pair of flippers which enable him to swim under water for a long time. Mr. Penguin would be a strong competitor in the Olympic games as a long distance swimmer and diver because he can very easily swim at the rate of a hundred miles in a day and think nothing of it.

During the short summer months, these birds gather by the thousands on the rocky Antarctic shores to rear their young. After the breeding season is over, however, they take to the sea because they are fish eaters and the sea is their home. While walking along the shore, penguins never follow individual paths, instead they have tribal paths, marching six to eight abreast like a company of soldiers. Should the path lead over a wet, slippery place, they dig little trenches across the spot with their beaks so that the ground will dry into hard ridges and afford them a foothold. Occasional mishaps occur while clambering over rocks due to their inability to stoop when they jump. Suddenly, in going over, their feet will skid from under them and they fall on their backs like children, their heads hitting the hard rock. However, they pick themselves up again and continue on the march.

Penguins never bother about building nests like other birds. The hen merely lays a single egg on the bare rock and, when ready to sit, supports the egg on the upper sides of her feet while she squats on it. Strangely enough, the newly hatched chicks are afraid of water and have to be forced in by the parents. It requires seven weeks for the egg to hatch, therefore the cock and the hen each take a turn about sitting. Every adult wants to sit. When a nest is vacated, a flock of ten or twelve birds may make a grand rush for the place and the best man wins! When the scrimmage is over, the victor carefully examines his charge before taking possession, bows politely to the hen and she returns the bow. Often though, the egg or the single chick is in grave danger of being crushed in the melee when so many neighbors offer their paternal care.

Because they stand so erect, penguins may be mistaken for human beings when seen from a distance. They behave like humans, too. When making love, the male struts proudly around the female in order to show off his good points and manly bearing. In penguin language he probably says: "What a fine fellow I am. I'll make you a good husband!" Then he suddenly stretches out his neck and touches his beak to hers as though in a kiss. Penguins are also very inquisitive. While swimming far out at sea, they will draw close to a passing ship and inspect it like a naturalist inspecting the bones of some prehistoric animal. Misery loves company and, like human beings, a depressed penguin seeks companionship. During the moulting season when he loses his feathers, he invariably leaves home to find those of his flock who will sympathize with him.

Happily, divorce suits are unknown to a penguin family. With them, love is eternal. Even after wooing, the husband is constantly kissing his wife with his beak and embracing her with his flippers at the most inopportune moments.

—Our Dumb Animals.

HUMAN PROGRESS

Human progress comes from attempts at the im[illegible]sible. The first steamship to cross [illegible] Atlantic brought a book in which [illegible]trated that [illegible]cally [illegible] could [illegible] carry [illegible] its [illegible] an [illegible] air, [illegible] He [illegible] con- [illegible] the Wrights, Count Zeppelin, and Lindbergh were to become: President Gary of the United States Steel Corporation once asserted that the eight-hour day in the steel industry was impossible. He intimated that only preachers and other fools knowing nothing about it would suggest the possibility. Now it is the general practice.—Dean Elbert Russell.

WOMAN

These lines were written by Emily Bronte:

No coward soul is mine,
No trembler in the world's storm-troubled sphere.
I see Heaven's glories shine
And faith shines equal, arming me from fear.

Helen Keller, in the face of overwhelming difficulties, could write:

"We are so constituted that we can adapt ourselves to almost any condition, if only a friendly hand is reached out to us, if we only hold fast to our faith in the conquering might of the spirit."

And Emily Dickinson said:

When it is too late for man
It's early yet for God.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

ITCHY SK[illegible]
Get quick, prolonged relief with ge[illegible] Resinol. Its oily base [illegible]
RE[illegible]
MAKES [illegible]

66[illegible]
LIQUI[illegible]
SALVE, [illegible]

Bothered by Constipation?
Get relief this simple, pleasant way!

● Take one or two tablets of Ex-Lax before retiring. It tastes just like delicious chocolate. No bottles or spoons to bother with. No disagreeable concoctions to mix. Ex-Lax is easy to use and pleasant to take.

● You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!

● In the morning, Ex-Lax acts . . . *thoroughly* and *effectively!* It works so gently that, except for the relief you enjoy, you scarcely realize you have taken a laxative.

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now improved – better than ever
EX-LAX
[illegible]

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

Miss Ella Hooper writes, "We are thrilled over all the new prospects for MacDonell Mission School. We are to have a share in the Week of Prayer offerings this fall, as you know, and so we will be enabled to raise the McCoy building and put in a basement floor. This has to be raised anyway for repair purposes."

"The basement room will cover the entire space now occupied by the kitchen, dining room and laundry. This will be our dining room. The plan is to build the new laundry as a wing of this remodeled building and add another wing for the kitchen and store room. We can use the second floor as dormitory and this is greatly needed for there are one hundred and twelve children this year. This means that we shall have to wait still further for our new laundry, but it is worth waiting for inasmuch as we are to have all of this new space and a much more convenient arrangement.

"We think the gifts from the Louisiana women for the new laundry were the inspiration to Council for giving us a share in the Week of Prayer offerings, and so provide for these other improvements. Isn't it wonderful how things grow and how often we do more than we had dreamed of doing when we start some project for the Master's work.

"Another improvement anticipated from the Week of Prayer funds is a rear entrance to the campus, for the delivery trucks and all business traffic. As it is now, there is only one entrance to the grounds and that is directly across the children's playground, a very hazardous arrangement. We shall, doubtless, have to purchase a right-of-way for this new entrance, as our property does not border on the street on that side. I believe we can secure the whole improvement with a small outlay of funds, as the corporation owning the land has offered to build the roadway without charge."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Dear Spiritual Life Group Superintendents: The Spiritual Life Groups, of the Mississippi Conference, participated in the activities regarding the Aldersgate Commemoration in the spring. The District Retreats were well attended and contributed much to the spiritual life of each one present. Since everything slows up in the summer, I decided to wait till early fall to send out any communications.

Our Conference decided that it could not have a Retreat this fall, so nothing definite has been arranged as yet. I suggested that each District Director of Spiritual Life and Message promote the work in her respective district as she deemed best and the opportunity was presented. I am sure that you have co-operated with her in every way possible for the deepening of the Spiritual Life of the members of your auxiliary. You had the Conference recommendations in the Journal, and also the Council recommendations in Council Journal and Bulletin, as a guide, in addition to suggestions offered by your district leader. Then I wonder if you have ordered the last leaflet on "Spiritual Life Groups," by Miss Daisy Davies, which contains the best suggestions I have regarding the work? Please study it carefully and discuss the contents with your group (committee and auxiliary). Then file this important leaflet for future reference. I am hoping that each of you will be re-elected to your office for another year, but if you do not serve in this same capacity, please give this leaflet and other material that you have on this work to your successor.

I am urging the Spiritual Life leaders to co-operate with the program committee in planning for the Week of Prayer, using the material for an all day Retreat, and may there be a great spiritual uplift in each local auxiliary.

May each one continue to promote this, the most important part of our work, endeavoring always to develop a clearer appreciation of the meaning of Christian living.

Sincerely yours,
MRS. W. F. MAHAFFEY.
Mendenhall, Mississippi.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

ATTENTION! Spiritual Life Group Chairmen and Auxiliary Presidents. Just two weeks from the day you are reading this you should be ready to put on your WEEK OF PRAYER program. Have you made plans for the week November 6-12? A week later will not do. Mrs. Ratcliff has written you about that deficit of sixty-five auxiliaries who did not observe the WEEK OF PRAYER in 1937. Reader, are you a member of one of those groups? If so, get busy.

Read what the Council Program Committee for the WEEK OF PRAYER advises you to do:

"We urge that the greatest care be taken in preparing for this week. A committee should be appointed who will make careful plans for the observance of the entire week. Each society must decide upon the number of meetings to be held. We urge, however, that each individual member of the auxiliary observe the entire week, engaging in earnest prayer for our missionaries and national Christians in China and the French Mission in Louisiana, as well as in other places.

"The committee should help the new members to understand the importance of the WEEK OF PRAYER. Its observance began sixty years ago when the society was very young, funds were scarce and the calls of the fields urgent. It was a time of earnest prayer for funds and for divine leadership. The demands today are different—but no less real—for our responsibility in the present world situation is unparalleled."

Mrs. John J. Alder, Zone chairman, and Mrs. H. C. Jones drove over to Batesville Monday for the Woman's Missionary Training Day. There was a large attendance with a number of officials present. Miss Tryphena Rogers presided and made the opening prayer. Mrs. G. C. Jones and Mrs. E. M. Sharp were present. Mrs. Matthews reviewed the book that the societies take up for Fall study. A solo, "Where Cross the Crowded Ways of Life," was sung by Rev. E. M. Sharp, who also dismissed the meeting with prayer. Sixty-three were present.

MRS. S. E. STONE,
Supt. of Pub. for Belen Auxiliary.

When politicians run the Government and religious people and religious papers "hands off," the country will be on the way to ruin.

—Baptist Standard.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O. La.

IF YOU FEEL SUNK
Read this and cheer up

Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?

Then here's good news for you in case [illegible] need a good general system tonic—just [illegible] famous Lydia E. Pinkham's Vegetable [illegible] pound. Let its wholesome herbs [illegible] help Nature build up more physical resistance and tone up your system, [illegible] more easily throw off the "blues" [illegible] more energy to enjoy life.

MILLIONS of women have depended [illegible] on this Compound and have passed the [illegible] along to friends and neighbors, and [illegible] children.

Why not take Pinkham's Compound [illegible] go "smiling thru"?

In Memoriam

MRS. BESSIE CROSBY FRIZELL

The local Methodist Woman's Missionary Society of Brookhaven adopted the following tribute concerning Mrs. Dr. W. H. Frizell, whose recent going has brought such bereavement to all our hearts:

"The Woman's Missionary Society of the Brookhaven Methodist Church has been called upon to give up one of its members, one who has served as president, vice-president, and as a Circle leader.

"Mrs. Frizell's beautiful Christian life, her faithfulness and loyalty to the auxiliary, has been an inspiration to us for better and more loving service.

"Her sweet spirit lives in 'That beautiful land, on that far away shore, so free from all sorrow and pain; with songs on our lips and with harps in our hands, we'll meet one another again.'"

MRS. H. W. ANDERSON,
MRS. W. B. HOBBS,
MRS. J. L. NEILL,
Committee.

MRS. J. C. JACKSON

The Woman's Missionary Society of the Itta Bena Methodist church, adopted the following resolutions:

Whereas, death has removed from our midst our friend and co-worker, Mrs J. C. Jackson, and her soul hath returned unto God who gave it; and,

Whereas, she was a faithful and devoted member of the Itta Bena Methodist church, true to the doctrines and government of Methodism, and always rendered sueh service as she was capable of;

Therefore be it resolved, that the Missionary Society and the church have sustained a loss in her passing;

That the society and the church join together in extending sympathy to the family, invoking the blessings of God upon them in their great sorrow;

That a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and that they be entered upon the permanent records of the society.

MRS. G. H. BOYLES,
MRS. J. P. TURNIPSEED.

MRS. GERTRUDE CONERLY

On September 3, in the quiet and stillness of the early morning hours, after loving hands of devoted loved ones could do no more, the beautiful and gentle spirit of Mrs. Gertrude Conerly took flight on that great adventure to the golden shores of the great beyond.

We know that she did not cross death's portal alone, for our dear Savior, in whom she trusted so completely, has said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Thus we know that her Savior was there in that hushed and sorrowful room, to take her trusting hand in His and lead her through that door called death into a larger and fuller life in the "city four-square"—where all the "gates of pearl are made" and "all the streets with gold are laid"—and there is "no night there."

Whereas, God in His divine love and never failing wisdom and mercy has called to her eternal home our loyal and devoted friend and co-worker, Mrs. Gertrude Conerly, we bow in humble submission to His divine will, knowing that He doeth all thing well; and whereas, her influence will linger as a fragrant memory which we shall always cherish;

Therefore be it resolved, First, that the Tylertown Methodist Church and Woman's Missionary Society has lost one of its most faithful and consecrated members, whose sweet smile and lovely Christian character endeared her to all;

Second, that we extend to her loved ones our heart-felt sympathy, praying that the Great Comforter will comfort and sustain them in their sorrow;

Third, that a copy of these resolutions be recorded in the minutes of the Woman's Missionary Society, a copy be sent to each member of her family, a copy be sent to the New Orleans Christian Advocate, and a copy be sent to The Tylertown Times for publication.

Why should our tears in sorrow flow
When God recalls his own,
And bids them leave a world of woe
For an immortal crown?

Is not [illegible] death a gain to those
[illegible] to God was given?
[illegible] their eyes they close,
To open them in heaven.

Their toils are past, their work is done,
And they are fully blest;
They fought the fight, the victory won,
And entered into rest.

Then let our sorrows cease to flow;
God has recalled his own;
But let our hearts, in every woe,
Still say, "Thy will be done."

MRS. OLIN ANDERSON,
MRS. N. E. BALL,
MRS. S. WILKINSON.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢-25¢

Gray's Ointment
USED SINCE 1820 FOR....
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Methol) Nose Drops. Small size 25c, large size 50c at your druggist.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, [illegible] ture mottoes, Scripture calendars, [illegible] paying [illegible] commission. [illegible] for free [illegible]

ACTS FAST
TO RELIEVE RHEUMATIC
PAIN

Simply Follow Easy Directions Below—Make Sure You Use Real Bayer Aspirin

To quickly ease headache or rheumatic pain, do this: take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions. That's all.

Thousands have found that this simple method brings amazingly fast relief from pain of headache, rheumatism and neuralgia — when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "*Bayer Aspirin*"—not just for "aspirin."

15¢ FOR 12 TABLETS
2 FULL DOZEN 25c

NORWAY'S LAWS FOR DRINKING DRIVERS

(Continued from page 9)

of alcohol. If he has a greater alcohol concentration in his blood than .5 pro mille, he is in all cases to be considered under alcohol influence, according to the regulations of this law."

But .5 to the thousand is one drop in two thousand drops. That is one twentieth of one per cent of alcohol in the blood. It represents almost inconceivably "moderate" drinking. Yet it is enough to cause accident, and in enlightened Norway, enough to bring a driver into collision with the law as well.

The private driver in the present instance has 1.05 p. m. in his blood, so his case is not good. He is brought into court, where the physician is summoned as expert. The defendant's lawyer emphasized very strongly the fact that the police doctor could not find a sign of alcohol influence in his examination. On the contrary he had declared the defendant sober at the time of examination. The lawyer asked the expert if it was not unreasonable to punish the man as incompetent to drive. The expert replied that the clinical examination was superficial. The senses' sharpness, sureness of movement, and the like, which are important for the maneuvering of a car, are in reality dulled long before it can be proved by the usual physicians' examination. This is shown by the more delicate laboratory investigations with special apparatus. Among some men this dulling of the senses can be proved in an alcohol concentration of the blood of .5 per thousand, which has, therefore, been the limit adopted.

"There are doubtless very many who even with .5 per thousand in their blood still retain enough of their sureness in driving to permit their sitting at the wheel," added the expert. "But equally certain is it that there are people, and not so few, whose driving capacity is so strongly reduced by .5 per thousand that they represent a danger for themselves and their surroundings. Therefore it is necessary to set the limit for alcohol concentration in the blood, and with it the consumption of alcohol so low that it is certain that it cannot affect even drivers most sensitive to alcohol."

The matter then came up for sentence. The punishment formulated by the law says that a person who drives an automobile in a not-sober state shall without exception be sentenced. Here there are no extenuating circumstances. The private driver has violated the traffic laws and caused accident. He is therefore sentenced to three weeks' imprisonment and must serve his sentence. His driver's license is taken away for a year.

The taxi driver had, as we have seen, only .46 per thousand in his blood, and the police excused him as below the limit. But the taxi driver is a chauffeur by profession. As such he is indictable under another regulation, forbidding railway personnel and chauffeurs to drink eight hours before and during work. Our taxi driver had taken 3.6 per cent beer. He was therefore fined fifty kroner and given a severe warning. His driver's card would be forfeited in case of a second offense.

"The law is severe, very severe," says Professor Klaus Hansen in summarizing these cases, "but it is right, and necessarily so, in order to make clear to all and sundry that alcohol and automobiles are things which do not harmonize."

—Sunday School Times.

THE RURAL-URBAN CONFLICT

"This has been another hard year for us farmers," said Bill, as the brothers sat down in the shade of the old elm tree. "Wheat was pretty good, but the price was so low that by the time I get my threshing bill paid, I'll have very little left."

"What are you hollering about?" came back John, good-naturedly, "You still have plenty to eat, haven't you? And work to do and a place to sleep? You fellows out here in the country don't know how lucky you are. With us poor devils in the city, it's different. Not one of us knows but what next week he may be out of a job. And the next week the landlord will be around to collect a month's rent, and the grocer and the milkman want their money the first of the month."

"Well," pondered Bill, "I guess I oughtn't to complain. Mary and I have made a living—but that's all and the discouraging thing is that it's the same thing year after year. When I bought this place the next year after we were married, I expected to have the mortgage paid off in a few years. But ten years have passed and the mortgage is still as big as ever. And Junior is half through grade school. Already he is talking about going to high school. And maybe he'll want to go to college. But how am I going to send him? What little we had saved was used up two years ago for Mary's operation. I had hoped that this summer we'd be able to build up the old savings account again with egg money but with eggs so cheap it doesn't amount to much. Now if eggs were worth twice as much. . . ."

"Say," interrupted John, "have a heart! How do you think we're going to eat? Don't forget we men at the Harvester Company were laid off for twree months last spring. . . . Sue says we can afford to have eggs only twice a week, as it is. If they go any higher, we'll have to omit them from the menu entirely."

"Don't do that," said Bill, "There is overproduction now. If you city fellows would eat more eggs we farmers would get a better price."

"Maybe so," smiled John, "and nobody likes eggs better than I, but I doubt if you would be eating them every day if you had to pay twenty-eight cents a dozen as we are doing right now."

"Twenty-eight cents a dozen!" exclaimed Bill, "Why, that's too much. We only get fifteen cents. Who gets the difference, I'd like to know."

"I don't know," said John. "All I know is, that's what we have to pay. And it's the same with milk and meat and apples. The middleman wants his, you know."

"Well, anyway," said Bill, "I hope prices of farm products improve because I've got to buy some new machinery next summer and machinery is so high you can't even afford to look at it. Now if machinery were half as high I wouldn't complain."

"No, but probably I would," said his brother. "The harvester company wanted to cut us ten per cent last winter. Said they weren't making anything. It was only because we had a strong union that we were able to keep the wage scale up."

"Yes, that's another thing," shot back Bill, as he launched an attack on labor unions. Fifteen minutes later Mary called for dinner and the brothers good-naturedly agreed to call a truce.—Youth.

DR. BUHRMAN PRAISED

These four years we have had on the Aberdeen District a man whom we have come to admire and appreciate for his detailed efforts in efficiency as our presiding elder. Dr. W. P. Buhrman has at all times faced frankly the issues and problems. He has sought to do the fair thing for all and the cause involved. Soon the church will send him forth to another field of labor. He will always have a warm place in our hearts. The desires and prayers of the Aberdeen Ministerial Association are that choice blessings may be upon Dr. and Mrs. Buhrman wherever they may go.

The above paper was unanimously approved by standing vote at the Aberdeen Ministerial Association at its last meeting at Houston, Miss., October 4.

E. L. JERNIGAN.

Eschatological Anticipation

Saint Peter (standing before the gate of heaven) to Hitler (who has just arrived): "Now try to be calm even if the master of the house is a Jew."—Marianne, Paris.

One of our readers says he [illegible] Schrafft's the other day and [illegible] zling platter" of sole. On [illegible] the cashier's desk he [illegible] how the item was entered [illegible] "1 sizzling soul."—New [illegible]

The stronger a [illegible] greater the danger [illegible] track.—D. Carl [illegible]

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Sin is not a popular subject today, save in so far as its more lurid expressions provide material for the reader of sensational news. Yet, however we may seek to obscure the truth, sin is a fact of human nature. . . . When we tear away from our lives the ugliness and corruption of which we are conscious, though we may refuse to acknowledge them, most of us are compelled to confess that we are sinful men.

—W. Lansdell Wardle.

THE PRAYER-ROOM TODAY

Father of all men, we pray that by Thy grace we may be saved from the sin and misery of breaking the peace of Thy family on earth. . . . Help us to forgive; teach us to love truth and justice; make us not to be afraid. Thy will for men is peace. Give us the grace to know Thy will and to do it.

—The Christian World.

Vol. 87

Do You Know Its Power?

What do you know about the power of the religious press of America? Has it occurred to you that every week, year in and year out, it goes into hundreds of thousands of the finest homes in the United States? That it is read and reread and passed along from one family to another? That hundreds of thousands of people, among them the outstanding leaders of thought in this country, have faith in the high integrity of these journals and that their lives are motivated by the principles for which they stand?

Alongside the chaotic life of the world today, as you see it mirrored in your daily paper, put the world that is visioned in the pages of the religious press.

For which would you vote—the world as it is or the world as the religious press believes it can be, the Christian world for which that press pleads in its every issue?

And remember the constant reiteration of that plea, as it goes into hundreds of thousands of homes.

Don't underestimate the power of your religious press!

—Release by Associated Church Press.

❧ Wallet of the Week ❧

THE AMERICAN LUTHERAN CHURCHES report that every sixth dollar raised by the combined bodies in 1937 went for benevolences, and that the average per capita contribution for benevolences was $2.50, as against $11.37 for local expenses. Above the per capita mark for Lutheran benevolences are: United Presbyterians, $6.30; Southern Presbyterians, $5.29; Nazarenes, $4.45; Moravians, $3.92; Reformed, $3.59; Northern Presbyterians, $3.45; and Seventh Day Baptists, $3.24.

* * *

EIN FESTE BURG IST UNSER GOTT, Martin Luther's immortal hymn, is said to have been used daily by the great Reformer and his associates, it was sung by the whole army of Gustavus Adolphus before the battle of Leipzig, and its notes of rugged devotion have given it a place in Protestant hymnology for the past four hundred years. It was recently translated into White Russian, and this additional tongue brings the total number of translations of this hymn of faith and defiance to one hundred and eighty-four.

* * *

THE PHILADELPHIA PRESBYTERY, Presbyterian Church, is reported to be facing the necessity of closing some of its mission fields unless larger mission contributions may be forthcoming from the churches of the area. According to a statement credited to Rev. William L. McCormick, the Church did not make retrenchments during the depression, but for the last five years it has drawn upon its undefined funds to meet deficits. Now, due to a decline in church support, retrenchment is inevitable unless there may be a revival in missionary giving on the part of the churches of the area.

* * *

THE DAWN OF THE GOLDEN AGE has filled the minds of men for many centuries. At first it was a glow, a radiance, on the distant horizon, but conquests of civilization caused daring souls to predict a time within which the vision might become a reality. Victor Hugo announced that the twentieth century would witness the death of war, hatred, the scaffold, dogmas, and national frontiers. The little "Haystack" prayer meeting championed the "evangelization of the world" in a single generation, and there are some today who proclaim that the reunion of the churches is at hand. But, like the pot of gold at the end of the rainbow, the dream refuses to surrender to our captive hand.

THE RECENT CENSUS of Greater Germany gives an interesting survey of the population as to religious affiliations. The tabulations show forty-one million, fifty-four per cent, Evangelicals; twenty-seven million, thirty-six per cent, Roman Catholics; and seven million, or ten per cent miscellaneous. These figures as given in the American Lutheran constitute an interesting side light upon the German religious situation which has been the subject of much unfavorable criticism of the country.

* * *

THE OPENING SERMON was preached in Wesley's Chapel, City Road, London, by John Wesley one hundred and sixty years ago on next Tuesday, November 1. Since that time the Methodism which had such a modest and unpretentious beginning has been planted all over the world and its membership and constituency are now numbered in millions. A service of Thanksgiving has been arranged for the one hundred and sixtieth Anniversary, at which time effort will be made to raise funds to meet the inevitable liabilities of this Cathedral of World Methodism.

* * *

THE BOOK OF A THOUSAND TONGUES is to be the fascinating title of a volume in which Secretary Eric M. North will tell the story of Scripture translation by the American Bible Society. The book will be issued by Harper and Brothers early in December. It will contain a brief account of Scripture translation from the beginning, facsimiles of pages from over a thousand translations, a sketch of the people for whom each translation was made, and other things which will make it a valuable compendium of general racial, social and missionary interest.

* * *

THE FOCUS OF INTEREST upon Czechoslovakia during recent weeks naturally causes us to seek detailed information as to the population and industry of the country. Of the total population of 14,600,000, it is claimed that 10,800,000 are Roman Catholics; 850,000 belong to the National Church, organized in 1920; 585,000 are Greek Catholics; 360,000 are Jews; 300,000 are Moravian Brethren; 400,000 are Lutherans; 400,000 are Reformed; and 1,105,000 are unchurched. Comparison with religious conditions in other countries may mean little, [illegible] the figure for the unchurched seems to be [illegible]tively low.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

WHO THEN CAN BE SAVED?

In the humblest editorial position, a man sits at a confluence of the tides of thought. He cannot escape seeing the conflict between reason and the will to believe—that conflict which Jesus faced when the despairing disciples said, "Who then can be saved?" We are not thinking of a class who are not seriously enlisted for either religion or thought, but we are thinking of that serious and devout group who seek earnestly to justify to themselves their own confession of faith. These disciples in their following of Jesus had reached a point where their reason collapsed and they frankly confessed it. Jesus did not outlaw their faith because of their limitations; he simply assured them that the omniscience of God undergirds man at the point where his reason breaks down. Not long ago we were discussing this very fact with a friend who said: "One can but wonder where it (religion) all began." It is a moment which comes to us all and the more sincere we are the more tragic are its implications. It is not easy for the human mind to adjust the mystery of religion to things as they appear, and it is no solution for one who thinks to be told that the mysteries must be taken on faith. Every intelligent person knows that all races have been religious and that broken altars are mingled with the ruins of lost civilizations, but that evidence does not remove the thirst for a view of the sunrise of truth. We may make the conventional distinction between the believer in God and the heathen or the devotee of a pagan shrine, but without relief for the soul that cries for a knowledge of the point of departure. For this reason the most dangerous thing on earth is education which plays fast and loose with unleashed powers of thought. A thinking man may not be what the biographer of Lenin describes as "a professional revolutionist," but he is always, and properly so, a living and a dynamic exponent of those qualities which make up the image of God in the soul of man. He is on an unremitting search for reality, an uncompromising [illegible]. In that fact, [illegible] found a f[illegible] his [illegible] souls [illegible]

CHRIST'S WAY

In these days of kaleidoscopic change, one grows weary and not a little skeptical concerning the certainty of some who seem to assume great familiarity with God. We remember that the great prophets went as unwilling and hesitant messengers of the Lord—under compulsion and not as the intimates of Jehovah. When, therefore, we hear men not particularly distinguished for communion with God and even the representatives of interests and plans which are all too worldly, it is not easy to believe that their commission is as direct as their pious certainty might indicate. It really seems that times of disorder and confusion are for some the times of greatest religious certainty, the opportunity of the fanatic. At the outbreak of the World War, we knew a minister who ranted for weeks about the Battle of Armageddon. He was absolutely certain that peace would never come and that the world was entering the last desperate phase of the horrible nightmare of life. So many and so insistent have been the prophets of doom that, in a period of disorder and confusion, every voice is open to question. A Wesleyan minister described the recent European political crisis as a time when the "best brains have completely lost their way," but the dogmatic certainty of many concerning the complex issues of the moment was never more pronounced. It seems that we have a disposition to narrow everything to our own horizon, and the narrower that horizon the more sweeping are our conclusions. To put the case another way: The greater the need for soberness and a judicial temperament, the more erratic we are in our thinking. Certainly those who would assume to speak for Jehovah should be sure of their labels before they embark upon what may turn out to be reckless religious adventure.

POPE PIUS' MESSAGE

The message of the Roman Pontiff to the National Eucharistic Congress meeting in New Orleans was in [illegible] pronouncement, nor did the occasion [illegible]. It was a salutation whose nature and substance were indicated by the Congress itself. It might be summed up as a pious and wholesome exhortation to Christian fidelity and devotion to the Church, and to the Eucharist in particular. No Protestant could accept its view as to the place and significance of the "Blessed Eucharist," but all true Christians, whether Catholic or Protestant, share in the spirit of its devout admonition of loyalty to faith and Christian virtue.

THE SUPERANNUATE

Last week we received a letter from a friend in the North Mississippi Conference, a retired railway man, who said that his company had retired him on March 1, last with a pension of $108.26 per month for the remainder of his life. It made us glad that this worthy toiler and devoted servant of Christ could retire to his own vine and fig tree to enjoy a fair measure of comfort as the shadows lengthen in his path. But when we remember that our Church retires its veterans, men who have given all and who have neither vine nor fig tree to offer shelter, and requires them to live on the dole of a mendicant—a maximum of something like $33 per month—we hang our head in shame. Nevertheless these noble warrior-souls march courageously and uncomplainingly into the sunset. What are we going to do about it?

THE UNITING CONFERENCE

In our editorial of September 15, "Redeeming the Machine," we had occasion to speak of the predominant influence of boards and special interests in the committees looking to the Uniting Conference. We did not say all that we were thinking, nor did we speak without reason. For additional reason, we now say that we are unalterably opposed to the ridiculous overhead that would result from the multiplying of boards and special agencies; we are opposed to the founding of an oligarchy of presiding elders; and we do not look with favor upon a corporate church press, subsidized directly or indirectly through boards and special interests. We believe that such a press would be predominantly a medium of propaganda and its message would be as impersonal and meaningless as the dinning of pious platitudes over a radio hook-up. In our opinion these things would but contribute to the building of a bureaucratic machine from top to bottom. We do not favor the calling of an "early" General Conference to do what the Uniting Conference with an equitable apportionment of delegates is explicitly commissioned to do. We believe that no person elected to the Uniting Conference should accept unless he is prepared to stay until Christmas, if need be, to set up a just, dynamic, and righteous framework for the New Methodism. We know that it is neither the time nor the place for self-seeking yes-men.

Editorial Miscellany

By Dr. H. T. Carley

GEESE

I was standing the other day in the cotton patch watching the pickers gather the last of a none-too-bountiful crop. It wasn't raining, and it wasn't cold—but the sky was overcast, and there was that certain but indefinable nip in the air that is a sure sign that winter is on its way. The Negroes were not singing at their work—cotton-field music is largely a thing of the past, at least in this part of the country; but they were picking steadily, as if they realized that crop-gathering and the opportunity of earning a few extra dollars would soon be gone. The more they picked, the more they made; so they were industrious enough.

Suddenly one of the pickers cried, "Look!" and pointed upward. We all looked—and there, within gunshot range, was a flock of probably a hundred wild geese winging their way toward the river, not far distant. They were in their peculiar angular formation, which suggests that these wary air-travelers knew a good deal about streamlining long before automobile engineers hit upon the idea. "As silly as a goose!" Who said a goose, especially a wild goose, is silly? Probably some of those wise old ganders have sense that they haven't used yet.

There are three reasons why we didn't have wild goose for dinner last Sunday. The first is that we didn't have our gun with us in the field. (It was in the car over in the road, though, for we had been in the woods that morning for a mess of squirrels. We got 'em, too.) The second is that the season on migratory wildfowl is not yet open in this zone, and won't be till November 15; and the violation of the Federal game laws is a serious piece of business. The third reason is that we didn't have the Federal "duck stamp," without which you'd better not bother Uncle Sam's wild poultry. A hypothetical fourth reason might be added—if we'd had our gun, and if the season had been open, and if we'd had a duck stamp, we might have missed when we shot. Purely hypothetical!

Anyway, it's a good thing to have at least a good reason for what you do or don't do.

BOOKS

Right and Wrong In An Age of Confusion. By William P. King. The Abingdon Press, New York. pp 244. Price $2.

Dr. King is the editor of the Christian Advocate, Nashville, and has a number of volumes to his credit either as author or editor. In style, thought, and attitude this book might be aptly described as the autobiography of the author with the personal pronoun omitted. In our opinion it is Dr. King's best contribution to the literature of Christianity in its bearings upon personal, social, and economic relations. His treatment of every problem and relation is forthright and is made clear and convincing by the cumulative effect of well-chosen illustrations. The book is a wholesome study of the negative and positive values of religion as related to the irrepressible conflict of our time, it abounds in searching contrasts and striking epigrams, and every page is both illuminating and entertaining. It is worthy of a careful reading by any person who is really interested in the question of "Right and Wrong" in this day of confused thinking, chaotic planning, and an all too self-centered religious interest.

The Rediscovery of Man, By Henry C. Link, Ph.D. The Macmillan Company, New York, pp. 257. Price $1.75.

We read Dr. Link's new book from beginning to end with increasing interest. We do not claim to be a specialist in either theoretical or applied psychology, but we do have a profound interest in the development of personality, particularly that which roots in the Supreme Personality. The book has particular meaning for us because it coincides with the experience of our own life and its position is in line with the observations and impressions of a ministry covering a period of nearly forty years. It is not a book whose message will be universally accepted and it is likely that no other book of this generation will arouse more adverse currents of criticism, friendly and hostile, than will this, nor will another disclose more completely the fissures of American life and thought. It speaks out against erroneous methods of training in the home and the school, and it indicates the superficiality and the inadequacy of certain forms of psychotherapy. In its wider range, it sweeps the program of the present American political policy as to social relations with a confident hand. Notwithstanding the antagonisms which it may arouse, a wide reading of the book, we believe, would restore a sense of personal responsibility in family life, exe[illegible] a wholesome influence toward [illegible] reshaping of educational proces[illegible] [illegible] might help toward the econo[illegible] [illegible] of society. Dr. Link's [illegible] vel[illegible]ent of [illegible] [illegible]nicalities [illegible] of the values of this book available to people who have no special training in psychology. In our humble opinion, this is an epoch-making book, one that should be read in every home and that should have a place in every school and public library of the nation.

The Bird Life of Louisiana. By Henry C. Oberholser. Bulletin 28, Department of Conservation, State of Louisiana. 8 vo., 334 pp. illustrated. N. P.

This book is a valuable contribution to the study of the bird life of Louisiana, which State has come to be one of the great bird havens of America, especially for migratory waterfowl, and for the almost extinct Ivory-billed Woodpecker and other rare species of bird life. The work is a credit to the author and to the Department of Conservation of Louisiana.

The Cokesbury Worship Hymnal. C. A. Bowen, D.D., General Editor, Cokesbury Press, Nashville. Cloth, 50 cents; manila, 30 cents.

This new publication is an all-service worship hymnal, is less expensive than the regular Church Hymnal, and in its 296 selections will be found hymns and tunes suited to the needs of all the services and particularly adapted to the needs of the smalier church. It contains an order of worship, fifty responsive readings, the ritual for the administration of the Lord's Supper, and general and topical indexes. It appeals to us as a book which may meet the needs of a large group in our Church.

The Unveiling of Jesus Christ. By William Robert Polhamus, S. T. D. Fleming H. Revell Company, New York, Price $1.75.

In this study of one of the most debated books of the Bible, Dr. Polhamus undertakes a very difficult task. He is not concerned with the technical analysis, but chooses to base the treatment upon the book as a panoramic view of recent historical and plainly impending events. The style is that of a literary and dramatic critic. The strength of the study lies, we think, in the conviction and positive assurance of the author more than the finality of his arguments. There are times when a more extensive blueprinting of his course might have made the interpretation more effective. The book abounds in picturesque figures and exhibits dramatic power calculated to secure for it an abiding place among studies of the Apocalypse.

WANTED BY EMORY UNIVERSITY

(The list of papers and issues of Minutes needed to complete the files of Emory U[illegible] is published with the hope tha[illegible] [illegible]ons who may have any of the [illegible] [illegible]end them direct to Miss [illegible] [illegible], Librarian Theological Library, Emory University, Ga. In doing this you will render an even greater service to Southern Methodism than to Emory University—Editor.)

New Orleans Christian Advocate

Need any issues before 1869; and also need 1871, 18[illegible], 1883, 1884, 1893, 1894 (all issues). 1895: Jan. thru Mar., May, Sept. 1903: Jan. and Feb. (all issues); Mar. 5, 12, 26; Apr. (all issues); May 7, 21, 28; June (all issues); July 2, 9, 16, 30; Aug. (all issues); Sept. (all issues); Oct. 1, 8, 15, 22; Nov. (all issues); Dec. 3, 17, 24, 31. 1904 and 1905: All issues. 1906: Jan. and Feb. (all issues); Mar. 1, 8, 22, 29; Apr. 5, [illegible], 26; May thru Nov.; Dec. 13, 20, 27. 1907 and 1908: All issues. 1909: All issues except Dec. 23. 1910: All issues. [illegible]911: All issues except Dec. 14. 1912: All issues. 1913: All issues except Oct. 2. 1914: Jan. thruogh May; June 11; July thru Sept; Oct. (all issues); Nov. 19, 26;. Dec. (all issues). 1915: Jan, thru Mar.; Apr. 1, 15, 22, 29; May thru Aug.; Sept. 2, 9, 16; Oct. 28; Nov. 11, 18, 25; Dec. (all issues). 1916: Jan. thru June; July 13, 27; Aug. (all issues); Sept. (all issues); Oct. 5, 12; Nov. 9; Dec. 28. 1917: May 31; July 26. 1918: June 6; Aug. 29; Oct. 24. 1919: May 15; Oct. 9; Nov. 20; Dec. 4. 1920: Mar. 11; Aug. 12, 19; Nov. 25. 1922: July 20, 192[illegible]: Aug. 30; Sept. 13, 20. 1924: Feb. 14; Aug. 28; Sept. 18. 1928: **May 17.**

Louisiana Conference Minutes

Need any before 1884; and also need 1885, 188[illegible], 1890, 1891, 1892, 1893, 1895, 1896, 1897, 1898, 1900, 1901.

Mississippi Conference Minutes

Need any before 1865; and also need 1866 thru 1882. 1885 thru 1890, 1892, 1893.

North Mississippi Conference Minutes

1870, 18[illegible]2, 1873, 1874.

DR. CARLEY REMEMBERED

The members of the Publishing Committee remember with pleasure the editorial days of Rev. H. T. Carley, D. D., and note with added pleasure his work as assistant editor. His "Editorial Miscellany" is unique in originality, unusual in phraseology, happy in its simplicity. The Poet Burns saw the lowly things of life and made them live to purpose. Dr. Carley has this happy faculty. He is making a very definite contribution to our literature while pleasing and helping many of our readers. So while expressing our appreciation of Dr. W. L. Duren by electing him editor for four years, we would express in this formal way something of our love for and appreciation of Dr. Carley. He has a large place in our hearts.

JAMES H. FELTS,
For the committee.

Do not let any one persuade you that there is a word of promise for any man who wants to attain results without working for them.—J. Patterson Smyth.

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. W. E. Akin remits for an Advocate subscription for the credit of Sibley charge for which grateful acknowledgment is made.

Rev. W. B. Hollingsworth, pastor of Bernice charge, adds another subscription to his credit, for which we extend our sincere thanks.

Rev. A. R. Corn, pastor at Bienville, sends a subscription for a member of the Bienville church and we acknowledge with thanks his kindness.

Rev. L. R. Nease, Jr., Heflin charge, remits for his own subscription to the Advocate and we make due and appreciative acknowledgment of same.

Bro. George T. Walton, Sulphur, renews his Advocate subscription and adds the pleasing comment, "For renewal of my dear old paper." We hope that his love for it may never grow less.

Mr. R. C. Knickerbocker, director of publicity, Southern Methodist University, favors the Advocate with his subscription and with news notes which we are glad to publish as our space permits.

Mrs. W. E. Moreland, Powhatan, who is Advocate representative for Natchitoches, has our thanks for an Advocate subscription and for her unfailing good word concerning the Advocate itself.

Mrs. W. D. Collins, a long time member of Rayne Memorial Church and sister of Mr. S. H. Meyer, passed away a few days ago in New Orleans. The Advocate joins in sympathy for the bereaved loved ones.

Rev. J. O. Bennett sends us notice that he is again located at Gibsland and desires to receive his paper at P. O. Box 33. Brother Bennett is one of the honored superannuates of the Louisiana Conference.

Capt. J. P. T. Roberts, a staunch Methodist and a friend of the Advocate, notifies us that he is moving to R. F. D. No. 2, Jefferson Highway, Baton Rouge. Capt. Roberts is a worthy man and a valuable friend.

Rev. W. W. Perry, Mangham, sends a substantial remittance for Advocate subscriptions from his charge and reports that he is working hard to close out a good year. The Advocate has no better friend than is Brother Perry.

Miss Fleta McDonald adds to our pleasure by the statement that she and her mother, now nearly 84 years of age, enjoy the Advocate very much. We hope that her pleasure may continue and even be increased from week to week.

Mr. J. F. Muller, Sr., Chairman of the Board of Trustees and longtime member of the Board of Stewards of Epworth Church, New Orleans, died last Sunday. He was 73 years of age and had been a staunch member and supporter of Epworth Church.

Mrs. Emma A. Ennis, who requests the change of her paper from Vicksburg, Miss., to Jena, La., says, "I am sorry to change it about so much, but I do not like to be without it wherever I go." It is a pleasure to make changes for those who have such an interest in their church paper.

Dr. John Brandon Peters, Atlanta, Ga., whose transfer to St. Louis, St. John's Church, has just been announced, was formerly pastor of First Church, New Orleans and Mansfield in this Conference. His promotion, therefore, will be of interest to a wide circle of friends throughout Louisiana.

Mr. T. L. James, layman of Trinity Church, Ruston, has placed us under obligations to him in many ways, the latest being for photographs of the new church and a very interesting report of its building and equipment. We will use the information later in connection with a more extended account of the church at Ruston.

Rev. J. C. Thibodeaux reports that he has just closed a meeting with Evangelist Harry S. Allen at Lockport. He is making considerable improvements on the church buildings at Lockport and Point au Chein and on the parsonage property at Lockport. Salary and benevolences are paid to date, 16 members have been received on profession of faith and six by certificate.

The unexpected death of Mrs. W. F. Stoddard, which occured Monday morning, October 17th, came as a shock to her many friends in Noel Memorial Church, of which she was a devoted member. The funeral service was held at Noel Memorial Church Tuesday afternoon with the pastor, Rev. Charles M. Crowe, officiating, with interment at Keithville, her old home. Mrs. Stoddard, wife of W. F. Stoddard, a member of the Board of Stewards of Noel Memorial, was a devout Christian woman, and will be greatly missed not only by her immediate family, but by a host of relatives and friends.

CONVERSE CHARGE

To the Advocate: The Methodist folk on Converse charge are forging ahead for the last lap in the Conference year which we expect to end well. This charge, a really new one, made up of five small town and country churches, has made wonderful strides this year under the progressive leadership of Rev. A. H. Baggett and his fine, capable wife.

The churches have all grown in membership, attendance, improvements and finances.

The Benson appointment is being filled by Dr. J. E. Rushing, local preacher, who is a great help to the pastor in his work.

The Noble church is completed and expects to be clear of debt and ready for dedication after Conference.

The Mitchell church has paid off a large note on their beautiful church.

Bayou Scie has made improvements in the interior of their church. A screen porch has been built on the parsonage and the interior painted.

The Converse church is being painted on the outside now and a new roof is to be added later. Bro. Baggett supervises and does the work himself (he's a fine carpenter and cabinet maker).

Five revivals were held at each point on the charge with the assistance of Dr. A. S. Lutz, Rev. J. J. Rasmussen, Rev. F. C. Collins and Rev. J. F. Wilson. The interest in the work has been good, prayer meetings well attended, missionary societies very active at Mitchell, Noble, and Converse. Church schools are well organized and growing. Prof. Dr. R. Simmon, school principal of Converse, has assisted materially with school there. More children have been baptized than ever before on the charge. James Robert Jacobs, son of Mr. and Mrs. Bob Jacobs (nee Argerine Longino), of Eldorado, Ark., was baptized in the home of his aunt, Miss Fleta McDonald, and great grandmother, Mrs. Jane C. McDonald, in Converse, by Rev. Mr. Baggett. The charge has the largest number of subscribers to the "Advocate" in its history.

Our people are praying, reading, working, and giving to the work of "Bringing in His Kingdom."

Pray for us.

A LAYMAN.

MANGUM MEMORIAL CHURCH

For several years past, the Mangum Memorial Church in Shreveport has been handicapped by a large debt. The necessity of carrying this burden has often prevented the church from taking full advantage of the great opportunity for growth and development offered by its strategic location in one of the most densely populated sections of our growing city. The Rev. R. M. Brown is serving his second pastorate in Mangum Memorial and has had the matter of this debt close to his heart. Last year, after much preparation, he was able to organize his people in a united effort to retire this whole indebtedness. The ensuing months have been days of unceasing toil and heroic sacrifice on the part of Brother Brown and his people. Shreveport Methodism has helped, and the debt has been considerably reduced. The time of Annual Conference has been set as the ultimate limit for the close of this campaign. The purpose of this statement is that if it should fall under the eyes of some of the friends of Mangum Memorial and of Brother Robert M. Brown an invitation is hereby extended to participate in the closing efforts of these noble people. Once released from its debt, Mangum Memorial will be able to come to its own in its ministry of services and leadership to a large number of Methodists who live within its pale.

A. M. SEREX.

DR. PETERS TO ST. LOUIS

Dr. John Brandon Peters, for seven years pastor of Druid Hills Methodist church, was appointed to St. John's Methodist church in St. Louis, Mo. He will leave next month.

In his new pastorate, Dr. Peters will preach in a pulpit that was occupied for 20 years by Dr. Ivan Lee Holt, internationally-known minister. Dr. Holt was elevated to the episcopate last May and since that time the church has been without a pastor.

Dr. Peters is the fourth Atlanta pastor to become minister at the St. John's church. The others were Dr. Henry Stiles Bradley, the late Dr. James W. Lee and the late Dr. John A. Rice.

A native of Virginia, Dr. Peters was the son of the late Rev. J. Sidney Peters, who was widely known in Southern Methodism. He received his bachelor of arts degree from Richmond College in 1909 and his master of arts degree from Princeton University in 1913. He attended school for one year at the Princeton Theological Seminary.

During the World War, he was chaplain in the third division, 38th infantry, of the United States army. He had preached at various small churches before the World War, beginning his first ministry in Virginia in 1909.

After the war, his first two pastorates were in Maryland, from where he went to Mansfield, La., to become pastor of the First Methodist church. He subsequently became pastor of the First Methodist church in New Orleans, La., coming to Atlanta from there in November, 1931.

He received a doctor of divinity degree from Centenary College in Shreveport, La., during his pastorate at Mansfield.

Mrs. Peters is the former Miss Pearl Manning Rettew, of Norfolk, Va. They have one child, Mary Manning Peters, who is a sophomore at the Druid Hills High School.

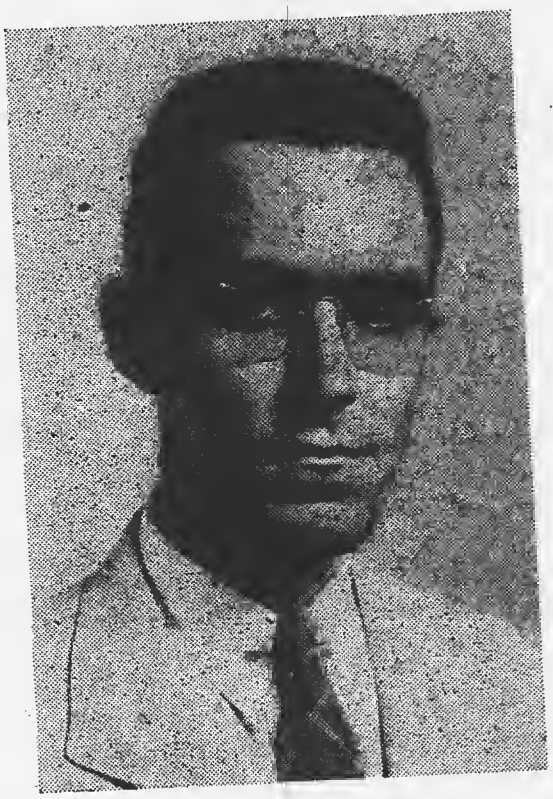
—The Constitution.

"We must be on our guard against accepting any writer's literary pose as a revelation of his real character."—Dean Inge.

JOHN LEINHARDT HONORED

Many years ago the late Mr. W. H. Black, who was then superintendent of the McDonoughville Methodist Church, South, originated a system to stimulate continuous attendance in the school.

Many who were then attending and others as they entered the Church School, enrolled for records in continuous attendance. As time went on one after another dropped by the wayside after records ranging from one to fifteen years. Some on account of sickness or other unavoidable reasons, and one, Miss Delores Johnston, after a record of about fifteen years, responded to the call of her Master and Lord to come up higher.



MR. JOHN LEINHARDT

At last there remained only one with an unbroken record, namely, Mr. John Leinhardt, who when only seven years old, began a record which reached twenty years on the second Sunday of August, 1938, and he is still going strong. This we believe to be an all time record and was attained through sacrifice and devotion.

Mr. Leinhardt is holding a business position of trust and responsibility as an executive with a large firm in New Orleans. He is secretary of the Board of Stewards and teaches a fine class of boys in the Church School in the McDonoughville Methodist Episcopal Church, South, in Gretna, La.

On Sunday, October 4, a Recognition Service in his honor was held, Rev. G. W. Dameron, Shreveport, La., the Executive Secretary of the Board of Christian Education, of the Louisiana Conference of the Methodist Episcopal Church, South, was the guest preacher and brought an inspiring and helpful message.

Mr. Leinhardt was called to the chancel and presented with a beautiful gold pin which was presented to him by his pastor, Rev. James E. Selfe, as a token of the appreciation of the Church School, and the whole church for his fine record and continuous service.

Miss Anna Leinhardt, sister of John, is the efficient and loyal General Superintendent of the Church School.

NEW ORLEANS METOHDISM WELCOMES THE LOUISIANA ANNUAL CONFERENCE

On account of the State Teachers Convention scheduled to meet in Baton Rouge on the same date fixed for the Conference session, Nov. 16, it became necessary to change either the date or place of the Conference.. Dr. J. R. Spann and our First Methodist Church at Baton Rouge were willing to take the Conference on November 9, but the majority of the presiding elders felt that this earlier date would vitally affect the collections on Conference benevolences and the larger program of the Conference. They decided that the original date, which was a week earlier than the usual time for the Conference, was as early as the Conference could be held without considerable loss. Under these conditions New Orleans Methodism, after consultation with Dr. Spann, agreed to take the Conference, notwithstanding it was held here three years ago. The Rayne Memorial Church was selected as the seat of the Conference. All of the Methodist churches of New Orleans, both North and South, are

(Continued on page 15)

LUZIANNE
COFFEE
100% GOOD

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. S. F. Harkey, pastor at Centreville, sends renewal subscription which we appreciate and which has been duly acknowledged according to his request.

Rev. T. O. Prewitt, pastor at East End Meridian, remembers the office with a substantial remittance and thus increases our debt to him for his loyalty extending back through the years.

Rev. J. Melvin Jones, assistant pastor, Galloway Memorial Church, Jackson, increases our debt to him by a remittance for subscriptions and evidence of continuing interest in the Advocate cause.

Just as we were going to press we received word of the death of Mr. John D. Gunn, of Ellisville, Miss., brother of Dr. E. C. Gunn of New Orleans. We presume that we will be furnished a fuller notice for publication in a later issue.

Rev. O. S. Lewis, Philadelphia, reports a good training school in his church taught by Bro. Murray Cox and Mrs. J. L. Carter. He reminds us also that October 19 was the birthday of Bro. G. W. Mars, a staunch friend of the preachers and a noble layman of that church.

Dr. J. C. Hardy, president emeritus of Mary Hardin-Baylor College, and a former Mississippian, has been in declining health for some months and at the present time is critically ill in the college hospital at Belton, Texas. Dr. Hardy's wife was a daughter of the late Chief Justice Whitfield of the Mississippi Supreme Court, a law graduate of Millsaps College, and he was long and prominently connected with educational affairs in Mississippi.

REVIVAL AT COLUMBIA

Dear Dr. Duren: The following is an account of a revival recently held in our church. If possible I would like to have it come out in the next issue of the Advocate.

The Columbia Methodist Church closed a ten days revival on October 16. Rev. Marlin McCormack of Lambert, Miss., did the preaching. The interest in the meeting was good from the beginning on till the closing night. We had splendid crowds and a genuine interest in the preaching of the Gospel as Brother McCormack preached it from day to day. He has a way of presenting familiar truths that are both interesting and convincing. There were twenty-five additions, fifteen by profession of faith and ten by letter.

We gave the children a special part in the services each night. They sang a few songs and then Brother McCormack preached a short sermon especially for them. The attendance of children ran from thirty to sixty each night.

The singing was led by Mrs. B. L. Coulter, the efficient leader of our splendid choir. Under her leadership the choir furnished special music each evening and thereby had a large part in making the meeting a success.

Columbia Church is closing out the year with a fine spirit of fellowship among its members and we feel that no small part of this brotherly spirit is due to the spiritual type of preaching which Brother McCormack did for us. He is indeed an evangelist whose message challenges the minds and hearts of our modern age. His work in Columbia will endure.

C. C. CLARK.

BROOKHAVEN DISTRICT GROUP MEETING

A joint meeting of the northern and southern groups of the Brookhaven District was held at Wesson, Oct. 18.

The meeting was called to order at ten o'clock, the devotions were conducted by Rev. L. J. Snelgrove, using for his scripture a few verses from second chapter of Acts.

After the devotions Rev. J. B. Cain took the chair and announced the programme of the hour, as being in charge of the Conference Board of Christian Education, and Rev. Lee M. Rippy as the speaker.

Dr. Rippy brought a most inspiring and thought provoking message on being interested in, and reaching folks. Rev. Lee Rippy is in a class to himself and the church needs to hear him.

At the close of the address, the District was divided into five groups, to meet and go over the problems of each charge relating to the winding up of the year and report back to the group as a whole.

The time having arrived for the preaching service, it was announced that Rev. A. S. Oliver would preach. Bro. Oliver brought a helpful message on "Have ye received the Holy Ghost since ye believed?"

After the preaching service, the group retired to the Wesson parsonage, where the ladies of the church served a most bountiful lunch.

Afternoon session met at one thirty. After devotions, Rev. J. L. Neill was asked to come to the front, and he in turn asked Rev. R. H. and Mrs. Clegg to come to the altar of the church. Bro. Neill, in appropriate words, presented to them a Silver Service Set, a love gift from the preachers of the District, in honor of their twenty-fifth wedding anniversary.

Bro. and Mrs. Clegg made response in tender and touching words of appreciation.

Reports were called for from the different groups, and these reports indicated that most of the charges would meet all obligations in full.

The secretary was asked to convey words of love, esteem and prayers for Bishop Dobbs.

The secretary was also asked to send words of love from the brethren to Rev. J. M. Lewis, who has been ill during the summer, but now seems much improved.

Mrs. McKeithen spoke on Women and the Benevolences.

Rev. J. L. Neill spoke on the Benevolences and Evangelism.

The last number on the programme was, "An Organized Preacher," which was discussed in an able way by the presiding elder, Rev. R. H. Clegg.

Rev. F. E. Dement added much to the meeting as song leader and soloist.

We felt that it was a most helpful day.

J. H. JOLLY, Secretary.

THE PREACHER, THE SUPERANNUATE AND THE CHURCH

After having read the rather unusual article of Brother Barksdale's, "A Layman's View," in the Advocate of October 13, in which he has much to say directly and indirectly of the preacher, the superannuate and the church, I am moved to say—that if Bro. Barksdale fairly represents the voice and mind of the laymen in this matter, I am convinced that the laymen are far afield from any just and adequate appraisal of the situation as it really exists, namely, the church equals the preacher, the superannuate and the laymen, for the church as an entity represents not only Methodism as a whole, but Methodism as a unit. The unit is predominately laymen and majors at a ratio of more than four hundred and thirty-three laymen to one preacher. At least, that is the approximate ratio in the Louisiana Annual Conference.

Now then, this unit, whether it be first church, the town church, the village church or the circuit of two, four or more churches, has been, is and will be the beneficiaries of the toils and labors of the men that serve them from time to time as preachers. In the meantime the church appropriates to itself the earnings of the productive years and labors of these men.

Brother Barksdale, speaking for the laymen in the matter of speculative opinions upon several issues and problems relative to the church, the superannuate preacher included—has given us nothing either tangible or definite in solving the questions raised. These opinions as stated by Bro. Barksdale could hardly be classed as dictum, but are as vague and uncertain of crystalization as any other forms of speculative concepts that have their little day and vanish as a cloud.

Brother Barksdale's "opinions," that the laymen will meet the pastors more than halfway if the pastors will undertake to do their share," is not impressive and expresses neither fact, nor conviction. The truth is—a peep behind the scenes will reveal that it is the other way around. And his "presume" that most preachers and laymen tithe is without foundation in fact and is minus of even presumptive evidence.

If Brother Barksdale has rightly interpreted the laymen, they do not seem to be acquainted with the history of these old men, the superannuates, who during their days of active service, literally forgot themselves and spent their all to promote the Kingdom of God and establish the church among men, and under God their success has been phenomenal. Yet, the church of today refuses to recognize the men who have made her what she is, and deny to them the common necessities of life during their years of age and infirmity. Thus they say to these superannuates, we owe you nothing, neither have we any fellowship in your suffering, so we answer the appeal of your needs with a small contribution and a stern and emphatic reprimand for your improvidence. You would think that these old suerannuates are primarily at fault and in a sense the author of their plight and that they are but reaping the results of their improvidence during the active years of their service.

The writer of this article has been associated with the Methodist Church from childhood and a member for fifty-nine years, and has ministered at her altars for nearly a half century. He knows the Methodist Church, her doctrines and policy, and he has rubbed shoulder to shoulder with many of these old brethren, even back to a second and third generation gone. He could tell you of the ups and downs of these men of large work and little pay. He could tell of small salaries promised and how, at the end of the year he has gone to Conference and reported Prospect and New Hope assessed for P. C. $550, and paid $325; assessed for Benevolences, $75, and paid $25. This is just one of many hundreds of this sort of report the laymen have permitted to go to record year after year and in many churches today this is still the manner of record. Turn to your own **Conference Minutes** and read for yourself.

It is this company of active men of the yesterdays and the days before who have had superannuation thrust upon them regardless of support and a likely means of a livelihood for whom I plead, for they are worthy.

The church, which under God, owes its very existence and present greatness and prosperity to these veterans of the former days and yet, lists these veterans of the church as **objects of charity**, has prolonged far too long this shameful and ugly chapter in the history of the church.

The church's treatment of her old men is very much like the man who for many years owned a good, faithful and reliable horse. During the active and productive years of the horse's life he rode him, drove him to wagon and buggy and worked him on the farm, but in the meantime Dobbin was fed three times a day and curried and kept slick and fine and sheltered in a good stable. But after years Dobbin grew old and could no longer go and come as in former days, so the master bought a fine young horse and put him in Dobbin's stead and turned Dobbin out to rest with no means of provision of either shelter or food—and winter is coming on. Poor old Dobbin, will he be able to weather the rain and cold, wind and snow with no food but old dead water-soaked straw and frostbitten leaves, and no shelter other than the southside of a tree?

You say, poor old Dobbin, he deserves better care and no doubt you have it in your heart to condemn the man for casting aside an old worn-out horse. Yet, a man is of more value than many horses in the sight of our Father in heaven, but in the sight of his brethren he is valued on a par with Dobbin.

Has the church—which is predominantly laymen—no pity or compassion that she should take these faithful men, who have served her many years, and now that they are old and unable to go and come as in former days, set them aside to shift for themselves as best they may with a small stipend that would not provide shelter, to say nothing of food and clothes and other things necessary to life and health and a small degree of comfort.

S. S. BOGAN.

AMERICA'S MIRACLE BROADCAST

Within the last few years something wholly unprecedented, almost miraculous in some of its facts, has quietly come to pass in the field of radio broadcasting. THE SUNDAY SCHOOL TIMES (Philadelphia) will publish an exclusive story of this, written by the Editor, in the issue of October 22.

There is only one nation-wide, coast-to-coast broadcast of Fundamental Christian Evangelism in the United States today. It is immense in its sweep and coverage, with 117 stations from California to Maine and Florida to Alaska, reaching also, by short wave, Alaska, Hawaii, and New Zealand.

Charles E. Fuller of Los Angeles, began his broadcasting work in a very small way a few years ago. Little by little came larger demands for his message, until today he is on the air every Sunday night for a full hour, reaching millions of hearers, and the letters that pour into his office from all over North America bear amazing testimony to his ministry.

And now many souls are being saved; lives reclaimed; suicides prevented; and young people and older are being built up in the Christian faith. The Old Fashioned Revival Hour moves like clockwork through its sixty minutes of paid-for time; a well-trained choir, under a competent choir leader, sings the old hymns; one of the finest of male quartets, every member of which is a consecrated Christian, makes one think of the famous Revelers Quartet for beauty of tone and blending of voices; heart-breaking, tragic, or uplifting letters from listeners are read by Mrs. Fuller; and then the straightforward, true, evangelistic and Bible-teaching message of Mr. Fuller reaches hearts and souls in uncounted numbers.

Leading secular magazines are after his story now, but THE SUNDAY SCHOOL TIMES has the honor of publishing the first exclusive story of this amazing event in the religious life and radio sensations of North America. Charles Trumbull, Editor of the TIMES, is an intimate personal friend of Mr. Fuller and has been able to get facts not otherwise accessible. There will be an edition of at least 105,000 copies of the issue of the TIMES containing this story.

SAYS UNCLE EPHRAIM

Mirandy and I went to evangelistic meeting in a neighboring church the other night. We went hoping to hear the gospel, but we got a show instead. It was some traveling evangelist with his troupe, and what we heard was a vaudeville skit with a few religious trimmings.

There was a cornet player who could make his horn talk in a dozen languages, not one of 'em the kind of language the Lord could understand. That horn player could blow off the roof for good measure, but what that had to do with winning souls I ain't figgured out yet.

Mirandy said: "He sure made a frightful noise unto the Lord."

When I go to meeting I go 'cause I want religion. If I want entertainment I can stay home and listen to Charlie McCarthy. —The Religious Telescope.

ENCHANTED WOOD

I never knew how sunset could
Be so entangled in a wood,
Or could be setting bush and tree
Conferring with such majesty.
Yet where I walked, each branch and briar
Glowed as if it were dipped in fire;
And leaves were dripping with a light
That dappled everything in sight.
Wild roses, even where I stood,
Stampeded crimson through the wood,
And maples semaphored with fire,
Till my heart answered their desire.
I could have sworn all were about
To raise a universal shout
To me, to me, and one another:
I could have sworn they cried out, "Brother!"

But sunset, guttering out, went black;
All flowers to themselves went back.
The wood resumed its discipline;
And trees were trees as they had been.

While I went back, an exile and
A stranger, to an alien land.

—Louis Ginsberg,
in The American Hebrew.

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. Walter Rogers, wife of our college mate and friend at New Albany, places us in her debt for a list of three subscriptions and a revival of the memories of other years.

Dr. Henry F. Brooks, pastor at Tupelo, reports a satisfactory closing out of a year's work. He says that it has been a wonderful year and he adds his appreciation of the Advocate for which we are grateful.

Dr. G. M. Shaw, Robinsonville, has our thanks for the renewal of his Advocate subscription. It is a very great pleasure for us to serve those who have an appreciation of the paper, among whom we count Dr. Shaw.

Miss Tryphena Rogers and her mother, Mrs. W. T. Rogers, are changing their residence from Grenada to Sallis. Miss Tryphena has been one of our most loyal Advocate representatives and while we regret to lose her from Grenada we look forward to a continuation of her good work at Sallis.

Rev. W. A. Tyson, pastor of First Church, LaGrange, Georgia, is being transferred to the North Mississippi Conference, according to a news notice carried in the Wesleyan of last week. Dr. Tyson was transferred from the South Georgia Conference in 1931 and was stationed at St. John's Church, Augusta.

Mrs. Thomas G. Richardson, formerly of Crowder, asks that her paper be changed to Mountain View, California, where in a strange and beautiful country the Advocate may come to her as an old friend bearing news of her beloved brothers and sisters of the South and particularly those of North Mississippi.

Brother J. T. Quinnelly, now retired from the railway service, lives at Columbus, and is a member of First Methodist Church. He is one of the good friends of the Advocate and its loyal supporter. We thank him for the splendid list of subscriptions which we have just received and for his generous words of appreciation.

Rev. J. A. George, whose unfailing loyalty and splendid success in the Advocate cause has been a distinguished feature of his work, continues his good record with a list of 35 subscriptions for the credit of Amory church. He reports another good year in Amory, his appreciation of the Amory people, and that he will soon be in the new parsonage.

It is with sincere sorrow that we report the passing of Mrs. Mary Jane Wasson on October 10. Sister Wasson was 93 years of age, was the widow of Rev. Newton C. Wasson, and had been a great servant of the church. She had given to the ministry and to missions three sons, Dr. L. P. Wasson, of Columbus District; Rev. J. C. Wasson, pastor at Moorhead; Rev. D. R. Wasson, pastor at Poplar Bluff, Mo.; and Miss Julia Wasson, missionary in Shanghai, China. The Advocate and its editor extend sincere sympathy to the bereaved loved ones.

MATHISTON PROSPERS

Wood Junior College, located here, is owned and operated by the Woman's Home Missionary Society of the Methodist Episcopal Church. The enrollment has filled every available space for students, with several having to find rooms in town. The school is doing a splendid work in helping worthy young people to secure Christian training and development.

A few words concerning this charge. We have had a good year in many ways. All of the churches expect to meet their assumed obligations in full. We have had 25 additions to the church. Four young men of Mathiston church have answered the call to preach the Gospel of Jesus Christ. Mathiston church carries a regular budget. Salaries are paid on time, monthly. Other items are met. A training class was held in February. A Vacation School was conducted in June. The congregation goes forward with funds toward completing the interior of the beautiful new church. The auditorium is a very worshipful one. At Maben, the congregation is erecting an educational wing to the plant. The new unit is of brick. They are paying for it as they go. We could say many more good things about these fine people and the work of the church. Probably it is not wise, for some other preacher might want to be their pastor. And they voted unanimously at the Fourth Quarterly Conference for the request of the return of the present pastor, for the fourth year.

I have found your paper this year I believe the best we have had since I have been reading it. With kindest regards, I am,

E. L. JERNIGAN,
Pastor.

RESOLUTION

Whereas, the illness of Bro. W. N. Duncan has necessitated his retirement from active service and his removal from our town and,

Whereas, he has impressed the membership and community life by his gentleness of conduct, his high ideals, his devout life and noble Christian character that these virtues have radiated through his personality, and shown all a higher standard of Christian living, and

Whereas, Mrs. Duncan's contribution to our church and community life has been most valuable; and by her superior talent and consecrated Christian life her influence has been felt in every branch of the church and especially has her work with the young people's division been most outstanding in that she has inspired them to higher thinking and greater determination to face life's problems, with more Christian fortitude.

Therefore, be it resolved by the Ruleville Methodist Sunday School:

First: That we express to Bro. and Mrs. Duncan our sincere appreciation for their services to us as pastor and wife.

Second: That in this retirement we bow our heads in submission to the will of One who said, "I will never leave thee nor forsake thee."

Third: That we commend Bro. and Mrs. Duncan to the people of Drew and feel sure that their Christian influence will be felt in that community as it has in the one they are leaving.

Fourth: That we pledge these friends our continued prayers and fond wishes for God's gift of physical strength and Christian grace to carry on in God's Kingdom.

Fifth: That a copy of this resolution be printed in the Christian Advocate, a copy be sent to the Ruleville Record and a copy be sent to Bro. and Mrs. W. N. Duncan.

MRS J. H. BANKS,
MISS MARY WRIGHT,
MRS. NEELY,
MRS. H. E. WALTON,
MRS. GEO. PALMER,

RESOLUTIONS REGARDING DOCTOR A. T. McILWAIN

Wereas, for the past four years the First Methodist Church of Greenwood, as well as all the Methodist churches of the Greenwood District, has been blessed as having as our Presiding Elder, the Reverend A. T. McIlwain. We know that it it the wish and sincere desire of the entire district that Brother McIlwain might be permitted to remain with us, yet we realize that according to the laws of the Church he cannot serve with us for another year.

During the quadrennium Brother McIlwain has devoted his entire time, attention and energy for the best interests of the Church and district, going about his work in a quiet, unassuming way. Because of his unusual business and executive ability, skill and tact, he has developed a fine spirit of Christian fellowship and co-operation which will continue to be felt for many years to come. We truly appreciate and are grateful to him for the splendid constructive work he has done for this district. We, [illegible] of this church, have been [illegible] his deep piety and devotion [illegible] ciples of our church, and by his untiring energy and spirit.

Doctor McIlwain's earnest and forceful sermons have inspired us to live better and to do our best for the cause of Christ and his Kingdom, and we constantly feel the fine influence of his noble character.

We love and appreciate his family and are mindful of our indebtedness to his splendid Christian wife for her interest and work with us.

Therefore, be it resolved, that we pray that nothing shall deter him from continuing his wonderful work for our Master and the upbuilding of his Kingdom;

That we ask God's richest blessings upon him and his family in their new home, and we heartily commend him to the people whom he may be appointed to serve.

Resolved further, that a copy of these resolutions be spread on the Conference minutes and that a copy be given to Brother McIlwain.

The above resolutions were unanimously passed by the Fourth Quarterly Conference of the First Methodist Church held at Greenwood, Mississippi, on October 4, 1938.

M. F. PIERCE,
Recording Steward.

STEWARDSHIP OF TIME

By F. L. Looney

Stewardship may be defined as the art or act of holding in trust that which belongs to another, using and managing said possession and rendering an account or a reckoning to the owner in due season with some show of results. Time has been defined as the measurable aspect of duration. Thus the stewardship of time is the act of holding in trust a measurable aspect of duration, managing and using the same, and in due season giving an account to the owner, with some show as to the results derived from same.

The first question is, To whom does our time belong. To ourselves! yes, indeed it does. But more specifically our time belongs to God; to the job that we hold; the field of labor whereunto we have been called by the voice of God. Then if our time belongs to someone else we must be all the more careful as to how we use it. This brings up the question, in the second place, as to the proper use of our time. It is very difficult to answer this question, because what would be the proper usage of time for one person probably will not be the proper usage for another.

There is a very great demand on the time of any minister, especially on the time of a Circuit preacher, who is called upon to serve a number of churches in communities which are located at [illegible] distance apart. So there is all the [illegible] reason for our being careful [illegible] proper use of our time [illegible] things that demand our time are: (1) Time to study; (2) Time to visit; (3) Time to pray and meditate; (4) Time to take care of the needs of the family and the home; (5) Time for funerals and weddings; (6) Time for conferences and council meetings; (7) Time for worship; (8) Time for work; (9) Time for rest and recreation; (10) Time for vacation, travel, extra cultural activities. I recall that in the days of my youth my father had a custom of saying, "Time is a poor man's most valuable possession."

To waste time is to waste the most valuable possession that we have. Then we might consider some way by which we might conserve our time and devote it to more profitable uses. One rule that I have adopted to accomplish this is: Try to work out a budget for the use of my time. (It will often be similar to our budget for finance, it will not always work out as planned). Rule number two is: Never devote any time to any unnecessary or useless things. Rule number three is: Try to accomplish a desired result in a shorter duration period. For instance learn how to visit effectively in a shorter time. Work around the home very often can be arranged as to be completed in much less time than usual. Proper planning and execution of the affairs of our council and conference meetings will help us to conserve much time. NEVER, NEVER economize or minimize the time devoted to prayer, study, and worship. One of our greatest weaknesses today is spending less time on these things.

Lost wealth may be replaced by proper industry; lost knowledge may be regained by study; lost health may be restored by temperance and medicine; but lost time is gone forever. Lost time can never be recovered. Robert R. Updegraff, in a recent issue of Nations' Business, wrote an article entitled, "You Might Start Your Own Business," in which he said, "A person who does not know how to manage and use his time without supervision is most certain to fail in business." This rule not only applies to business, but it applies as well to the work of a minister. Let us use our time, every bit of it, for the building of God's Kingdom.

With every rising of the sun
Let us think of our life as just begun.

The Past has cancelled and has buried
deep
All of our yesterdays, and there let them
sleep.

Concern yourself with but time, Time
of Today.
Grasp it, use it, and teach it to obey.

Your will and plan, and mine since [illegible]
began,
[illegible] today has always been [illegible]
[illegible] of man.
[illegible] Today! a soul [illegible]
And your greatest heritage is that of
time.

With God Himself, Let's combine the
Twain.
Go forth! Pursue! Brave Heart. Achieve!
Attain!

UNHAPPY HOLY LAND

The Balfour declaration of the days immediately following the war gave promise of supplying a home land for dispossessed Jews; of course at the time the number of such Jews was small and most of the pressure which created the declaration came from Zionism. But when later on anti-Semitism produced a refugee problem of considerable dimensions, Palestine could serve as a haven of refuge. And it has served as such. In describing a prosperous farm cooperative in Palestine, Frank Smothers of the Chicago **Daily News** writes: "The majority of the Kiriat Anavim people come from Russia, Poland and Germany; one saw blonds and brunettes among them, greatly varying types. . . . I remember particularly the pinched, hirsute, patient visage of one slender man, who nevertheless was at home here, emotionally at rest, with work to do and an accepted place in his society." Yet the population of Palestine has been preponderantly Arab for many centuries, and the Arabs were naturally disturbed at this influx of to them odious people. Terrorism has been the result, terrorism at least pleasing to if not supported by Hitler and Mussolini. Of course there are many reasons for the disturbances in Palestine, but at least it is true that if there had been no one previously living in the country, there would have been no disturbances. The obligation of the British to keep order under their mandate has imposed on them a heavy burden, a military establishment of 17,000 men, who are only now beginning a concerted drive to suppress the bloody riots which have disturbed the Palestinian peace. Mr. Smothers in his report on the farm cooperative also notes "atop one of the higher concrete buildings we were passing . . . a watch tower commanding a good sweep of the hills, with a searchlight for night watches. No guard was in sight there at the moment, but my companion pointed to farther hills with other lookout towers—all belonging to this settlement." Guards and towers and watchmen—rural implements, farm machinery, which one would have thought no longer necessary for tilling the soil. Jewish leaders suspect that England is going to abrogate the Balfour declaration as being outmoded. And the pattern of a [illegible] nation disappears as a hope[illegible] of the problem.

—[illegible] Commonweal.

[illegible] are greater than [illegible] pestilence and famine com[illegible]e,

Christian Education

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CRURCH SCHOOL LESSON
OCTOBER 30

By Dr. J. R. Countiss

PERSONAL RIGHTS AND WHERE THEY END

Golden Text.—What then? shall we sin, because we are not under the law, but under grace? God forbid.—Rom. 6:15.

Eccl. 2:1-3, 10, 11; Rom. 6:17-23; 14:21
King James Version

Eccles. 2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Rom. 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak.

Whatever else we may say of the cynical writer of Ecclesiastes, his experiments were thorough and exhaustive. Modern youth who boast a willingness, even an eagerness, to "try anything once" are but traveling the rutted paths of the centuries. Our author tried the serious and the frivolous, pursued wisdom and folly, achieved wealth and power, then tells us in this lesson his experience with sensuous pleasure and dissipation, all under the direction of wisdom and moderation. Like the untold millions who have chosen this road, he was determined not to "make a hog of himself." He would "know when he had enough" and turn back to nobler paths, but his delight turned to bitterness and his labor to vexation of spirit. In it all he found "no profit under the sun."

Those who seek to make new discoveries by trying the untried have no need to explore the paths of sin. No new vice has been invented in ten thousand years. New York, London, and Paris have nothing to teach Sodom and Gomorrah as to the ways of sin. Thanks to science, the lights are brighter, but the revelry is not wilder nor the debauchery more complete than under the smoking torches of Babylon. No laboratory of vice nor university of crime can surpass the achievements of the ancient world. Vice and dissipation are old. Only their victims are new. The wise will look upon the slaughter and wreckage of the ages and turn their feet to safer paths and nobler pursuits. Life has a safer compass than "obeying that impulse." "Stop, look, and listen" is a better slogan for the traveler.

Sin's most deceptive promise is that of freedom. All of its devotees are slaves. All of its roads end in a blind alley. Sin is lawlessness, and freedom is found only in law. The laws of God are not an imposition from without, but an expression of the nature of man as God made it. Disobedience to that law brings slavery and death. No more can man attain life and growth through violation of the law of his own nature than can the cactus and lily by exchanging places in the desert and the swamp for which they were made.

Men speak of rights as if they always mean indulgence, whereas there are often the nobler rights of refusal. Abstainers from intoxicants are called narrow if they urge abstinence upon others. What of the drinkers who urge others to drink? Why should one be called narrow or discourteous because he refuses to violate his own convictions by taking a "social" drink? The abstainer knows that every act of life limits and conditions its next act, that every step taken on the wrong road must be retraced with loss of time and opportunity. Makers of dynamite mark their packages "handle with care," and distillers of whiskey urge that it be used in moderation for the same reason—both are dangerous. The wise man will exercise his right to abstain, well knowing that he has no right to injure himself or another.

Paul addressed those who had tried both ways of life, one of which had brought shame and death, the other life and holiness. Good habits may be as powerful as evil habits. It is practically impossible for certain people to be vicious or dishonest. Life has become set on other goals, fixed in other directions, established on a higher level. They live in another world and another company, in a world whose ideal is not to do that which may prove injurious, but that which is known to ennoble self and uplift others.

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You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and acts quickly. Try it — Use it
CAPUDIN

The Christian Fireside

APHORISMS

"What we cling to is no longer ours.

"Goodness is a state, not a programme.

"The world is always well lost.

"Money has no value until it is spent.

"A miser is a negative collector.

"A miser deprives money of its purchasing power.

"A dream is an enfranchized reality.

"We say 'How like life' each time something disagreeable happens. Why should life reward us for our discourtesy.

"Pessimism creates the misfortunes pessimists believe in.

"Our standards are what we live by when we are alone with ourselves.

"What we call taste is our own taste.

"Blessed are those who can forgive others, for being right.

"We blame the seed instead of blaming the soil."

—Christian World.

KOCKTAIL KICKS

One of the best evidences of the evil effects of alcoholic beverages is seen in the fact that football rules forbid a drinking member to play.

Knute Rockne, director of athletics in the University of Notre Dame, Indiana, until his tragic death in 1931, made among other rules, one that no one could be a member of his football team who drank, either in or out of football season.

Amos Alonzo Stagg, football coach of the University of Chicago for many years and American Coach of Olympic Team in 1930, said, "A drinking man has not clear sight, and the athlete must have it. A drinking man does not have full capacity of his nerves, and the athlete has got to have it."

Fielding H. Yost, athletic director of the University of Michigan says, "I have been a total abstainer all my life. I have been connected, as player and coach, with college athletics. I know the evil effects of alcohol on the moral and physical life of one that uses it. I have never observed any good from the use of it. I would not waste time trying to train or develop one that uses it. A boy or young man that drinks does not give himself a fair chance."

Tests of alcoholic drinkers have shown that even a small amount of alcohol in the brain lessens eye span, shortens his vision, makes hearing less keen, causes the taking of greater risks, lessens ability to see red lights, hinders good judgment, causes less concern for others, interferes with the coordination of eyes, brain and muscles of hands and feet, and deceives the drinker into thinking himself smart when in fact he can not do as quick thinking, deciding and acting.—D. Carl Yoder.

THE HARDEST WORD

I remember when a boy, I asked my father once which, to his mind, was the hardest word in the English language.

Without a moment's hesitation, he answered "No!"

"No?" I echoed in surprise.

"Exactly," he answered. "Not in spelling, as I suppose you mean. But you will find as you go along that it is the hardest word in the English language. I did. It was curious that I should be led into the profession—that of the editor—in which the use of this little adverb is so frequently necessary. And difficult it was at times to say, as my father predicted. Yet few would choose this word, if asked, as the most difficult word in the language.—Edward W. Bok.

GOOD ADVICE TO PREACHERS

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine-driving wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. [illegible] up the people, but [illegible] the hammer wet and cool. Do not bawl and scream. Too much water stops millwheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills. If you have lightning, you can afford to thunder.

Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well and she got all Samaria out to hear Him the next time. —Author Unknown.

Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3 cents a dose at druggists and the guarantee protects you.

666 relieves COLDS first day, Headaches and Fever due to Colds in 30 minutes

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Thousands have found that the simple method pictured brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "*Bayer Aspirin*"—not just for "aspirin."

Bayer Tablets Aspirin

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The mid-year executive Committee meeting of the Louisiana Conference was held in Natchitoches, October 19 and 20, with Mrs. George Sexton, Jr., Conference president, presiding. All Conference officers and district secretaries answered to roll call which showed a 100 per cent attendance.

The interesting old historical city of Natchitoches abounded in hospitality and nothing was left undone to make the guests comfortable and happy.

An open session was held on Wednesday afternoon when auxiliary members of Natchitoches and surrounding towns attended.

The following program was given with Mrs. W. H. Martin, vice-president, presiding:

Worship Service—Deaconess Verna Webster; Greetings—Mrs. W. M. Woodyard, President of Natchitoches W. M. S.; The Conference at Work—Mrs. George Sexton, Jr., Conference President; Orchids to the Secretaries—Mrs. W. M. Ledbetter, Conference Secretary; Special Music; Address, "Now We Are Sixty"—Mrs. J. B. Pollard, Recording Secretary; The Uniting Force—Mrs. G. W. Dameron, Mission and Bible Study Supt.

At the business meetings of the executive body, reports of the work for the past three quarters were given by all the officers and plans for the future were formulated.

It was voted for a general missions course to be taught at the Pastors' School next June, instead of a Mission Study Course, and plans were made for zone leaders to attend.

It was urged that all auxiliaries observe the sixtieth anniversary of the Woman's Missionary Society before the close of the year 1938. This is to be done with a special program and by enlisting new members and taking an anniversary offering.

It was voted that the Conference, through its Supply department, raise funds for the purchase of a new Ford for St. Marks. This to be done early in 1939.

Plans were made for the annual meeting of the Woman's Conference which will be held in Lake Charles. The date was set for April 11-13.

Mrs. George Sexton, Jr., Miss Ella Hooper, and Mrs. John B. Pollard were elected from the Woman's Missionary Society to serve on the Annual Conference Commission on Rural Work.

The following were elected to serve on the Personnel Committee of the Conference: Mrs. W. T. Cunningham, Natchitoches; Mrs. Gilman McConnell, Baton Rouge; Mrs. J. N. McDonald, Leesville; Mrs. S. M. Collins, Monroe; Mrs. J. W. Warren, New Orleans; Mrs. Ed Conger, Arcadia; and Mrs. H. B. Wren, Shreveport.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Friends of Miss Sallie Ellis will be glad to know that a few weeks ago, accompanied by Dr. and Mrs. B. Z. Welch, of Biloxi, she was able to go to the home of her sister in Clarksville, Tenn., (314 Third Street), where she is now recuperating.

Among the splendid reports for the 3rd Quarter, from superintendents of Christian Social Relations, was the one from Waynesboro auxiliary, Mrs. E. L. Horne, Superintendent. This auxiliary has carried on work in all five departments and under "Interracial Cooperation" reports its first daily Vacation Bible School for negroes. It was an unusual school, in that 16 children attended in the mornings, and 21 adults at night. The closing exercises were attended by the women of the auxiliary, who are proud of the success of their first school.

Soon auxiliaries will be electing officers for 1939. Where superintendents of study and of Christian social relations are doing efficient work, it is advisable to re-elect them at this time. Much study and experience is necessary for the work of these two departments which are just now becoming effective.

Each auxiliary should have a life member for 1938. If it is not possible to so honor an adult, then start some baby in the work as a Life Member.

Let's Help Jackson College

When the state failed to take over Jackson College as a training school for Negro teachers, a few outstanding men and women, white and colored, of Jackson, Mississippi, accepted the responsibility of continuing the school. Among them are W. F. Bond, P. K. Lutken, Miss Fannie Traylor, J. W. Provine, H. M. King, J. Morgan Stevens. These with others have formed a perpetuating Board of Trustees, and they have launched a drive for Jackson College of $15,000 for salaries, operating expenses, and improvement of buildings.

The institution comprises 50 acres of land, 6 brick buildings, and 3 frame buildings worth $400,000. The student body averages 300 students.

Since the institution has done a splendid piece of work, its failure to function would be a distinct loss to the negroes of the state. But if the white friends of the school will help, it will continue. This letter comes from the Conference Superintendent of Christian Social Relations as an opportunity for individuals to send a dollar or more to a worthy cause.

Let us send our contributions as soon as possible in order that the school session may be assured. Remember that only the generosity of those who are interested in the uplift of the Negro race will save the school! There is missionary work at our very doors. May we see it!

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Report of the Itta Bena Methodist Missionary Society for the Third Quarter

During this quarter we had only one meeting each month.

A good number attended Coaching Day in Drew, Miss.

Our Mission Study leader, Mrs. W. H. Rucker, has secured the books and we are about ready for our Fall Mission Study.

Mrs. J. J. Cain, our Social Relations Chairman, has been doing splendid work. She has gathered a nice collection of canned fruits for two of the older members of our church who could not prepare these for themselves. She asked different members of our society to wait on one of our faithful members during her last illness.

Scarritt program was carried out as requested by Mrs. Cunningham. Five associate members and one associate group were secured.

Stewardship was presented in a most able way by Mrs. J. P. Turnipseed, our Bible Study Leader.

Mrs. W. M. Mayerhoff, our Baby Special Chairman, has done well with this office, with about sixteen enrolled. She gave a Mite Box party at which all had a most enjoyable time. A nice offering was received.

The Business Women's Circle is still very active. Most splendid work is being done by this group.

MRS. J. E. CONE,
Supt. of Publicity.

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SHOP AT HOLMES
New Orleans Oldest and Best
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CANAL STREET - - - - N. O., La.

NEW ORLEANS METHODISM WELCOMES THE LOUISIANA ANNUAL CONFERENCE

(Continued from page 7)

sharing in the invitation extended, and in the entertainment; and are looking forward to the Conference with the sincere desire that it may be a time of inspiration and helpfulness to all. Bishop Frank Smith, who will preside, is in high favor with our folks in New Orleans. We bespeak for him a most cordial reception in his first conference with us. Dr. Robert W. Goodloe, of the Southern Methodist University, will be the Conference preacher. There will be a representative from our publishing house present with a large assortment of books.

Entertainment

On account of living conditions in New Orleans, entertainment will be restricted to delegates only, however, much we might like to take care of the visitors also. The entertainment will include room and meals, with the exception of supper—Thursday, Friday and Saturday. This exception is made in interest of the delegates as well as those who entertain. The large majority of the delegates will want to do some shopping and sight seeing. These three evenings off will give the opportunity. Bed and breakfast will be furnished in the homes, also evening meal on Wednesday, and Sunday dinner. Lunch will be served at the church. Full entertainment will be provided for the superannuates.

Hotel Rates

A few of the delegates have written me that for personal reasons they prefer to go to a hotel at their own expense, and have asked for rates. The Hotel DeSoto has quoted us rates for Conference delegates as follows:

"Two in a room, twin beds, with bath—$2.00 each; Two in a room, double bed, with bath—$1.75 each; Single room with bath—$2.50."

This hotel is not in walking distance of the church, but is easily accessible on street car. Those who prefer the hotel may make reservations direct, but Mrs. Kiern would appreciate being notified.

Mrs. C. J. Jones is the General Chairman on entertainment, with Mrs. Bertrand Kiern, 1116 St. Andrew St., as registration chairman. The delegates can be of much help to the entertainment committee and Mrs. Kiern by mailing her a postal card a week in advance of the Conference, giving the following information:

Whether or not you are coming—How? By bus, train or automobile—When to expect you—Whether or not you wish entertainment—Have you been invited by some friend or relative?—Who?— Have you preference as to roommate?—Any other information that would be of help to Mrs. Kiern.

You will please come directly to the church, 3900 St. Charles Avenue, for your assignment. The cabinet, statistical secretaries, and Conference treasurer will be domiciled at the Hotel DeSoto. On account of the distance between the hotel and the church it will be very necessary for all pastors to have their reports ready for the statistical secretary and the treasurer before noon on Thursday. Dr. Vaughan and Mr. Brown will have an office at the church, second floor of educational building for Thursday morning only—after that they will be at the hotel. The educational building of the church has sufficient rooms for all Boards and Conference committees. The larger number of these will be found on the second floor.

This personal word as pastor of the church: the Louisiana Conference has met in New Orleans sixteen times during the nearly one hundred years of its history. Rayne Memorial has always given open homes and open hearts to the Conference whenever it has come this way, but it has always been held at some other church. We have waited long our turn. Our people are happy to have this historical conference meet in our church—the last of the Methodist Episcopal Church, South. When we meet again our name will be shorter, but not any less meaningful. We extend to all a sincere welcome. The presiding elder, Dr. E. C. Gunn, all of our New Orleans pastors, and all of our people are at your service. Together, we want to make this the best conference of all the years—an Aldersgate for greater days ahead.

W. W. HOLMES.

NOTICE! LOUISIANA PREACHERS

I am asking again that you kindly make out Tables No. 1 and 2, of your Statistical report to the Annual Conference and mail to me ten days before Conference. This will be of very great help to the Statistical Secretaries, and go a long way in making it possible to have the work done accurately and on time. If, after you have mailed in your reports for these tables, it is necessary to make any changes for either table, or both, you may pin these changes to your Table No. 3, and hand in at Conference, and these corrections will be made.

Please mail these reports to me at Ruston, P. O. Box 515. I will greatly appreciate and thank you for this help.

ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

Ruston, Louisiana.
October 14th, 193.

In Memoriam

MRS. LUCY MEEKS BABB

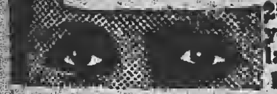
The Missionary Society of Box Chapel Church passed the following resolutions on the death of a beloved member, Mrs. Lucy Meeks Babb, wife of Joe D. Babb, whose sad death on October 1, 1938, filled our hearts with sorrow.

Whereas, God in his divine love and wisdom, has called from our midst our beloved friend and co-worker, we bow in humble submission. Our church has lost one of its best loved members and the society its consecrated Spiritual Life leader, one who was loved by all. A sincere believer in all good things, her's was truly a life that had been transformed into the likeness of her Lord. We mourn her loss, we miss her, but we rejoice she has entered the happier life. She was a devoted wife and mother. She is not dead—for her influence will still live on in lives of her family and friends for in her gentle way she touched many lives.

Resolved, that the society keenly feels its loss, that we grieve for her, that in our hearts we treasure her memory as something precious and beautiful. We sympathize especially with her husband and children, and other loved ones.

Be it further resolved, that a copy of these resolutions be given the family, that copies be sent to the New Orleans Christian Advocate and local paper, and one preserved by this society.

MRS. G. E. GANN,
MRS. PAUL M. PARKER,
MISS DOCIE WHITEHURST.



John R. Dickey's Old Reliable
Eye Wash
Used 65 Years
Soothes, relieves and gives comfort to irritated eyes.
Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, Scripture mottoes, Scripture calendars, Scripture greeting cards. Good commission. Send for free catalog and price list.
GEORGE W. NOBLE, Publisher
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POTASH
KEEPS PLANTS
HEALTHY and VIGOROUS
Write us for FREE literature on fertilizing YOUR crops.

OUR ESTEEM FOR DR. WROTEN

This the fourth quarterly conference for Southside Church completes the quadrennium for Dr. J. D. Wroten on the Corinth District. We as a quarterly conference regret the time limit has expired for our beloved presiding elder, who has been so helpful and faithful to our church. We therefore wish for him much success in the pastorate wherever he is sent. Our prayers and best wishes follow him and Mrs. Wroten to their new field. We also desire to express to Bishop Decell the very high esteem in which our retiring presiding elder is held by the Southside Methodist Church.

Signed by the entire conference

E. P. CRADDOCK.

October 16, 1938.

Droopy? Not now!

. . . thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for

BLACK-DRAUGHT . . "An old friend of the family."

Children Constipated?

Give them relief this simple, pleasant way!

- Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually *love* the delicious all-chocolate taste of Ex-Lax!
- Your child's sleep is not disturbed after taking Ex-Lax. It doesn't upset little tummies or bring on cramps. Ex-Lax is a mild and gentle laxative . . . ideal for youngsters!
- In the morning, Ex-Lax acts . . . thoroughly and *effectively!* No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.

Ex-Lax is good for *every* member of the family—the grown-ups as well as the youngsters. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

RESOLUTIONS CONCERNING REV. H. L. JOHNS

WHEREAS: Reverend H. L. Johns has served us as our Presiding Elder the time limit of four years, and,

WHEREAS: his services have been of high quality, efficient, painstaking, gentle and kind to all; bringing his talents to bear in advancing the Master's cause, and,

WHEREAS: he has won universal favor with the people of this charge;

THEREFORE: let it be resolved by the quarterly conference officials assembled that we assure him of our love and appreciation, and unreservedly commend him to the Bishop and to the church to which he may be aassigned.

Passed by the fourth quarterly conference of the Pioneer charge in session October 19, 1938, at Epps, Louisiana.

Signed,
H. W. LEDBETTER,
Pastor.
J. D. BROWN,
Secretary.

SOUTHERN METHODIST UNIVERSITY

Dr. Harold Case, noted speaker and pastor of the First Methodist Church of Topeka, Kansas, was the leader of Religious Emphasis Week at Southern Methodist University from October 17 to 21, inclusive. This is an annual series of services sponsored by the Student Council of Religious Activities and was inaugurated with a special school-wide chapel last Monday at 11:30 a. m. It is also the first major event on the religious program of the University, having been advanced from spring to fall.

Dr. Case went to Topeka five years ago from Glencoe, Illinois, where he had served as pastor of the North Side Methodist Church for five years. He is a graduate of Baker University and has done much research and graduate work at Harvard University.

After completing his theological training in the Boston School of Theology, Northwestern University, and Garrett Biblical Institute, Dr. Case was named a member of the staff of the Board of Education, Young People's Department, in 1925.

Dr. Case met student congregations from Monday through Thursday, and made his final student address Friday at 11:30 a. m. on "Living in a Living Universe."

R. B. Moreland, Jr., and Charles Honig were co-chairmen in the sponsorship of Religious Emphasis Week.

"ANY WICKED WAY IN ME?"

Christians ought not to have any wicked ways. But do they? Shall we make the question more personal by asking, Do we? A tract confronts those into whose hands it falls with some terribly searching questions. Here are a few: "Does my life please God? Am I feeding on God's Word daily? Do I enjoy the Lord Jesus Christ? Is there anyone I do not forgive? Have I ever won a soul to Christ? How much time do I spend in prayer? Do I have direct answers to my prayers? Are my friends accepting Christ? Do I do anything I don't approve of in others?" Most of us will wince as we read some of these questions. But honest Christians who really want God to have his own way and his whole way in their lives, surely ought to be able to answer each of these questions, humbly and alone with God, in the way God wants them to answer. There can be no pride in answering aright, for only those who have died to self, and in whom Christ is permitted to live in his fullness, can do any of these things as God would have them done. David wanted to have just such questions answered about his own life as he prayed: "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24). God will answer David's prayer for all of us if we will ask him to do so as we read these questions. If anyone mistakenly supposes that some of these "wicked ways" are necessary, let us hear Paul's inspired pleading: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).—Sunday School Times.

Best Remedy for Coughs Is Easily Mixed at Home

Needs No Cooking. Big Saving.

To get the quickest imaginable relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never be without it, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid medicine and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it is amazing. You can feel it take hold in a way that means business. It loosens the phlegm, soothes the irritated membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep. Just try it, and if not pleased, your money will be refunded.

New Orleans
CHRISTIAN ADVOCATE

THE MONUMENT OF MOSES

(Courtesy of The American Hebrew)

Situated in front of the Synagogue in Prague

Wallet of the Week

THE QUEEN ELIZABETH, sister ship to the Queen Mary of the Cunard line, was launched on the River Clyde in Scotland early in October. It is nine hundred feet in length and eighty thousand tons of steel were used in its construction. In magnitude, it is one of the most stupendous achievements of marine engineers. Great and magnificent as it is, it existed first in the mind of a man, and the hands of grimy-faced toilers translated his thought into reality. "What a piece of work is a man!"

* * *

A NEW RELIGIOUS MOVEMENT known as "God-seekers" is reported to be sweeping through Yugoslavia. Already more than four hundred brotherhoods have been organized and tens of thousands of members have been enlisted. Thousands of those joining the new order have given away all their possessions in order that they might be free to follow the nomadic way of the primitive evangelist, an activity which seems to be a chief responsibility of those who enroll themselves with the new cult.

* * *

THE REFUGEE PROBLEM, according to **The Commonweal,** is one of the most general and pressing needs for charity in our day. It is a need which cannot be met by measures for temporary relief, for it is a need for a home and a status in life as well. In the constantly increasing army of refugees are more than a million anti-communists from Russia, over a hundred thousand Basques from Nationalist Spain, besides the multitudes of Jewish and Christian refugees from Germany, Austria and the Sudetenland. The great problem is not to find food and shelter but a welcome for the homeless multitudes.

* * *

REV. G. W. SAWDAY, who was the leader in the founding of a modest Methodist Mission in Tumkur, India, in 1878, is today regarded as one of the real statesmen of his country. He opened the Mission with a group of boys made orphans by famine, and from the Industrial School which he established he has sent forth many orphan boys equipped to make their own living. The Tumkur Mission furniture is now famous throughout the State and over a great part of the Presidency of Madras. The Indian Prime Minister, a Moslem of Mysore, recently paid high tribute to the Methodist Mission and its achievements.

THE CITY OF PRAGUE became headquarters of the British and Foreign Bible Society in September, 1937, by transfer of the Central European Agency from Berlin. In 1937, the circulation of the scriptures in Czechoslovakia amounted to 54,446 copies, an increase of 10,503 as compared with the previous year. This was the largest circulation ever reached in the Republic. The gain was due to a wide circulation of Russian Bibles and to the big demand for the recently published Slovak Bible.

* * *

AMERICAN DRINK STATISTICS for 1937 show that the sum of five billion dollars was spent for liquor. This is just a little less than fifty per cent of the total sum spent for food, clothing, and residence construction. There is now one licensed saloon for every 209 people, including children and infants, in the United States. It is claimed that this is a record never before approximated in America or in any other nation. Truly the day when the Temperance forces may join in singing the victory song is far in the distance.

* * *

THE EDISON MUSEUM, adjacent to Greenfield Village in Dearborn, Michigan, is no less a tribute to the genius and public service of Thomas A. Edison than it is a personal tribute on the part of Mr. Ford himself. It was as a common laborer and then as chief engineer of the Edison Illuminating Company that Mr. Ford's inventive genius was developed. Likewise Mr. Edison's outburst of appreciation for Mr. Ford's "gas car" was largely responsible for that world-wide highway audience who "watch the Fords go by" in endless procession—Model T's, Model A's, V-Eights, and Lincoln Zephyrs.

* * *

MORAVIAN INFLUENCE in Methodist history began on board the Simmonds as Mr. Wesley journeyed to Georgia, and it came to flower when he was converted in a Moravian Mission in Aldersgate Street, London. It has come to be a boast of the Methodists that Mr. Wesley saved England from a revolution like that which swept France, but few of us know that the Moravians who shaped the course of Mr. Wesley were of the same race as the Czechs whose self-restraint and self-sacrifice have just saved all Europe from worse than revolution—another devastating war.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

CORPORATE vs. PERSONAL RELIGION

The New Jersey Conference of the Methodist Episcopal Church, just held, took a very decided position on social, economic and political issues. Through the Social Service Commission, it called upon the three hundred ministers and eighty thousand members to interest themselves aggressively in the realm of economic relations, deplored political bossism, demanded the extension of the Civil Service in place of party favoritism, urged a "careful watch upon local and State governments" to prevent the abridgement of "civil liberties," and exhorted the laity to become better informed regarding industrial difficulties and the advisability of extending social ownership. Democracy was proclaimed to be "an inevitable and necessary expression of the Christian philosophy of life," and the Christian conscience as "the only safe course for a free people." We do not complain of this as a program of social morality, but we do hope that there was a no less vigorous pronouncement made concerning personal religion. We belong to that school which feels that a disproportionate emphasis is being placed upon the corporate aspects of our religious life.

CHRIST TODAY

It was not easy for the contemporaries of Jesus to adjust his religion, his passionate interest in righteousness, to the scheme of things as they saw it. He was a good man, but he was too religious and too impractical to deal with the hard and fast realities of the age to which he belonged. They were doubtless somewhat puzzled by the fact that he outlined no program for the social rehabilitation of Palestine, but they were offended by his incisive and clear presentation of the fundamentals of personal and social righteousness. In their attitude they were less obtuse than they were willing to admit—the argument was more irresistible than the peasant personality whose ministry and life was the incarnation of it all. After all, we ourselves are not so different from those who resisted the message of Jesus two thousand years ago. We indulge in great talk about national crises and the grim realities with which we are faced, we indulge in elaborate social planning, but we fail to acknowledge the creativeness of Christ, or the need of the social anchorage for our lives which he alone can furnish. We loudly clamor for social security, but forget that he is the source of the only real security.

BAPTIST STRATEGY

A slogan proposed for Louisiana Baptists for 1939 is, "Evangelize the neglected areas of the State." Two commendable features of Baptist work are, aggressive evangelism and a keen evaluation of evangelistic opportunities. As a special inducement to unemployed preachers, it is suggested that they go into these neglected fields and organize a charge of their own. In the reoccupancy of abandoned or neglected fields, those who come may sometimes appear to be an order of "hermit crabs," but we can think of no good reason why any church should not offer a ministry to people who have been left without a shepherd.

WESLEY WALKING STICKS

Among the walking sticks, said to have been used by John Wesley, is one which recently came into the possession of Wesley's Chapel, London. It is said to have come from Georgia, is of Colonial workmanship and unusual design. It is made of briar and each nodule is carved into a four-petalled flower. London museums are said to contain no similar production, and the authorities assert that it is not English and that it belongs to the first half of the eighteenth century.

THE CASE OF THOMAS J. MOONEY

The case of Thomas J. Mooney, convicted twenty years ago for an alleged part in a bomb outrage in California, has been a subject of almost continuous agitation throughout these two decades. Review of the case has been sought in the courts of California again and again, but without success. The issue was then carried to the Federal courts and to the Supreme Court. The Supreme Court recently handed down a decision refusing to review the case, Justices Black and Reed dissenting.

OUR COVER PAGE

The Monument of Moses, which adorns our cover page, stands in front of the synagogue of Prague and is the work of Bilek, the famous Czech sculptor. The synagogue is said to have been built about nine hundred years ago and is of pure Gothic architecture. Prague has long been a Jewish center, and is the home of many whose names are distinguished in the world's literature. For a long time the gates of the Jewish City or ghetto were closed by three heavy iron chains which may now be seen hanging from the ceiling of the Jewish town-hall. Today the city which once gave autonomy and asylum to persecuted Jews has become a focus of world-politics and there is a threat that it may furnish the setting for a new chapter in the story of Hebrew dispersions.

Editorial Miscellany

By Dr. H. T. Carley

TOO OLD TO WORK

Down on "Hopewell," the quaint name of the ancestral estate, live an old Negro couple, Ad and Amelia. They have lived there for more than forty years. In their younger days, they were among the star workers on the place. The old-timers still speak of Ad as a cracker-jack farmer. He kept his pair of mules in first-class shape—well-fed and well-groomed. He worked a clean crop, and kept his ditchbanks and turnrows in good shape. It was a matter of pride with him to make as much corn and cotton per acre as any other tenant on the place. He was thrifty and industrious—he always had a good garden, a potato patch, a few rows of sorghum, a goober patch, a nice flock of chickens, and a few hogs. With his share of the crop and his patches he made a good living.

Amelia was a good helpmeet. In addition to working in the field, she kept their cabin spick-and-span; and she was famous as a cook. Today, Ad calls her "Honey." They have no children.

But they are old now, and practically useless as laborers. Ad is all crippled up with rheumatism—his hands are twisted and gnarled, and it is only with the help of a walking-stick that he can get about. He spends most of his time sitting on the cabin porch or shuffling down the road to visit his neighbors. Amelia is not decrepit—she can still hoe a little and pick cotton—but she has "seen her best days." At best, though, she can earn mighty little.

It is a problem, what to do with this faithful old couple. Several courses seem to be open. We could tell them that we need younger tenants on the place and they will have to move out by the end of the year. Of course it would be hard for them to find another place, as old and helpless as they are; but that would be their concern. They would probably realize that we need younger hands and have to have the cabin they have lived happily in so many years. They are reasonable old people.

Or we could tell them that they may continue to live where they are, but they will have to shift for themselves so far as a living is concerned. They haven't accumulated anything except a few household goods—by the very nature of the case they couldn't have laid up a competency for old age. But their neighbors might help them a little now and then; and their church—Ad is still a deacon in the Baptist Church—might give a box-supper, or something of the kind, for their benefit once or twice a year. And some kindly disposed person, seeing their pitiable plight, might toss them a small coin once in awhile. Doubtless they would be appreciative—and they could make two-bits go a long way.

Or we could tell them to stay where they are and not worry about a living—we'd see that they had enough firewood to keep them warm through the winter, and enough clothes to keep them comfortable, and enough rations to keep them from going hungry, and enough money to pay their church dues and buy the few little things that mean so much to old folks. It wouldn't take much.

Maybe that is what we ought to do. They have given their best years to "Hopewell." They have been faithful and loyal. They are practically helpless now.

It would be heartless to throw them out.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

THE REBEL

On Monday evening of last week, when we had given the finishing touches to the last issue of the Advocate, we boarded "The Rebel" for our first ride on a streamlined train and for the first of the round of Conferences which we must make in the interest of this paper. The trip was quite enjoyable and altogether comfortable. The coaches of "The Rebel" give one the impression of spaciousness and luxury, and the elegance of the service gave the trip less of the atmosphere of travel than of home sursoundings. Soon we heard the flagman calling, "Jackson, Jackson," which admonished us that the first leg of our journey was ended.

Sanatorium

Tuesday morning we fell into the hands of Dr. and Mrs. T. M. Brownlee, of Jackson, than whom there are no more gracious hosts, and we were soon off to Sanatorium for a brief visit with Bishop Dobbs. At Sanatorium, we found Bishop J. Lloyd Decell, Dr. B. L. Sutherland, Rev. M. L. McCormick, Rev. G. P. McKeown, and Chaplain W. M. Williams. Bishop Dobbs being engaged for the moment, we went first to call on Dr. Henry Boswell, the superintendent, whom we have known and appreciated for nearly thirty years. There we found Miss Butler, a friend of the days when we were pastor at Clarksdale, and Miss Alexander, whose people we know at West. This unexpected factor formed an enjoyable prelude for our first visit to one of Mississippi's truly great institutions.

Bishop Dobbs

The visiting hours were growing short when we were admitted to the room of our good friend, Bishop Dobbs. We found him in good spirits, we never saw him look better and we feel certain that he is making good progress toward the recovery of his health. The evidence of strain has gone from his face, his features are relaxed, and his alertness and keen interest in people and events plus his never-failing courtliness and grace were reassuring indeed. We feel sure that he will soon be fully restored.

The District Parsonage

Our visit ended, we made our way back to Jackson for dinner and a visit with our good friends, Dr. and Mrs. Brownlee at the district parsonage. Then aboard "The Rebel" again, we are off for New Albany and the session of the North Mississippi Conference.

Opening

The Sixty-Ninth session of the North Mississippi Conference met in the Methodist Church at New Albany Wednesday evening with Bishop J. Lloyd Decell in the chair. This was the first Conference over which Bishop Decell has presided and his kindly and yet confident manner was reassuring. The session opened with the administration of the Sacrament of the Lord's Supper after which the Conference was organized and heard an address of welcome by Mr. D. H. Hall for the churches and other bodies of New Albany, and a fitting response by the Bishop on behalf of the Conference.

Rev. [illegible]

During the [illegible] of the Conference a damper was [illegible] the session by the fact that Rev. G. B[illegible]oma, [illegible] stricken [illegible] heart a[illegible] aid could [illegible] him. [illegible] the Conference [illegible] ful service as supply and member of the Conference. His body was taken to Mooreville for interment.

Rev. W. R. Lott Secretary

Rev. W. R. Lott, secretary of the previous session of the Conference, called the roll and was elected secretary for the present session. Boards and Committees were elected, special orders were adopted, and other routine matters were attended to after which the Conference adjourned.

Thursday Morning

Conference was called to order by Bishop Decell. After a brief devotional service, the journal of the previous day was approved and the session proceeded to the business of the day. The first speaker to represent a special interest was the editor of the New Orleans Christian Advocate. Then followed Rev. O. S. Lewis and Mr. G. R. Mars of the Mississippi Conference, who sought and secured the assistance of the Conference for the support of the chaplain at Sanatorium. Dr. W. B. King, editor of the general Organ, then addressed the Conference.

Admitted Into Full Connection

Rev. G. R. Meaders and Rev. G. D. York were called to the chancel, and after answering the disciplinary questions, and a helpful address by the Bishop, were received into full connection in the Conference. Then followed the passage of the characters of the preachers, and the reference of the names of seven preachers who had died during the year.

Conference Incorporation

Certain financial problems in connection with the educational work of the Conference led to a move for the incorporation of the Conference in order to make possible the adjustment of the complications which have arisen. The incorporation proceedings were authorized. Rev. A. S. Brisco was then re-admitted to the Conference.

Laymen's Hour

Bishop Decell resigned the chair to Hon. J. G. Houston, Conference Lay Leader, for a forty-five minute session dealing with the work of the laymen.

Order of the Day

The hour for the first ballot for delegates to the Uniting Conference having arrived, the preliminaries were arranged and the ballot taken. The Conference then heard various announcements and adjourned to meet in afternoon session at 2 o'clock.

Afternoon Session

After the convening of the Conference the first item of business was the report of the tellers on the ballot for delegates. On the lay ballot, Hon. J. G. Houston and Judge J. G. McGowen having received

(Continued on page 10)

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. N. E. Joyner, pastor at Minden, remembers to send us renewals from time to time from his charge.

Rev. D. W. Poole, Tallulah, continues to look after the circulation of the paper among his people. Entry has been made of the one new and two renewal subscriptions received this week.

From the Methodist Messenger, Birmingham, we learn that Dr. W. Angie Smith preached his last sermon at First Church on Sunday, and left with his family on Monday morning for Dallas, his new pastorate.

We acknowledge with thanks remittance from the Rev. L. A. Carrington, Hall Summit, covering a year's subscription for a new subscriber. We appreciate this evidence of his interest in the Advocate.

DERIDDER REPORTS

During our fall campaign we had a two course Standard Training School with twenty-four credits. Leesville and Merryville had five credits each. Brother G. W. Dameron rendered us a wonderful service.

The Church School is moving forward with good attendance under the leadership of Mr. H. H. Haynes.

The Epworth League has large meetings with many activities. Mr. Mid Cole is superintendent of the Young People's Division.

The Woman's Missionary Society has been very helpful in aiding the other organizations to function in their field of service. Mrs. J. W. Sailor has been the efficient president.

Loyalty Week has been observed with increasing interest in church activity. This has been a very busy year. The Aldersgate Movement has brought us an awakening.

ALBERT S. LUTZ, P. C.

BOYCE REVIVAL

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1).

The glory of the Lord came down into our midst and it was with regret that our revival meeting closed on Sunday night, October 23, but a sweet memory lingers that will long be remembered in our hearts. We regret that the whole church did not have the privilege of attending every service for it was, perchance, the greatest revival this community has ever known.

Much praise goes to our pastor, Rev. Chas. W. Lahey, for making this meeting possible. What a great team these two made—Rev. W. D. Milton of Lecompte, preaching, and Bro. Lahey leading the singing, graciously assisted at the piano by his daughter, Mrs. Pete Hodnett.

It was a glorious privilege to have with us Bro. Milton. He came with soul-searching messages we needed most. Never before have we heard the Gospel preached with more powerful conviction. The spirit and power of God was keenly felt; the truth sank deeply into our hearts and we were left hungering for more. As he preached, we were lifted above the level on which we dwell and carried away in the spirit where Christ became very real, and seeing him and his way of life, all else seemed miserably small. Methodism is indeed blessed with his wonderful personality, God bless him, for we need men who can and will make Christ and spirituality look larger than the jazzy temporalities that have too large a share of our modern thought. Bro. Milton became very dear to our hearts while with us and our prayers of gratitude go up to heaven for the blessing of his visit. We know his labors with us will bear much fruit and prove a blessing in our lives, church and community.

While this meeting was for the purpose of a spiritual awakening and renewing of life within the church, the doors were opened and we received and welcomed one new member, who came to us by letter. Many rededicated and formed a sacred circle to share the great responsibility confronting the church.

The meeting came to a close in a spirit of Christian fellowship with good old-time hand-shaking, singing "Blest Be The Tie," and "On Jordon's Stormy Banks." We were drawn close to each other and close to the great heart of God. May we feel a new and sacred kinship with each other and with our Master in heaven, for life's highest and sweetest privilege is to be in close fellowship with Him.

We are praying that God will return our beloved pastor to us for another year. He has carried a heavy burden for the spiritual welfare of our church. God bless him for his life of love and service. Shall we not all of us arise now with greater zeal and courage and whole-heartedly press forward with him, that our church may become a power in our community and a guiding influence for all!

VIVIAN E. TERRELL.

Nothing is so contagious as enthusiasm. . . . It moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer.

INSTITUTE AT HEFLIN

On last Friday night, October 21, a very successful Church School Institute was held on the Heflin charge. The Institute was held in the home of Mrs. Mattie Crutsinger, in Dubberly. All the church school officers and teachers and assistant teachers, except two, from both the Heflin and Brushwood churches were present. The meeting began at 7:00 p. m., with the serving of a delicious lunch. After that we separated into three groups which were under the leadership of our three Ruston District directors. Mrs. W. E. Conger represented the Children's Work, Miss Opal Joiner the Young People's Work, and Rev. C. B. White the Adult Work. The groups met for forty-five minutes. Then we all came back together and each of the directors spoke briefly to the entire assembly. The Institute was highly enjoyed by all, and the pastor was requested to send this write-up to the Advocate.

L. R. NEASE, JR.

HAMMOND, LA.

My Dear Friend: During this year, when we have been celebrating the 150th Anniversary of John Wesley's heart-warming experience, we come now to the 39th Anniversary of our Methodist Church in Hammond, and to the first birthday of our new church.

We have become a "new church" in several ways: new in dress but more important—new in spirit and growth. In this first year we have witnessed a growth in the membership of our church and church school. We have watched, with a sense of joy, a growing spirit of friendliness and cooperation. In moving out of the old church building, which had so nobly served its purpose into "more stately mansions," we discovered other "old" things that we felt should be laid aside.

In moving into a better equipped church, there has come to us an increase in responsibility in reaching the unreached in our community. And there has come the responsibility of an adequate maintainance of our church plant. If we are to measure up to these new responsibilities we must continue to grow in our spirit of regular church attendance, service and sacrificial giving. This may we do.

So as we come together on Sunday, November 6, to celebrate the 39th anniversary of the founding of our church in Hammond, and the first birthday of our "New Church," let us come in a spirit of willingness to dedicate ourselves anew to Him who is the Eternal Foundation and Undergirding of the Church.

We are especially anxious to have as our special guests those members of the church prior to 1908 and their descendants. A reserved section of the church will be provided for you. If you were a member of this church prior to 1908, or your parents were members of this early church, we especially invite you to come on this day.

As we approach the convening of our Annual Conference on November 16th, in New Orleans, I wish to take this opportunity to express my sincere appreciation of the fine spirit of love and cooperation you have shown me this past year. I trust that we shall continue in the same spirit by coming to the end of our Conference year with a full report. I feel that your church can depend upon you.

Praying God's richest blessings upon you and yours and for even a closer fellowship in the coming year, I remain,

Your Servant-In-Christ,
CARL LUEG.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee met in the offices of the New Orleans Christian Advocate Thursday, October 13, 1938. All the members were present with the exception of Brother H. H. Crisler, who was careful to write the committee a letter explaining his absence. Mr. J. W. Reily presided, Dr. J. T. Leggett was elected vice chairman, and Rev. E. Nash Broyles, secretary. The other members present were Dr. A. M. Sérex, Dr. H. L. Johns, Dr. J. E. Gray, Dr. V. C. Curtis, and Dr. J. H. Felts.

Dr. Duren's report was one of encouragement for the future, and indicated very marked success for the year just closing. None of the committee could recall when the finances of the Advocate were in better shape, while "slightly more than eight thousand copies" of the paper are now being issued.

No marked change in policy was made, and the program to which the patronizing Conferences have become accustomed will go on very much as before. There is a slight change in subscription quotas, which seems reasonable. "Instead of one for every twenty-five members," the change has been made to "one for every twenty" members. This is a record that has already been beaten by a number of the districts in the territory. The award for the districts securing four hundred new and renewal subscriptions remains the same.

Dr. W. L. Duren, on motion of Dr. V. C. Curtis, was reelected editor for a term of four years, and Dr. Henry T. Carley was reelected associate editor. Dr. Carley has been serving without salary, and will continue so to serve. Rev. James H. Felts was asked to draft a note of [illegible]preciation of Dr. Carley. Here follows the words of appreciation as drawn by Dr. Felts and adopted [illegible] the [illegible]mittee:

"The members of [illegible] Committee remember [illegible] th[illegible]torial days of [illegible] and note with [illegible] assistant [illegible] cellany' is [illegible] in phraseology, happy in its simplicity. The poet Burns saw the lowly things of life and made them live to purpose. Dr. Carley has this happy faculty. He is making a very definite and worthwhile contribution to our literature while pleasing and helping many of our readers. So while expressing our appreciation of Dr. W. L. Duren, our editor, by electing him for four years, we would express in this formal way something of our love for and appreciation of Dr. Carley. He has a large place in our hearts."

JAMES H. FELTS,
For the committee.

Mr. C. M. Chalmers, as publisher of the Advocate, was accorded the courtesy of making a statement, and Dr. Duren stated in his report that "the execution of our printing contract by Mr. Chalmers has been entirely satisfactory to us, and we believe to the public as well."

For support of the paper the three conferences were asked for the same appropriations as were made last year.

To Mr. J. W. Reily, chairman, the committee expressed its deep appreciation of his splendid offer. Mr. Reily proposes to give to the Advocate the amount of $500.00 when the subscription list has reached 10,000.

The committee was most lavish in its praise of Dr. Duren for his efficient management and wise editorial policies. The three Conferences supporting the Advocate have a splendid paper, one of the best in the connection, and there should be a subscription for every Methodist home of the territory.

To represent the Advocate before the Conferences this fall, the editor, by action of the committee, appointed the following:

Mississippi Conference, Dr. J. E. Grāy; North Mississippi Conference, Dr. V. C. Curtis; Louisiana Conference, Mr. J. W. Reily.

To conclude, we agree with Dr. Duren in the following statement:

"We are not so foolish as to think that we have passed the last hill-top of difficulty, but along with our Advocate constituency we do look with a greater degree of confidence to what may arise in the days ahead."

E. NASH BROYLES,
Secretary.

THINK ABOUT IT AND ACT

No man would have any valid reason for not serving God if he knew that every professed Christian on earth were a hypocrite.

The Bible can easily be read through on an average of reading a book a day. This plan would make any preacher a "walking Bible" in ten years. Such a preacher would be in demand.

It is neither youth nor age, but the useful thing that a man can do that counts.

The shepherd heart is the impelling cause of about all the good that is done in the world.

What a boy is at 18 nearly always indicates the kind of a man he will be at 40.

If no Christian ever spoke one religious word to a sinner it would not be any valid reason for that sinner refusing to serve God.

A few Sunday picture shows are not worth being irreligious and missing a pure, holy, happy heaven forever.

The Ten Commandments, all of them, are just as binding upon outsiders as church members. This should be preached everywhere with the power of overwhelming conviction.

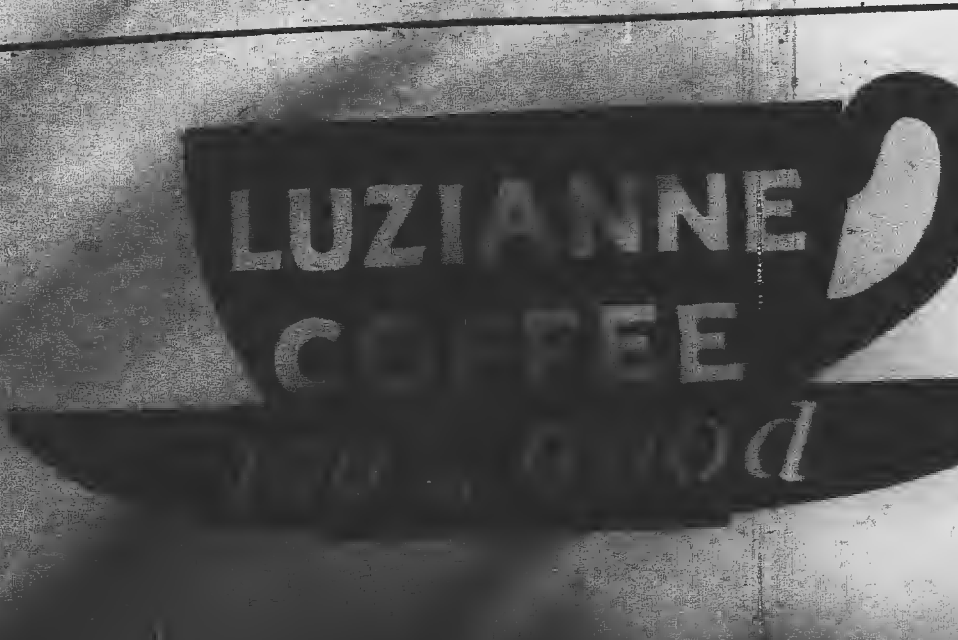
The atheist rejects God; but the average "outsider" ignores Him; one is a mental defect, the other is continuous insult.

Get people to face God instead of criticizing men.

—The Baptist Standard.

To conserve cotton, wool and other goods, the Japanese government is considering a proposal to adopt a national uniform, to be worn by all Japanese. Sackcloth and ashes would be very appropriate at this time.

—Methodist Protestant Record.
—American Hebrew.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. W. Thompson, pastor at Ocean Springs, has our thanks for a renewal subscription from his charge.

Mrs. Elizabeth Murphy sends us the name of a new subscriber from Yazoo City. The Rev. C. W. Crisler is the pastor.

Rev. Roy L. Lane, Benton, sends another subscription to the paper, this time for a new subscriber. This unflagging loyalty and interest on the part of Bro. Lane is a source of gratification to us.

Mrs. Laura Armstrong, Flora, sends her renewal to the Advocate and very kindly says that she looks forward to its coming each week. We sincerely appreciate expressions of interest and good will from our readers.

In sending a notice for publication the Rev. C. W. Wesley, Canton, says: "I am rounding out my third year with the best report of any of the three years. I serve a loyal people and am happy in my work here with the Canton folk."

Rev. T. B. Winstead, Carthage, continues his good work for the Advocate by sending in two subscriptions, one of them a new one. and assuring us that others will follow. He reports that everything is moving along well on his charge.

Rev. E. W. Wedgeworth, Vicksburg, pastor of Oak Ridge Church, Oak Ridge charge, sends us two and on-half subscriptions with the promise of two or three more in a few days. He hopes to have a good report at Conference.

Mr. J. D. Ferguson, only brother of Rev. W. J. Ferguson of Biloxi, died at Picayune on Sunday afternoon. The body was carried to McComb for interment on Monday. The Advocate joins the friends of Bro. Ferguson in sympathy in his hour of sorrow.

NOTICE

The Mississippi Annual Conference Board of Finance will meet on Wednesday afternoon, November 9th, at three-thirty o'clock at the Methodist Church, Natchez, Miss.

CLYDE H. GUNN, Secretary.

NOTICE

The Committee on Admissions will meet in the Methodist Church, Natchez, Miss., at 2:30 p. m., November 9th, 1938. We urge the preachers who have been on trial for two years to meet us promptly at this hour and also the preachers who are coming up for admission on trial.

C. W. WESLEY,
Sec. for the Committee.

NEW PARSONAGE AT TYLERTOWN

Dear Dr. Duren: I am afraid my people will feel that I do not appreciate the splendid work they have done this year if I don't say a word about it in the church paper.

For some time the Methodist people here had been wanting to do something about the parsonage to make it a more desirable dwelling. During this conference year the old parsonage was moved off the lots and a beautiful new modern residence has been built in its place. The new parsonage is a seven room house with two baths. It is so arranged that each bedroom has connecting bath. The floors are select white oak throughout. On the outside the building is finished in gray asbestos siding. All the foundation timbers were creosoted so as to make the house termite proof. The work has all been completed and the total cost amounted to $4,901.00, all of which has been paid. There is no indebtedness whatever on the building. Besides this the women of the Missionary Society have added about $600 worth of new furniture. I don't believe there is a lovelier parsonage home in the Mississippi Conference than the one in Tylertown.

I am happy to say that the building program has not affected the other interests of the church. Our budget will be met in full. No part of the church work has suffered. The building was under way during the Advocate Campaign and subscriptions received nearly doubled our quota.

Our people are rejoicing over what God has wrought through them.

Faithfully yours,
IRA E. WILLIAMS.

HATTIESBURG DISTRICT GROUP MEETING

The Northern and Southern Groups met in joint session in First Church, Laurel, on October 6, 1938. The meeting was called to order by the Presiding Elder, Rev. W. B. Alsworth, at 9:30.

Rev. A. J. Leggett led the devotions. He read Paul's Letter to Philemon, and spoke on the Church in a very helpful and interesting manner.

The report of the pastors on their work revealed that the district will come to the end of the Conference year with a good record. The presiding elder was very much pleased with the way things looked. The laymen and laywomen present spoke on the work in their charges.

Rev. J. W. Sells was granted the privilege of introducing the wives of the newly weds of the district with those who have just come to the district. They were as follows: Mrs. A. M. Ellison, Mrs. E. W. Ulmer, Mrs. J. S. Noblin, and Mrs. M. F. Lytle. They were warmly welcomed by the group.

Rev. I. H. Sells spoke to the group on the work of Christian Education, which he pointed out, is the foundation of Christian development. Christian culture is the product of Christian education. He emphasized the importance of enlisting more of our children and adults in the church schools.

The 11:00 a. m. sermon was preached by Rev. L. D. Haughton of Richton, who brought us a great message on the subject: "The True Basis for Optimism."

Lunch was served by the good women of First Church. Every one enjoyed it.

The afternoon meeting was called to order by Rev. W. B. Alsworth at 1:30.

The devotions were held by Rev. M. F. Lytle. He emphasized the importance of personal evangelism.

Dr. G. F. Winfield spoke on the subject: "How to Best Create a Missionary Passion." Three things he spoke of as the source of missionary passion: The Character of God, Accurate Detail Information, and Prayer.

B. M. Stevens of Richton, spoke on the subject: "How Can the Church Lay Leader and Board of Stewards Render the Best Service in Closing the Year's Work?" He said that it should not be necessary to make drives to close the year's work, it is the laymen's responsibility, and as the religious life increased the financial burden would be relieved.

W. T. Segrest of Laurel, spoke on the subject: "How Can the Church School Render the Best Service in Closing the Year's Work?" Brother Segrest made a fine talk on this subject. He defined the Church School and gave its purpose. The Church School is the organization of the entire constituency of the church. It is the recruiting station of the church. And its purpose is to train all members in worship and service.

Mrs. E. L. Horn of Waynesboro, spoke on the service the women could render. She spoke of the heritage of the W. M. S., the need of prayer, and the influence of woman. Her message was very fine.

Greetings were sent to Bishop Dobbs.

The consecration service was led by Dr. J. T. Leggett. He spoke briefly on Christ's death, and the power He communicates to his believers. All present came to the altar. The closing prayer was offered by Rev. W. B. Alsworth, presiding elder.

E. A. KELLY,
Secretary.

What is a Communist? One who has
yearnings
For equal division of unequal earnings;
Idler or bungler, or both, he is willing
To fork out his copper and pocket your
shilling.

—From the Corn Law
Rhymester of 1620.

ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY PROGRAM OF THE MISSISSIPPI ANNUAL CONFERENCE

Fayette Methodist Church, Wednesday, Nov. 9, 1938, 2:00 p. m.

Rev. C. W. Crisler, D. D., Presiding

Hymn: "Faith of Our Fathers."

Prayer: Rev. H. A. Gatlin.

Roll call of the 1813 session: Rev. W. B. Jones.

Brief account of the 1813 session: Rev. J. E. Gray.

Address: Bishop U. V. W. Darlington.

Reading of Appointments (1813): Rev. J. B. Cain.

Hymn: "Am I a Soldier of the Cross."

Benediction: Rev. J. M. Corley.

Pilgrimage to the site of the Vick home, weather and road conditions permitting.

Note: It is not certain that Bishop Darlington and members of the Cabinet can be present, but they have been invited and will attend if possible.

Let ministers and laymen plan their journey to Natchez in such a way as to permit them to attend this brief inspiring program in Fayette.

MINISTERS' WEEK, CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY

Week of January 16, 1939—Monday evening through Friday noon. Special speakers: Dr. Albert E. Day, Pasadena, California, author "Present Perils in Religion," "Revitalizing Religion," "Jesus and Human Personality," etc.; Dr. Harold C. Case, Scranton, Pa., outstanding leader in Christian education and young people's work.

Come to Atlanta and join us in a profitable week of inspiration and study.

BILLIONS FOR DEFENSE

Although the resurgence of absolute power politics in Europe is primarily responsible, there are powerful factors at home that are swiftly driving the United States toward an unparalleled defense program. These forces should be recognized for what they are, their arguments weighed and discounted and the whole situation viewed calmly and rationally before the American people agree to embark on so unprecedented a course. It is advocated as a means of recovery, where all else has failed, since it would mean expenditures for the heavy [illegible]tries, for sagging railroads and for [illegible] utilities, the industry with [illegible] possibility of expansio[illegible] out the hope of sh[illegible] employment throu[illegible] soldiers and sail[illegible] build and ope[illegible] men like it, [illegible] servative [illegible] public works. Yet it has been demonstrated in other countries again and again in recent years that rearming kills national prosperity and tragically drags down the standard of living. The administration is said to favor it as another experiment, as a means of explaining away growing deficits and inaugurating genuine government-business cooperation. We must remember all this when in the next few months propaganda attempts to whip up public sentiment for this new American course. How shortsighted it all is!

The other aspect of the problem, the actual need of new defenses is another matter. At the moment no one maintains that this country is in imminent danger of overt military attack from any foreign power. What Mr. Baruch and the President's other advisers have in mind is a more distant eventuality—the gradual penetration of Latin America by Germany and Japan. They maintain that once these powers are well-established there economically, it will be a simple matter to establish military bases and isolate the continental United States. Defenses against such a threat do indeed require years of preparation, and it is well for the President to have the most authoritative information possible. But little is being said about the propaganda of France and Britain aimed at replacing Russia by us in the lineup of the "democracies" against the dictators. And even less is being said about the possibilities of real disarmament before the fuse is lighted that will destroy what civilization there is today. Are the biggest navy and the largest air force the surest means of winning the peoples of Latin America? We need cool heads in this country today in the face of such domestic and foreign pressure to keep us from rushing into a program that will hasten a war that would obliterate both the European peoples and ourselvss.—The Commonweal.

REVERENCE

Reverence is the highest quality of the human mind. It distinguishes man from the animals. They share with him some of the noblest affections, courage, sympathy, patience, and love. But of all earthly beings, man alone is filled with awe in the presence of the starry heavens or in the contemplation of life, destiny, and God. Reverence is the [illegible] the supreme good. When it [illegible], character [illegible]egenerates, for it [illegible] the tonic quality [illegible] the soul.

"I have in [illegible]," said Oliver Wendell Ho[illegible] [illegible]le plant called reverence; I [illegible] to have it watered" [illegible] for us all. [illegible] eed is a large[illegible] childhood, [illegible] truth, [illegible] and God. [illegible] ell" [illegible] er. [illegible] on[illegible]

I WILL NOT HEAR HIM

By H. M. Phillips

Why not? "Oh, but he has a fault." You are not free from fault yourself, are you? "No, but I am not going to listen to him, even if he tells the truth, for I don't like the source." Now, honestly, have you gone to him and tried to restore him? "No, he knows what to do." Yes, and you know what you ought to do. It seems that you are about as bad as he is. If he is wrong and you do not go to him and set him right, you are wrong, because you did not do right. Do you talk about him to others, and even to outsiders, and thereby hinder the cause? We all have faults—some more than others; if I only listen to perfect men, I would never need my ears. Do more face-to-face talk and less back-to-back talk. Are you as good as you claim to be, anyway?

—Gospel Advocate, Nashville.

AUTUMN COLORS

There have been glories of color in the foliage of trees and bushes and fields during the past few weeks that are seen at no other time of the year. Winter, spring, and summer are beautiful, yet autumn has beauties that none of the other seasons can offer. The writer in the Keswick Calendar comments on the Scripture, "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31): "Yes: the fading leaf may stand as an emblem of our closing years in no mournful way. The autumn of life may be full of rich color. There may be outward weakness and failing prowess. We may be increasingly dependent on others. The pride of life may be humbled, as our Lord reminded the impetuous Peter: 'When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee.' But even so, the consecrated life takes on new colors. The leaf fades, but in its very fading there may be fresh splendors. The last is meant by God to be the best of all."

—Sunday School Times.

This is the final test of a religion—its ability to make men morally whole. In the last resort its right to supremacy is decided in the court of conscience; and it is here that Christianity will bring the world, including its religions, to her feet.

—J. F. Powicke.

"I am ready to admit that, after con[illegible] the world and human nature [illegible] sixty years, I see no way out [illegible] world's misery but the way which [illegible] have been found by Christ's will [illegible] undertaken the work of a [illegible] practical statesman."—Bernard [illegible]

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. E. P. Craddock, Corinth, remits for his renewal to the Advocate with commendable promptness.

Mrs. E. B. Hamer, New Albany, sends in her renewal, expresses regret at being delinquent, and assures us that she always enjoys reading the paper.

The transfer of Dr. Buhrman from the Conference, although softened by the fact that he goes back home, is a matter of sincere regret to many who have found in him a helper and a splendid example of Christian brotherliness.

The fourth Quarterly Conference for South Side Methodist, Corinth, Miss., paid up in full her assessments for the year, and the Rev. E. P. Craddock has one of the best reports that South Side has made in a number of years.

The preachers of the Aberdeen District met with Dr. Buhrman, the retiring presiding elder, and paid tribute to his high character and fine work through the past quadrennium of service as their leader. They gave tangible expression to their affection and good will by the presentation of a beautiful bill fold which contained a substantial sum of money.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE

(Continued from page 5)

a majority of the ballots cast, were declared elected. Drs. L. P. Wasson and A. T. McIlwain, having received each a majority of the clerical ballots, were declared elected. A second ballot was taken and then followed the Missionary Anniversary with adjournment to meet for a brief night session preceding the preaching service.

Evening Session

At the convening of the Conference, the second ballot for delegates was reported. No layman received a majority of the votes. Dr. V. C. Curtis, having received a majority of the clerical ballots, was declared elected. The third ballot was then taken. A great congregation then heard Dr. W. B. Selah of Memphis, preach and the Conference adjourned to meet at 8:30 Friday morning.

Friday Morning

The Conference met at the appointed hour and following a brief devotional proceeded to the business of the morning.

The third ballot for lay delegates was announced, resulting in the election of D. H. Hall and Mrs. H. L. Talbert. There was no election on the clerical ballot. After taking another ballot the list of superannuates was called, and to the list of the previous year four names were added: D. R. McDougal, W. N. Duncan, R. L. Ellis, and H. E. Carter.

The tellers reported the fourth ballot. No lay delegate was elected, but J. D. Wroten was elected a clerical delegate. The fifth ballot resulted in no election for the laymen, but J. R. Countiss was elected thus completing the clerical delegation. On the next ballot J. W. Kyle was selected completing the lay delegation. Alternates elected in the order named were: Clerical, W. R. Lott, J. E. Stephens, and Melville Johnson; Lay, A. W. Milden, Mrs. W. H. Ratcliffe, and J. M. Foreman.

Dr. C. A. Bowen, a native of the North Mississippi Conference, was introduced and spoke in the interest of the literature and educational work of the General Board of Christian Education. Judge J. G. McGowen spoke in behalf of the children's work which is under the supervision of Rev. J. L. Sutton; Mr. Fred McDonnell and Mr. J H. Sherrard addressed the Conference in the interest of the Methodist Orphanage at Jackson. Following these, Miss Winnie Buckles spoke in behalf of the program of temperance education being sponsored by the Woman's Christian Temperance Union.

Afternoon Session

The afternoon session was devoted to the anniversary of the Board of Education. At night, Dr. W. B. Selah brought the second of a series of practical and helpful sermons. His subject was Soul Winning and the house was filled to capacity.

Saturday Morning

After the opening preliminaries and the approval of the journal, the call of the classes was taken up and finished. A large part of the morning was occupied with routine and some confused discussion over the transfer of a residue in the entertainment fund to the support of the superannuates. The Conference discussed at length the proposal to issue $50,000 in bonds as a means of refinancing obligations incurred in connection with the operation of Grenada College and now long past due. The Board of Education was authorized to make the issue. Mr. Wiley Critz of Clarksdale spoke in behalf of the Youth's Crusade, and Cleveland was chosen as the meeting place for the next session of the Conference. This concluded the business of the morning.

Afternoon Session

An afternoon session convened at two o'clock, and was occupied with routine matters and reports which had not been acted on at previous sessions. Only a few details were left for the session on Sunday afternoon.

Sunday

Following the love feast at the Methodist Church, Bishop J. L. Decell preached. Rev. T. H. Dorsey preached at the Baptist Church and Rev. J. M. Bradley at the Presbyterian Church. The Memorial Seryice at two o'clock in the afternoon was followed by the ordination of Deacons and Elders, and the reading of the appointments. Thus was completed the first Conference under the presidency of Bishop Decell.

The Conference gave great satisfaction to both preachers and people. Personally we sincerely appreciate the spirit and the bearing of Bishop Decell. We think that his first session fully justified the faith of those friends who sought his election, and encourages all to expect a great episcopal administration at his hands.

APPOINTMENTS

Aberdeen District

N. J. Golding, P. E.

Aberdeen, E. R. Smoot; Algoma, J. A. Biffle; Amory, E. H. Cunningham; Becker, G. W. Robertson; Buena Vista, G. R. Meaders; Calhoun City, T. W. Lewis; Coffeeville, T. M. Dye, Jr.; Derma, Milton J. Peden; Greenwood Springs, T. F. Sartain; Houlka, E. M. Shaw; Houston, W. J. Dawson; Mooreville, R. E. Wasson; Nettleton, W. C. McCay; Okolona, W. L. Storment; Paris, J. L. Nabors, Jr.; Pittsboro & Bruce, K. E. Clark; Pontotoc, T. M. Bradley; Prairie & Strong, S. W. Hemphill; Randolph, O. L. Elliott (Supply); Salem & Friendship, W. V. Stokes; Shannon, W. C. Beasley; Smithville, W. C. Mattox; Toccopola, M. S. Brantly (Supply); Tremont, J. W. Holliday; Tupelo, W. A. Tyson; Vardaman, R. C. Mayo; Verona, C. A. Northington; Water Valley First, R. G. Moore; Water Valley Main St., R. P. Neblett; Woodland, S. P. Ashmore; Chaplain, U. S. Navy, J. H. Brooks; Dist. Missionary Sec., C. A. Northington; Conference Evangelist, S. M. Butts (Supply).

Columbus District

L. P. Wasson, P. E.

Ackerman, A. Y. Brown; Artesia, J. R. Murff; Brooksville, W. M. Jones; Bellefontaine, E. G. Potts (Supply); Caledonia, S. B. Potts; Chester, E. M. Allen; Columbus, First, J. D. Wroten; Columbus, Central, W. N. Dodds; Crawford & Mayhew, N. N. Maxey; Durant, E. S. Lewis; Eupora, E. G. Mohler; Ethel, T. W. Smallwood; Kilmichael, C. L. Oakes; Kosciusko Station, S. E. Ashmore; Kosciusko Circuit, W. S. Selman; Longview and Cedar Bluff, J. L. Nabors; Louisville Station, V. C. Curtis; Louisville Circuit, J. W. Gibson; Macon Station, J. M. Bradley; Macon Circuit, E. B. Sharp; Mathiston & Maben, E. L. Jernigan; Noxapater, W. R. Crouch; [illegible] E. F. Tucker; Shuqualak, M. E. Arm strong; Starkville, J. R. Countiss; Sturgis, L. H. Floyd (Supply); Weir & McCool, J. N. Humphrey; West Point, J. H. Holder; Dist. Missionary Secretary, J. H. Holder; Conference Evangelist, A. P. Stephens (Supply).

Corinth District

W. R. Lott, P. E.

Abbeville, B. D. Benson; Ashland, R. C. Nanney; Baldwyn, W. W. Bruner; Belmont, J. Noel Hinson; Blue Mountain, J. B. Burns; Booneville, W. L. Robinson; Burnsville, W. T. Bazzell (Supply); Chalybeate, W. R. Liming; Corinth, First Church, Mellville Johnson; Corinth, South Side, E. P. Craddock; Corinth, West Side, H. R. McKee; Dumas, Travis Filgo (Supply); Fulton, W. W. Hartsfield; Guntown, A. J. Henry; Hickory Flat, Wade H. Heath; Holly Springs, A. R. Beasley; Iuka Station, W. H. Mounger; Iuka Circuit, L. P. Jumper; Kossuth, A. M. West; Mantachie, F. L. Looney; Marietta, W. H. Andrews (Supply); Myrtle, F. H. McGee; New Albany Station, R. R. Scott; New Albany Circuit, W. M. Hester; Oxford, J. A. George; Potts Camp, L. A. Bennett; Rienzi, H. C. Lewis; Ripley, C. M. Chapman; Sherman, J. V. Stewart; Tishomingo, W. L. Whitener (Supply); Waterford, Torrence Maxey (Supply); Wheeler, N. L. Threet; Chaplain, U. S. Navy, M. H. Twitchell; Dist. Missionary Sec'y, J. Noel Hinson; Dist. Evangelist, J. T. Gullett (Supply); Dist. Missionary, J. F. Mincy (Supply).

Greenville District

J. W. Ward, P. E.

Arcola & Murphy, K. I. Tucker; Boyle & Pace, W. W. Jones; Clarksdale, J. E. Stephens; Cleveland, J. J. Baird; Coahoma and Jonestown, C. W. Avery; Dubbs, W. R. Goudelock; Dublin & Mattson, G. A. Baker; Duncan & Alligator, W. W. Milligan; Friars Point & Lyon, W. M. Campbell; Glen Allen & Winterville, N. D. Guerry; Greenville, A. T. McIlwain; Gunnison & Bobo, J. B. Conner; Hollandale, W. C. Galceran, Jr.; Indianola, W. C. Newman; Leland, J. T. McCafferty; Lula and Dundee, W. T. Phillips; Merigold and Sherard, J. M. Guinn; Rosedale and Benoit, W. W. Woollard; Shaw and Litton, C. L. Rogers; Shelby, H. H. Wallace; Tunica, T. E. Gregory; Dist. Missionary Sec'y, J. J. Baird.

Greenwood District

H. F. Brooks, P. E.

Acona, W. M. Langley; Belzoni, W. B. Baker; Blackhawk, M. A. Burns; Carrollton, L. C. Lawhon; Drew, T. B. Thrower; Duck Hill, H. N. McKibben; Ebenezer, B. F. Hammond; Greenwood, First Church, S. H. Caffey; Ittabena, G. H. Boyles; Inverness & Isola, R. T. Hollingsworth; Lexington, T. H. Dorsey; Minter City & Glendora, W. L. Pearson; Moorhead, J. C. [illegible]; Pickens & Goodman, G. [illegible]; Poplar Creek, A. S. Bri[illegible], J. O. Dowdle; Schlater & Cruger, W. D. Bennett, Sunflower & Doddsville, J. W. York; Swiftown, L. M. James; Sidon, Price Mem. & Philip, W. S. McAlilly; Tchula, M. E. Scott; Vaiden & West, E. C. Driskell; Webb & Sumner, W. O. Hunt; Winona Station, R. G. Lord; Winona Circuit, A. L. Davenport; Dist. Missionary Sec'y, W. L. Pearson.

Sardis-Grenada District

C. T. Floyd, P. E.

Arkabutla, J. A. Patterson; Batesville, P. F. Luter; Byhalia, H. D. Suydam; Charleston, A. C. McCorkle; Cockrum, Guy Ray; Coldwater, G. R. Williams; Como, Seamon Rhea; Courtland, G. H. Ledbetter; Crenshaw & Sledge, W. P. Bailey; Grenada, C. A. Parks; Hernando, H. P. Lewis; Horn Lake, W. D. Smith; Holcomb, A. W. Bailey; Lake Cormorant, J. S. Maxey; Lambert & Crowder, M. H. McCormack, Jr.; Longtown, C. W. Bailey; Marks-Belen-Darling, J. E. Lawhon; Mount Pleasant, G. W. Curtis; Oakland, J. D. Simpson; Olive Branch, E. M. Sharp; Pleasant Hill, B. F. Bullard; Red Banks, George D. York; Sardis Circuit, H. L. Beasley; Sardis Station, W. J. Cunningham; Senatobia, J. W. Robertson; Shuford, T. G. Lowey; Tutwiler, S. A. Brown; Tyro, W. R. Hammontree; Executive Secretary, Board Christian Education, R. A. Grisham; Associate Director Millsaps Movement, W. I. Henley; District Missionary Secretary, H. P. Lewis.

Transferred In:

R. R. Scott, an elder, from the North Alabama Conference; W. A. Tyson, an elder from the North Georgia Conference.

Transferred Out:

E. Nash Broyles, an elder, to the North Georgia Conference; W. F. Howell, an elder, to the Louisiana Conference; W. P. Buhrman, an elder, to the Florida Conference; A. M. O'Neil, in the class of First Year, to Mississippi Conference.

A BEAUTIFUL LETTER

Bishops Dobbs and Decell and Brethren: I miss your fellowship so much. Kind Providence caused me to cast my lot with a fine group of Methodists in this place that have helped me so much in making the fight to regain my health.

I have preached three times and haven't missed a church school session nor eleven o'clock service since I left the Conference at Clarksdale last year.

Have assisted the pastor in administering the Sacrament, taught in [illegible] church school, and am now [illegible] Board of Stewards and assistant to the general superintendent.

In the main I have only [illegible] marking time, but God has been [illegible] to me and I have never felt [illegible] more keenly. Was it [illegible] said: "They also serve who only stand and wait." Well I can't say that I have served much but I have tried to wait patiently.

And remember, brethren, that any pastoral charge, plus health, is far better than no charge plus broken health. Remember me always when you pray.

Your humble Brother,
L. B. Wimberly.

Ysleta, Texas.

BOOKS

The First Five Centuries of the Church—by James Moffatt. Cokesbury Press. 262 pages. Price $2.00.

When Dr. James Moffatt writes, discriminating readers take notice. While known to us principally for his Biblical scholarship, Dr. Moffatt shows himself in this last book as competent in the field of Church history.

The "First Five Centuries of the Church" is another volume of the London Theological Library series. It is not a treatise written for the specialists, but an attractive work of popular presentation, easily readable, without of course losing any of its dependability and scientific accuracy.

Each of the five centuries studied is the subject matter of a chapter. Of great interest and value is the parallel chronology of secular and church events of the period under examination. There are also fifty pages of a most complete bibliography concerning this entire subject.

Every historian has a main assumption or thesis around which he groups and interprets historical data. For Dr. Moffatt this thesis—with which we find ourselves in complete agreement—is that the history of the church is the development of the innate power of the Christian faith and that while it assimilates certain elements of the life and thought in the midst of which it finds itself, Christianity is not an amalgam or a synthesis. It is in the light of this fundamental interpretation that Dr. Moffatt leads us through the illuminating story of the beginnings of the church, its doctrinal and institutional development, the growth of its inner life expressed through worship.

In days and times like this century, when once again the Christian faith faces an hostile world, the reading of its original struggles and growth is most rewarding. There is indeed a message for the present in the drama which we witness in the lines of this excellent book. We place it on the "must" list of our library.

How shall Christ be manifested today? How shall the Gentiles see him? Not by the leading of a star; not by the sight of your face. Christ is made manifest today by His disciples: The Gentiles shall see Him, the underprivileged shall know Him, by seeing and knowing us.—George Hodges.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
NOVEMBER 6

By Dr. J. R. Countiss

HONORING OUR PARENTS

Ex. 20:12; Lk. 2:46-52; John 19:26, 27; Eph. 6:1-4.

Golden Text.—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Exod. 20:12.

Luke 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Eph. 6:1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Next to Jesus Christ, God's greatest gift to man is the home. He "hath set the solitary in families." The family is the social unit from which all other groups have sprung, whether church or school or state. At the head of the family stand the father and the mother as two equals, one in their love, loyalty, and ideals. They are responsible for bringing children into the world, for the gift of life itself to their offspring. This alone is a debt that can never be repaid. Whatever may be one's circumstance or environment, there is always a chance to make life worth while for self and for the world. To most parents there is also the debt for shelter and for support, for privilege and opportunity. Their chief goal in life is to provide for their children better advantages than they themselves have had.

No child ever brought credit to himself by casting discredit upon father or mother, either by word or deed. If they have so lived that their conduct cannot be sincerely commended, at least the veil of silence may be drawn, and the criticism of others be repudiated by loyal sons and daughters. This does not imply endorsement or encouragement of moral wrong. Loyalty to God and right take precedence over all earthly loyalties, but God relates himself to us as a Father, and filial devotion should be one of the most direct paths to deep and lasting piety. Blessed is that son whose parents remind him of God. Who can say how largely the integrity and perpetuity of the Jewish people is due to their obedience to the fifth commandment? Moses showed his estimate of its value by placing it next to the commandments about God and his worship.

Family duties are reciprocal. It is the duty of parents to live worthy of all reverence and honor, as it is the duty of children to respect, love and obey. The world has no higher example of both than the Nazareth family—Mary was the ideal mother, Jesus the ideal son. Explanation of his poise and wisdom before the elders in the temple is to be found in the care and training of his godly mother, though she appears to have wondered more at his responsiveness than even the elders. Mary's faithful care promoted a growth in character and devotion that did not cease with adolescence, but reached its full maturity on Calvary. Even as Jesus finished "the Father's business" in the supreme sacrifice, he blended devotion to God and mother by taking care that she had a home and a guardian when he was gone. It is a poor type of saintship that is not evident at home. Was ever a Christian more honored than that beloved disciple who "from that hour" took Mary into his own home.

Above all other religions, Christianity honors childhood. In turn it exacts obedience to parents as a duty to God, and emphasizes the "commandment with promise." It is "well" indeed with those who live in a happy household composed of godly and considerate parents and loyal obedient children. In such an atmosphere sterling character blossoms, burgeons, and bears fruit. It ministers to sound bodies, sound minds, and aspiring spirits—to long life and noble life. There are few parents who do not find themselves reproduced in their children, and who do not reap of their own sowing in the treatment accorded them in their old age by their sons and daughters. A stranger protested as he saw a son beating his father and kicking him from his door, but the father said, "Let him alone. It is just forty years since I treated my father the same way." The greatest business in the world is bringing up children, and the best method for that business is to "bring them up in the nurture and admonition of the Lord."

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CAPUDINE

The Christian Fireside

THE ANIMALS' SPAN OF LIFE

Dear Boys and Girls:

There is a dog living near here whom I have known for ten years. When I first saw him he was a bouncing puppy. Then he became the terror of other dogs that passed by, always taking part in every fight, and nearly always being the winner.

To-day he lies on the doormat in front of his house, a battle-scarred veteran. If another dog passes, he cocks an ear at him, but lies still—he may linger on for a few years yet, and even reach the age of fifteen, but not much more. There are dogs who have lived to be over twenty, but I think they would be very feeble at that age.

Some animals attain a great age. We know that elephants in a wild state live about as long as human beings. They are old when they reach seventy or eighty years. In captivity they sometimes live beyond the hundred.

There has just reached the Zoo in London a cockatoo that is believed to have reached the ripe age of 134, and is still vigorous, so he must have been hatched out somewhere about 1800! If he could only speak to us of all the things he has seen, what a story he could tell.

I should think tortoises live as long as any animal. Some are said to have reached their two hundredth birthday. Fancy having a cake with two hundred candles, one for every year! Perhaps they live long because they are slow in all their movements, and never seem to hurry or exhaust themselves.

Horses live a good time. It is no means uncommon to find one over twenty years of age, and still going about doing its ordinary work. I think the record is held by an old Manchester canal horse who, when he died, had reached the marvelous age of 62.

I had a letter last week from a lady who herself was 70, and she told me that two of her bird pets were eleven and twenty-four respectively. The latter, I should think, is a big age for a captive bird to live, but parrots sometimes become centenarians.

Of course, when birds and animals live free lives in the open fields and woods they have many dangers to face. Hawks and weasels and owls hunt them, and catch them unawares and only those who possess cunning and wariness live to a great age.

I had a friend who lived in a district where there were hundreds of pheasants in the woods and when the first of October came around sportsmen came for pheasant shooting. He noticed that after the first gun-shot a cock pheasant was to be seen feeding and hiding in his garden, where no one could find him. He seemed to know that the sound of a gun meant danger to him, and as soon as he heard one go off he would run from the woods and hide in the sanctuary of the garden—a knowing old bird.

—Romany, in Methodist Recorder.

666 relieves COLDS first day, [illegible] Headaches [illegible] Fever [illegible] Colds
LIQUID, [illegible]

TOO MANY GIFTS?

(A feature for boys and girls)

By Raimundo de Ovies

It is hard on a fellow to lie in bed for weeks when he feels all right except for having his leg in a plaster cast. Billy took it well, for he never could give enough time to building model airplanes until he broke his leg.

Before making the first plane in bed, he read two books and a stack of magazines, so that he could be sure to get it just right, and the ship was a beautiful thing when it was finished. Dad took it outside and tested it and made it fly by Billy's window. And how it flew! Dad said, "That's the best one you have ever made, Billy!" He liked it so much that he kept on flying it for over an hour. (You know how fathers love to play with toys!) So Billy made others.

Well, pretty soon there were airplanes all over the room. He gave several to the friends who came to see him. He likes to share his things with other boys, but this was a case of that "overproduction" we have been hearing so much about. So, one day he said: "Daddy, what am I going to do with all these airplanes? I certainly did make too many to give away, didn't I?" His father smiled, and then looked serious.

"Son," he said, "do you think you have too many airplanes or not enough friends."

Now all that happened pretty much as it is written here. That father is a friend of mine and a very wise man; and his question surely has made me do some real thinking. All of us have "gifts" that we can present to friends—if we have friends. We have love, fun, cheerfulness, the work of our hands—all kinds of things to give away if we want to. But how many of us have enough friends?

There isn't much fun in doing things [illegible] ourselves, and there is no more fun [illegible] ving things [illegible] to ourselves.

Whatever we can't share with others we really do not have. Just try eating all by yourself for several weeks and see how tasteless even the most delicious food can become. We like ice cream. But who wants to snatch a cone and run behind the house to eat it? Ice cream tastes best when we eat it in good company, at home with the family or at a party.

Stingy people and misers deserve our pity. The trouble with them is that they are poor in friends and try to feel rich by having "things." I would rather have friends, and I am sure that you would. Without friends we might just as well be on a desert island.

Do you remember how frightened Robinson Crusoe was when he discovered the footprint in the sand? But how glad he was, later, to call Friday his friend! Jesus says to us, "Ye are my friends if ye do whatsoever I command you."

—Northwestern Edition,
Christian Advocate.

WE ARE SO QUICK TO COMPLAIN

Come, Junior, it is about 9:00 o'clock, and I promised that lady that called on us last Wednesday that we would be at Sunday school today, and by the time you get washed and dressed, it will be time to go."

"Aw, mom, I don't want to go to Sunday school. Look at my old shoes, all raggedy, and got holes in 'em. The kids will all make fun of me wearin' shoes like these. If I had some good shoes I wouldn't care."

"Well, Junior," said the mother, "just as soon as your daddy can get a job, he will buy you some new shoes."

"Well, I don't see why we have to be so poor," said Junior. "A lot of kids ain't."

Junior and Mother went to Sunday school, and when they came home, Mother asked Junior if the boys made fun of his shoes.

"Oh, Mother," said Junior, "I forgot all about my old shoes. You know I saw an awful rich little boy. His daddy brought him in the biggest car I ever saw. He was awful rich, and the little boy didn't have any feet. Mother, I'm awful glad I've got two good feet, even if my shoes ain't so good."—George B. in the Watchword, The Wesleyan Methodist.

Our attitude toward the Son of Man will determine our attitude toward our brother man. —Religious Telescope.

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FOR COLDS—[illegible] our Gray's [illegible] Nose Drops. [illegible] size 25c, large size [illegible] [illegible] druggist.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania St., New Orleans

The Week of Prayer dates for 1938 have been set for November 6-12. The Woman's Missionary Council has supplied the auxiliaries with an abundance of helpful literature. This includes programs for two worship services and a day of Retreat. Pamphlets on reconstruction work in China and on MacDonell school are filled with interesting information. Each auxiliary should appoint a special committee to make plans for this week.

The October World Outlook is full of good things to be used for this occasion. Many pictures of China's areas of destruction are shown as well as war sufferers. In contrast to these sordid pictures, pictures of MacDonell school children in their happy home life brighten the pages. These pictures will make fine poster material.

How appealing are the calls for help this year. The China Emergency Fund—to build anew or help rebuild and repair that which has been destroyed. In making gifts to the Week of Prayer offering this year, we shall be standing by courageous and destitute fellow Christians of China.

And we of the Louisiana Conference know well the high type of service being rendered at MacDonell school, and feel grateful to God for having had in the past and will have at this time a part in this glorious work. Surely it is a time for self denial. Let's quit talking and preaching so much about "Self Denial" and really deny ourselves that we might contribute as we never have before to our Week of Prayer offering.

Miss Margaret Infinger, a young deaconess from Georgia, arrived at Hodge, Louisiana, early in September, to begin work with the girls in the bag factory there, and also to assist in the church program. This is the newest work opened in the Louisiana Conference by the Woman's Missionary Society. Miss Infinger was a guest at the Executive Committee meeting of the Conference which was held recently in Natchitoches, and told of laying the foundation for the work there and asked the prayers of the women throughout the State.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

October twenty-fifth and twenty-sixth an Anti-Lynching Conference was held at Central Methodist Church, Meridian, with Mrs. L. W. Alford, of McComb, Chairman of the Mississippi Council for Prevention of Lynching, presiding. She stated the purpose of the movement is to educate public opinion for the prevention of lynching, and, some of the objectives are to obtain cooperation of officers, representative groups and organizations, to circulate literature and to secure a wider use of the press.

The conference was opened by Dr. Joseph A. Smith of Meridian, speaking on "Building a Society Based Upon the Living Principles of Christ." He said: "Lynching is murder in its basest and most disastrous form and is never justified. Those who engage in it ignore every principle of human rights and the teachings of Jesus Christ. Lynching is done under the spell of hatred, prejudice, bigotry—all of which are products of ignorance. It cannot be solved by legislation but by groups working along educational lines, preaching and teaching the idealism of brotherhood and the adherence to the principles of Jesus Christ."

Mrs. Jessie Daniel Ames, of Atlanta, executive director of the Southern Association, spoke twice. In discussing the "Change in Society" that is taking place, she declared "that a mob could not lynch an individual without degrading the entire community and such lawlessness brings harm and hurt to one's self and to his religion, that lynching is just as heathenish and barbarous as any practice of the heathen Hindoos or Africans to whom we send missionaries to teach them the principles of Jesus Christ. The process can be changed only through education. The only hope is in the church, an organization that holds out the ideals of Christ for the conduct of human society."

Speaking on "Three Sides to Lynching," Mrs. Ames gave these as international, national and state. The international aspect was presented as a handicap to mission work and prestige with other nations, especially in regard to questions of the treatment of the minority group. Under the national aspect, Mrs. Ames stressed the fact that anti-lynching bills were merely tools to stir up sectional feeling and defeat other legislation. She suggested a different bill, one which would make it the duty of the Department of Justice to investigate lynching or other mob disorders, giving the facts to the President, the Congress and the press, etc., with no action taken. The action then could be taken by the State, based on the facts. To eliminate fear and the threat of mob violence, Mrs. Ames advocated the state radio police patrol. In the states where these patrols operate, lynching has been discontinued, she stated.

Mr. P. H. Easom, state agent, division of Negro education, State of Mississippi, of Jackson, stated that more than 1,000 Negro schools are housed in churches, lodges, tenant cabins, garages, and any other buildings which can be made available. Many have no water supply of any kind, and the teaching equipment in rural schools is practically non-existent, while hundreds have no blackboards.

"While something like $10,000,000 has been expended from PWA and WPA for white schools, only four or five hundred thousand dollars has been spent on negro schools, and that has been spent in the cities. In 51 counties there are 184,651 educable negro children who have no high school facilities outside the towns and cities, while 22 per cent of all farm owners in Mississippi are negroes and pay taxes. The salaries of negro teachers are practically the same today as they were 47 years ago," stated Mr. Easom, who pointed out if this condition were generally known, public sentiment for its correction would be created.

The conference closed with a discussion: "Key Words to the New Social Order," led by Mrs. C. C. Clark of Columbia.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

This is WATER VALLEY Day on our Advocate page. The first article is an appreciation of one who has spent a life in service at the Water Valley Church. The other is a record of the service being rendered by members of the Water Valley Church. We are glad for our interest in Scarritt College that twenty-three enrolled as Scarritt Associates. The third is a birthday party.

Mrs. Alice Curtiss Bennett—An Appreciation

In the quietness of the early morning of the tenth of September, 1938, the gentle spirit of Mrs. Alice Curtiss Bennett, to whose memory this tribute of appreciation and affection is paid, peacefully and silently departed for the mansion prepared for her in her Father's house.

Although the separation grieves us deeply, we lift our hearts in gratitude for her long and useful life so beautifully

(Continued on page 16)

In Memoriam

MRS. C. D. KING

Whereas, on September 17, 1938, God in his infinite wisdom saw fit to call from our midst our beloved friend and co-worker, Mrs. C. D. King; and,

Whereas, Mrs. King was a true friend, a devoted mother, a loving wife, and always steadfast in the many duties she was called upon to perform;

Whereas, hers was a radiant life and ever loyal to the church and a true follower of the Lord, Jesus Christ;

Therefore be it resolved, that Mrs. King's passing is a distinct loss to the Woman's Missionary Society of Capitol Street Methodist Church, to her friends, to her family and to her community. We extend to them our heartfelt sympathy;

Be it further resolved, that a copy of these resolutions be included in the minutes of our Society and a copy sent to the family, and a copy to the New Orleans Christian Advocate.

(Signed)
MRS. E. M. ERVIN,
MRS. I. H. SELLS,
MRS. ELLA GAINES,
Committee.

MISS EFFIE HUGHES

Inasmuch as Our Heavenly Father in His love and mercy has seen fit to remove from our midst our friend and co-worker, Miss Effie Hughes, who passed away October 9, 1938; and,

Whereas, she was a faithful and devoted member of the Woman's Missionary Society of Kosciusko, Miss., for many years and contributed liberally of her time and means to its many activities;

She was strong in her convictions and always stood for the best. As long as her health permitted she could be depended upon at all times.

Be it resolved, by the Woman's Missionary Society:

First: That we bow in humble submission to the will of God, knowing he doeth all things well.

Second: That we cherish the memory of our association with her, her faithfulness and devotion to the Missionary Society, and in her passing we have sustained a grievous loss.

Third: That we extend our love and sympathy to her family.

Fourth: That we send to the family, the Kosciusko Star-Herald and the New Orleans Christian Advocate a copy of these resolutions.

MRS. JOHN S. BOSWELL,
MRS. T. S. LOVE,
MRS. B. R. WALLS.

JAMES B. RICHEY

James B. Richey was born in Wayne County, Miss., Nov. 20, 1854, and died at his home in Waynesboro, Miss., on Oct. 17, 1938. On Dec. 22, 1892, he was united in marriage to Miss Buelah High, who survives him. He was a member of Hebron Church, Waynesboro Circuit, but for several years had been unable to attend services on account of poor health.

Bro. Richey was in rather delicate health throughout most of his life, but was of a cheerful, agreeable disposition.

Funeral services were held at Hebron Church, on Oct. 18., by the pastor. We believe that a good man has gone to his reward, and we expect to meet him again some day.

J. W. [illegible]SLAGER,
His pastor

[illegible] decided to mak[illegible] for the sake [illegible], just as cent[illegible] great [illegible]our sacrific[illegible] Cross [illegible] that hu[illegible] saved."—A [illegible] C[illegible]to.

THE BENEFIT OF THE DOUBT

A lot of misunderstandings would be avoided if we would only remember that people are not always at their best. We cannot always have their full attention or their kindest greetings, nor can we expect them always to express themselves in the most tactful ways. We ourselves are not always at our best. We say stupid things that we don't mean. We grumble and grunt very often, especially at breakfast time, when there is nothing the matter with us except a touch of liver or perhaps a rather restless night. We are not always in the mood to wave a friendly hand to all the world, or even to our closest friends.

Where should we be, any of us, if nobody ever gave us the benefit of the doubt? Where should we be if all our friends and acquaintances were on the watch for some hidden motive or for some mysterious meaning in the little things that we do and say? So what we ask from others we should in fairness be ready to offer to them in return. Don't you think that this is the Christian spirit? Don't you think that if any of you are worrying now about any of those uncertainties in life or in friendship, it would be both wise and kind to give it the benefit of the doubt?

—The Rev. W. H. Elliott.

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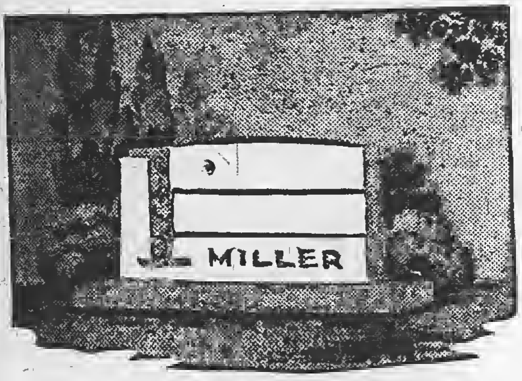

"For A Memorial Unto the Children of Israel Forever."
These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.
So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.
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are cut from perfect granite impervious to the elements. The beautiful tone and texture, freshness and brilliance of these monuments are unaffected by the ravages of time.
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Get relief this simple, pleasant way!
● Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!
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Ex-Lax is good for every member of the family—the [illegible] as well as the [illegible] At all drug stores in 1[illegible] and 2[illegible] sizes. Try Ex-Lax the [illegible] need a laxative.
[illegible]etter than ever!
EX-LAX

NORTH MISSISSIPPI CONFERENCE W. M. S.

(Continued from page 14)

lived among us. Truly her family, her church and the community are the richer for her life, and as the days unfold before us the remembrance of her womanly virtues and noble Christian qualities will ever be a stimulus to higher attainments in our own lives.

At an early age Mrs. Bennett consecrated her life to her Master and joined the Methodist Church to which she was ever devoted in service. As a teacher in the Sunday school and as an officer in the Missionary Society, she gave many years of efficient and faithful service and even during the months of declining health she continued to give freely of her time and energy, and not until forced by intense suffering did she relax her efforts in the cause she loved so dearly.

In her family life Mrs. Bennett was a devoted wife, a loving mother, an affectionate sister, a beautiful home-maker, radiating cheer and happiness to all who enjoyed the hospitality of her home.

As a friend she was loyal and true and with all who knew her, her memory and influence will abide as a precious treasure, as fragrant and sweet as the freshness of the morning dew.

A FRIEND.

W. M. S. Sunday Night Service

The evening service of the First Methodist Church of Water Valley, Miss., on September 18, 1938, was given over to the Woman's Missionary Society, at which time an interesting and instructive program was given.

The program opened with a musical selection by the high school band. The program was then outlined by Mrs. O. T. Parsons, who was in charge.

Mrs. J. G. Carpenter then gave a very interesting and instruetive talk on Christian Stewardship. Then followed a vocal selection by a trio composed of Mesdames Hamner, Walker and Boggs.

Mrs. Hervey Hallowell spoke for a few minutes on Scarritt College, giving its history and outline of its aims in the training of Christian workers. Mrs. W. S. Turnage then made an appeal for Scarritt Associate members, to which twenty-three of her hearers responded.

The service was closed with an anthem by the choir followed by a prayer by Mrs. W. B. Barry, a former president of the society.

The Woman's Missionary Society of the First Methodist Church, of Water Valley, Miss., was delightfully entertained by Mrs. Mae King's Circle Wednesday afternoon, October 5, with a birthday party, it being the sixtieth anniversary of the founding of the society. The ladies' parlor was beautifully decorated for the occasion with fall flowers.

The meeting was called to order with soft music after which Mrs. King took charge, assisted by Mrs. Fair in the reading of the scripture, prayer was offered by Mrs Dorsey.

A leaflet, "Serving in Africa," was interestingly given by Mrs. Olivia Matthews. Next on the program were two duets, one by Mrs. Gore and her daughter, Nell, and the other by Nell Gore and Jane Hamner. Little Jimmie Dee Watson then gave a reading.

Mrs. Berryhill gave an interesting history of the local society. Mrs. Parsons explained a poster she had drawn, showing the progress of the society.

Probably the most interesting feature of the program was the ceremony of lighting the sixty candles on the beautiful white 3-tiered cake. This was carried out by Mrs. Wiley Brown, Julius Miller, W. L. Phillips, A. Fair, Mamie Colson, and Mae King, each of whom read a passage of scripture and lighted a candle denoting a certain phase of the society's work. The remaining fifty-four candles were lighted by the president.

While refreshments were being served, Mrs. Jake Ray delighted the meeting with several piano selections.

MRS. J. K. BOGGS.

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Wrong foods and drinks, worry, overwork and colds often put a strain on the Kidneys and functional kidney disorders may be the true cause of Excess Acidity, Getting Up Nights, Burning Passages, Leg Pains, Nervousness, Dizziness, Swollen Ankles, Rheumatic Pains, and Puffy Eyelids. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new again. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3 cents a dose at druggists and the guarantee protects you.

Weary? Not now!
. . . thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for
BLACK-DRAUGHT . .
"An old friend of the family."

Common Itching RASHES
Apply Resinol at once to subdue the itching and soothe the angry skin
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1. Take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions.
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Thousands have found that the simple method pictured above brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds—are ready to "go to work" with amazing speed.

Remember to ask for "*Bayer* Aspirin" —not just for "aspirin" alone.

15c FOR 12 TABLETS
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THE WORLD IS MY PARISH

THE LIVING CHURCH

Again and again I have been tempted to give up the struggle, but always the figure of that strange Man hanging on the Cross ends me back to my task again.

—George Tyrrell.

THE PRAYER-ROOM TODAY

Almighty God, our Heavenly Father, guide, we beseech Thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the kingdom of our Lord and Saviour, Jesus Christ.

—The Living Church.

Vol. 85. No. 45.

NEW [illegible], LA.

THURSDA[illegible]38.

BISHOP U. V. W. DARLINGTON

Bishop Darlington, who presides over the Mississippi Conference at Natchez this week, is by no means a stranger in Mississippi. This is his first time, however, to hold either of the Conferences in that State.

Wallet of the Week

THE FREAKISH NESTING HABITS of birds is an interesting study. The European cuckoo and the American cowbird lay their eggs in the nests of other birds and thus escape responsibility for their incubation. In New Guinea the brush turkey deposits its eggs in the hot sands to be hatched by the sun's heat. In Australia the mound bird entrusts its eggs to a pile of leaves and dirt, and they are hatched by the heat generated by the decay of the leaves. These are but illustrations of the peculiar habits of the birds of the world.

* * *

THE SOUTHERN SEA OTTER, once numerous on the West Coast of the United States, has been looked upon as extinct for the last twenty years. They were slaughtered by the Russians for their pelts until they disappeared. No large herds were seen since [illegible] and not a single animal had been reported since 1911. Last spring a numerous herd, valued at one hundred and fifty thousand dollars, appeared on the California coast. They are now protected night and day by a patrol, and a fine of five hundred dollars is imposed for killing an otter or offering a pelt for sale.

* * *

"A ROSTER OF HERETICS," says **The Presbyterian Tribune**, "would be almost identical with a roll of the saints." Many of them lie in martyrs' graves. Elijah, Isaiah, Jeremiah, Amos, Hosea and Jonah were looked upon as agitators and troublemakers in their times. Jesus was a schismatic in the thinking of the Jewish Church. Paul was no saint to his fellow-countrymen. Christian, Protestant, Puritan, Quaker and Methodist were terms invented to outlaw the faith of those to whom they were applied.

* * *

ELDEN PUEBLO, located near Flagstaff, Arizona, is reported to have yielded one of the finest collections of prehistoric pottery ever found in a buried Indian village. Over three hundred perfect vessels and fragments were found in an enclosure one hundred and forty-five feet long by one hundred and twenty-five feet wide. The find includes cooking utensils, seed jars, dippers, ladles, food bowls and many unusual animal figures. The inhabitants are believed to have been the ancestors of the Hopi Indians, and the pueblo is thought to have been a metropolis of the southwest hundreds of years before the expedition of Coronado.

THE NATIONAL ACADEMY OF SCIENCES, at a recent meeting, announced a cure for pellagra, which is so simple and so immediate in effect as to seem like magic, and so sure and positive as to seem quackery. It was asserted that by the use of nicotinic acid, secured from tobacco, the cure of this prevalent nutritional disease is only a matter of days. The throngs of pellagra sufferers will hail this latest discovery of the scientists as a gift whose value cannot be told. This will be a boon to the South in particular.

* * *

THE FIRST CHURCH OF CHRIST in Petersham, Massachusetts, was founded in the month of October, 1738. At that time Aaron Whitney and fourteen others associated themselves together for the organization, and Whitney was chosen minister, though he had not yet been ordained. On October 23 of this year, the bicentennial of the founding was celebrated and, by an unplanned coincidence, fifteen persons were received into the fellowship of the Parish—the exact number of the group of founders.

* * *

GERMAN JEWISH LAWYERS now number one hundred and seventy-five as against sixteen hundred before the ban against Jews in the practice of law became effective a few days ago. Exception was made of Austrian Jewish lawyers who are war veterans and whose families have been established in Austria for fifty years. Jewish doctors in Germany are permitted to treat Jews only and must display a special sign so marked. This decree does not as yet affect Austrian doctors. In addition to these professional restrictions, German and Austrian Jews have been temporarily forbidden to enter the newly occupied Sudeten territory.

* * *

THE LIQUOR TRAFFIC is reported to be meeting with serious and stubborn resistance by the natives in many lands. In India, a Congressional party of natives is waging a fight to outlaw alcohol. Each year since 1931 the introduction of gin on the Gold Coast of Africa has been reduced by ten per cent and it is expected that gin will be totally prohibited by 1941. In four colonies of British West Africa, the importation of liquor has been
from 942,846 gallons in 1930 to [illegible]
1936. The slave trade and the opium
it be remembered, were imposed from the

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

ARMISTICE DAY

Twenty years ago, the agreement was signed which hushed the guns in the most brutal, ruthless and world-devastating war of history. Momentarily there was a reaction in favor of real peace, but the strain of conflict was hardly passed before the horrors of that awful struggle had become a commonplace in the story of civilization. The delegates of the belligerent powers, assembled in the historic halls of the palace of Versailles, introduced anew the scramble for pelf and power, and a repartitioned world was translated into national and industrial camps where for all these years, not peace, but an armed truce has prevailed. The most that has been achieved is a counter offensive within the nations for world peace, and in the hurrying tramp of armed men and the international armament race staged across the world, even that line has wavered. If the completion of the twentieth year since the smoke lifted from the battlefields of a ruined world may bring back to those who bend over the graves of our martyrs to international lust, the power of our early resolve for peace, this twentieth anniversary day may well become a marker on our progress toward world recovery. May such be the tribute which we shall pay to those hero-sons who, without malice or ill-will, were sent like cattle to the slaughter twenty years ago.

NATCHEZ

Natchez is a name borrowed from the care-free Indian who once made his home in that section, but it has a romance and a charm which run through the social, political and religious life of Mississippi and the entire southwest. There was located the last Spanish capital on the continent of North America. There is the site of historic Fort Rosalie where the pioneers of civilization went to death at the hand of the [illegible] in 1729. There may be [illegible] home [illegible] of Winthrop Sargent, [illegible] Territorial [illegible] of Mississippi, and [illegible] whose spreading branches [illegible] probably the greatest orator of his day. At Washington not far away was opened on November 12, 1818, Elizabeth Academy, the first institution of higher education ever to be established for women. There Jefferson Davis found the wife who was the one and only mistress of the White House of the Confederacy. There, as nowhere else, may be seen the imposing architecture which embodies the spirit and the glory of the Old South.

Natchez is also a center of Methodist interest. Probably the most classic phrase of the Methodism of the southwest is "The Natchez country." It is a phrase which gathers into itself the movement which began with the ministry of a lone itinerant, Tobias Gibson of South Carolina, and in which other pathfinders were enlisted until it spread over Alabama, Louisiana, Mississippi and Texas. It is in a peculiar sense the colonial capital of the Methodist movement in that entire section. Associated with Natchez Methodism are many of the noblest names of the Church in the early years: Tobias Gibson, Lorenzo Dow, Launer Blackman, Stith Mead, William McKendree, William Winans, Barnabas Pipkin, William M. Curtis, John C. Burruss, John Lane, Levi Pearce, John Maffit, B. M. Drake, C. K. Marshall and a host of others. For the sixteenth time in the history of Mississippi Methodism, the Conference shares the hospitality of that historic city overlooking the Father of Waters. This Natchez, the beautiful and the glorious, the sons of Wesley salute—repository of a glorious history, theater of a noble present, and the hope of a still greater future.

ANONYMOUS ATTACK

A statement may be ever so true, but if its author declines to father his thought, whatever the reason, it is robbed of power. In the same manner a [illegible] indictment of a class or even of a civilization is made less effective because the impeachments have not been leveled at a definite target. Anonymous charges are such that no one can make reply without halfway admitting guilt. On the other side, [illegible] denunciation involves an element of irre[illegible] which is not without value to an incompetent or a dishonest man. It is much easier to wreck by creating suspicion than to produce an argument which will stand upon its own feet. The sensible person never assumes that the man who indulges in vehement denunciation is the winner when no one volunteers a defence. Sheet lightning attack is both weak and cowardly. Every reputable sphere of activity today is dominated by specialists —men prepared in the things for which they stand. Science has gotten forward, not by propaganda, but because of the fund of truth which it has been able to marshal for the support of its conclusions. So the church has no right to lay claim to the allegiance of men for its fight against straw men, or its blasting at an unidentified enemy. To capitalize the mistakes of science is no vindication of the Christian position. We owe it to ourselves and to the world to lift our faith out of the realm of the occult and the magical, to give it a body of unassailable truth which may commend it to men in every walk of life and of every grade of thought. Vehement denunciation may confuse, but it will never convince. Anonymous impeachments may achieve a temporary effect, but they can never accomplish permanent ends.

BISHOP DECELL BEGINS WELL

Bishop J. Lloyd Decell's administration in the North Mississippi Conference gives promise of a just and constructive leadership in the affairs of the Church. His whole approach was modest and so unassuming as to remove any misgiving that may have existed in the minds of any in the Conference. In his presidency over the business sessions, he was firm without the least show of arrogance and brotherly without an intimation of condescension. From the cabinet we heard only one verdict, that his bearing was ever that of a Christian gentleman and his appointment-making was characterized by sympathy and discrimination. In our judgment, the list of appointments, his first, could not have been excelled. In this responsibility, he faced some real problems, but he met them as one charged with a responsibility for administering the itinerant system. In his courageous adherence to the time-honored rule of Methodism, he found a proper, an effective and a satisfactory solution of his appointment problems. No situation was overlooked and no person intentionally ill-treated. It would be too much to expect that every preacher and every church could be fully satisfied, but up to the time we left the seat of the Conference on Saturday night we had not heard a note of protest, and the appointments were then pretty well known. We came away from New Albany, the seat of the Conference, having our faith strengthened in our new episcopal leader.

DR. E. NASH BROYLES

In the transfer of Dr. E. Nash Broyles, the North Mississippi Conference loses a man who has served faithfully and well in the work of that Conference for a long while. He was admitted on trial in 1900; his pastorates include First Church, Corinth; Greenville; Clarksdale; and First Church, Columbus; and he served as presiding elder also. Dr. Broyles is a good preacher, an indefatigable worker, a good organizer and a worthy friend. We commend him to our brethren in North Georgia. He is worthy of their confidence and his work will justify the faith of those who accept him for service in that great field.

Editorial Miscellany

By Dr. H. T. Carley

RESCUING THE RUNT

In nearly every litter of pigs there is one that is called the runt. He is smaller than the others, often physically weaker, and nearly always a sorry-looking specimen of the hog family. Usually, though, there is something especially attractive about the little rascal; and sometimes he overcomes his handicaps and develops into a first-class porker.

The runt suffers most from his brothers and sisters. Enough to eat is the goal of all hogs, big and little, young and old. So far as we have been able to observe, the mother-hog has no favorites among her progeny, and the pigs themselves have no kind of sympathy for one another. It is every fellow for himself. So the runt, being smaller and weaker than his mates, has a hard time getting his share of the community food supply. Vittles and vitality are very closely connected in porcine economy. So the runt, fighting against odds, is likely to lose out.

We came across a poor little runt down on the place the other day. His case seemed almost hopeless. He was old enough to be a good-sized pig; actually, he looked like a little possum. He evidently hadn't had a fair chance in life thus far, and the outlook for the future was discouraging.

But we noticed two things in his favor—he was pretty lively, and he had a good grunt. So we made a deal with the owner by which we came into possession of the under-privileged hog-child. We brought him home in a shoe box, fixed him a comfortable pen, and began feeding him with a spoon. We may pull him through and make a hog of him after all. If not—we've done what we could.

A lot of runts can be rescued.

PERSONAL AND OTHERWISE

Mrs. O. G. Thoms, of the church at Richton, has been quite ill for some time, but is now much improved and we hope may soon be entirely recovered. Mrs. Thoms was originally from Vaiden, Miss.

The editor appreciates the invitation of his long-time friend, Rev. W. O. Sadler of Woodville, to drop in for a visit with him and Mrs. Sadler at their hotel during the session of the Conference next week.

Mr. Ross H. Moore, lay leader of the Jackson District, paid the Advocate office a call last Friday. The editor was absent unfortunately and we hope that Brother Moore may call again when he may come our way.

The Advocate appreciates the fine service being rendered by Mrs. N. E. Cunningham as Advocate representative for Gibson Memorial Church, Vicksburg. It gives us great pleasure to make this acknowledgment of the fine service which she is rendering.

Brother Homer L. Hunt, whose address is P. O. Box 44, Harperville, makes a remittance for his subscription and an apology for what he esteems to have been an unnecessary delay. We appreciate his fine spirit but there was no inconvenience to us in the little service which we rendered him.

Rev. George H. Jones, secretary, says that the Licensing Committee of Jackson District met on October 31, and licensed three splendid young men, all students of Millsaps College. They are John Paul Brown, of Homewood; John Floyd Carter, Shiloh church, Johns; and Robert Lee Langford, of Conehatta.

Rev. W. R. Murray, Harrisville charge, reports a pleasant year, four revivals in which he had the assistance of Rev. Olia Nix, Rev. B. G. Rogers, and Rev. James Kelly, and a young people's revival at Rexford church. Bro. Murray has a new parsonage in the process of construction which he says all will be proud of.

Dr. John C. Hardy, president emeritus of Mary Hardin-Baylor College, Belton, Texas, died on October 30 following a long illness. We referred to his serious illness last week. We regret now to record his passing. He was in his seventy-fourth year and had rendered a great service to the cause of education in both Mississippi and Texas.

JEFFERSON STREET CHURCH, NATCHEZ

WALNUT GROVE CHARGE

On October 28, Rev. H. S. Westbrook called a meeting of the Stewards on his charge to meet at his home, Walnut Grove, Miss. At ten o'clock the Devotional was conducted by Rev. H. S. Westbrook. The roll was called by G. E. Hicks, president of the Board of Stewards. The following stewards were present: Walnut Grove—G. E. Hicks, J. E. Foster, Miss Maggie Moore and Mrs. Beulah Foster; Zion—R. L. Sudduth, W. L. Tyner; Sebastopol—C. F. Milling, W. L. Turner; Mt. Horeb—H. C. Ellis. Missionary Committee—Mrs. R. L. Ellis. Visitors—Mrs. H. C. Ellis, Mrs. G. E. Hicks and E. F. Foster.

A report was given by each Steward. Everyone was cheerful and with a determination to reach his goal. At twelve o'clock a delicious feast was served by Mrs. Westbrook. The feast was thoroughly enjoyed by all. The house was again called to order at one o'clock by G. E. Hicks to discuss other business of the church. This was the third meeting we're had this year and this was the most successful with more interest shown than any before. We as Stewards want to thank our pastor, Rev. H. S. Westbrook, for this grand meeting.

REPORTER.

TO MISSISSIPPI METHODISTS, BOTH PASTORS AND LAYMEN

I am most anxious to receive some information in regard to my grandfather, the Reverend Preston Cooper, the discoverer (through a dream) of Cooper's Wells. Dr. H. Walter Featherstun wrote his life. I am not sure that a copy is extant, but I am exceedingly desirous of seeing it if one is. I should also be glad to see any letters relating to my grandfather.

BESSIE COOPER HOPKINS.
(Mrs. O. S. Hopkins)
Hickory, Miss.

"There can be no Christian civilization without the Christian use of leisure."
—Selected.

The bravest men are the most forgiving and the most anxious to avoid quarrels.—Thackeray.

Louisiana Conference

PERSONAL AND OTHERWISE

Mrs. Julia Peak, whose address has been Walker, notifies us that she is moving to Denham Springs. We appreciate her interest in and devotion to the Advocate.

A card from Rev. G. P. White, Hammond, says that he and Mrs. White, while not well, are some better at present. Brother White, who is now past seventy, thinks that on account of weakness and his strict diet he will not be able to attend the forthcoming Conference.

Miss Eddie Bentley, who up to her retirement about five years ago had long been a teacher in the public schools of New Orleans, died suddenly at her home, the DeSoto Hotel, a few days ago. She was a sister of Mrs. J. R. Westerfield, a devoted member of Carrollton Church, and her going leaves a vacant place in many hearts.

The many friends of Mr. C. O. Chalmers in Louisiana and Mississippi will be sorry to learn of the serious illness of Mrs. Chalmers. She was stricken a few days ago and has been seriously ill in a hospital since. We learn that her daughters from Florida and Cuba have been summoned to her bedside.

Miss Alice Butler, daughter of Mrs. H. N. Harrison and the late Rev. H. N Harrison, died on last Saturday in a New Orleans hospital. She had been ill some time and the immediate cause of her death was an attack of peritonitis. She was a graduate nurse. Funeral services were held from Rayne Memorial Church on Sunday afternoon with interment in the family plot at Pass Christian.

Rev. J. W. Faulk favors us with a calendar of the fiftieth anniversary service of Plain Dealing Methodist Church which was held on October 30. Five preachers besides the pastor are listed as having been present. In the directory Mrs. Janie Sanders Keeth appears to be the only charter member of the church. List of church officers, living ministers, including bishops who have served the church, and a list of those who have died, bishops, presiding elders, pastors, and laymen, make up an interesting page in this brief summary of the life of the church.

CONFERENCE NOTICE

Let the First Year Class please meet the Committee at the Rayne Memorial Church, New Orleans, on November 16, at 3 p.m.

L. W. CAIN, Chairman.

CONFERENCE NOTICE

The Louisiana Conference will convene at Rayne Memorial Church at 7:45 p.m., Wednesday, November 16.

A CORRECTION

My Dear Dr. Duren: May I correct the article printed in last week's Advocate?

"On this the 200th Anniversary of John Wesley's Heart-Warming experience, the First Methodist Church of Hammond, on November 6th, will celebrate her 75th birthday. It will also be the first anniversary of the new church building. Through a 'find' of Rev. J. Henry Bowdon, our Presiding Elder, we have in our possession the original Quarterly Conference records of this charge from 1858-1879. Methodism in Hammond dates to 1865."

CARL LUEG.

CONVERSE, LA.

A few lines to the Advocate. We feel that we ought to write to our paper often about our work here on Converse charge. For the first year Bro. A. H. Baggett has been our pastor, and we know that it is the wish and sincere desire of the entire charge that Bro. Baggett might be permitted to remain with us. During this year Bro. Baggett has devoted his entire time, attention, and energy for the best interest of the church and charge, going about his work in a quiet, unassuming way. Because of his unusual business and executive ability, he has developed a fine spirit of Christian fellowship and cooperation which will continue to be felt for many years to come. We truly appreciate and are grateful to him for the splendid work he has done for this charge. The members of this church have been impressed with his deep piety and devotion to the principles of our church, and by his untiring energy and spirit.

Bro. Baggett's earnest and forceful sermons have inspired us to live better and to do our best for the cause of Christ and His kingdom, and we constantly feel the fine influence of his noble character. We love and appreciate his family, and we hope our presiding elder will let him stay with us this coming year. This year will soon be gone and we want to do more for our pastor next year than we have done this year. He and his wife were down at one of his old churches last week and he preached for them Sunday at 11 o'clock, and Sunday night. There was a great handshaking among old friends. Five joined the church Sunday night. We are glad to have our pastor preach for his friends but we don't want him to go and stay. We ask God's richest blessings upon him and his family.

REPORTER.

GENERAL MISSIONARY COUNCIL AT SAN ANTONIO

The General Missionary Council will hold its next session at San Antonio, Texas, January 3-5, 1939. It has been designated as the Unification session of the Council, and missionary and other leaders from the other two branches of Methodism involved in Unification will appear on the program.

The General Missionary Council is the outstanding annual gathering of the Church. While it has a membership made up of the officers of the General and Annual Conference Boards of Missions, its programs have been inspirational in nature and have attracted throngs of people from all over the country, especially in the territory adjacent to the city where the meeting is held. The Aldersgate session at Savannah last year was attended by more than 2,000 Methodists. Inasmuch as the leading topics of interest among all American Methodists next year will be the completion of Unification, it is believed that the Unification session at San Antonio will be equally well attended.

The public program will begin on the night of Tuesday, January 3rd, with addresses on "United Methodism and the Conquest of the World" by Bishop John M. Moore and Bishop Edwin Holt Hughes, the Chairman of the Commissions on Unification of the two Churches. On the morning of January 4th, the missionary history and the present missionary situation in the three contracting churches will be the subject of addresses delivered by Dr. Paul N. Garber of Duke University, Dr. W. E. Shaw, Missionary Secretary of the M. E. Church, Dr. J. W. Hawley of the Protestant Methodist Church, and Dr. W. G. Cram, Missionary Secretary of the M. E. Church, South.

The afternoon of January 4th will be devoted to Home Missions, the speakers being Bishop W. T. Watkins, Bishop Ernest G. Richardson, President of the Board of Home Missions of the M. E. Church, and Mrs. W. H. C. Goode, President of the Home Missionary Societies of the M. E. Church. On the evening of January 4th, missionary addresses will be made by Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society of the M. E. Church, and Bishop Arthur J. Moore, Missionary Bishop of the M. E. Church, South.

The morning of January 5th will be devoted to Evangelism with addresses by Bishop J. L. Decell, Bishop Clare Purcell, Bishop W. C. Martin and Bishop [illegible] B. Kern. The theme for the afternoon will be the Deepening of Spiritual Life, the speakers being Dr. [illegible] Straughn, President of the [illegible]

Protestant Church, Dr. Forney Hutchinson of Tulsa, Okla., and Mrs. J. H. Spillman, noted woman evangelist of the M. E. Church, South, Harrodsburg, Ky.

In the evening, addresses will be made by Bishop Ralph S. Cushman and Bishop C. C. Selecman, Chairman of the Commission on Evangelism of the M. E. Church and the M. E. Church, South.

On the morning of January 6th, on the theme "United Methodism and the Future," there will be addresses by Bishop W. W. Peele, Bishop Ivan Lee Holt, Bishop A. Frank Smith and Bishop Adna W. Leonard. The afternoon will be devoted to a forum on the various problems connected with Unification, and the session will adjourn with a love feast and benediction.

This Council offers several unique opportunities, notably those of visiting one of the most interesting cities in America and the gateway to Mexico and the Rio Grande Valley, receiving the inspiration of addresses by some of the most notable men of Methodism, and participating in what will probably be the last great gathering of the M. E. Church, South, as a distinct denomination. All our preachers and as many of our people as possible should begin immediately their [illegible] rangements to attend. For details [illegible] the program, hotel accomm[illegible] other information, address Dr. [illegible] Clark, Program Director, [illegible] ville Tennessee.

Protestantism [illegible] gested pabu[illegible] ology. It [illegible] is [illegible]

RUSTON, LA.

Dear Dr. Duren: When I was in your office a few months ago you expressed a desire to have a photograph of our new church plant here, so am enclosing herewith two snapshots, together with one of the larger photographs which I have, and you may use these in any way you see fit.

It might be of interest to know that we are just now installing the organ and seats and the first service will be this week. All bills in connection with the church and equipment up to date have been paid and we have sufficient money in the bank to pay bills when it is finished, and possibly a few hundred dollars over. The total cost of the complete plant, including lot, will run a few thousand dollars over $100,000.00.

Yours very truly,

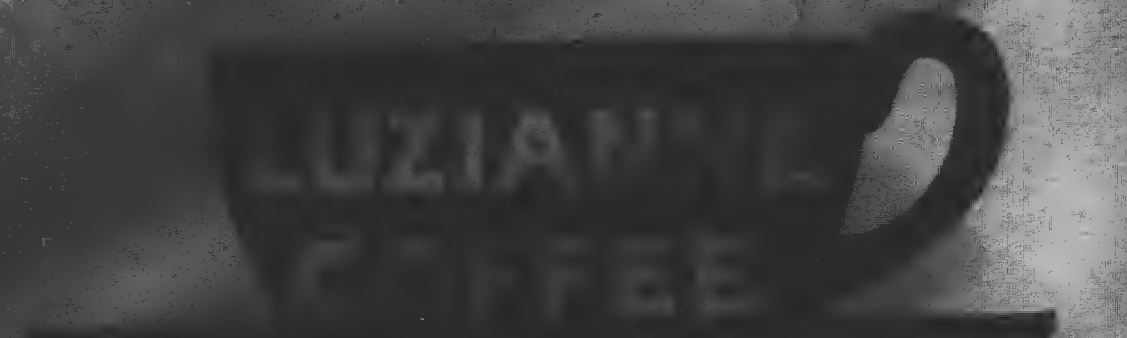
T. L. JAMES.

TRINITY METHODIST CHURCH, RUSTON

FLOWN AWAY

Two little birds once had a nest in the bushes in the back of the garden. Little Amy found the nest. It had four speckled eggs in it. One day after she had been away for some time she ran into the garden to take a peep at the little speckled eggs. Instead of the beautiful eggs there were only broken, empty shells. "Oh," she said with sorrow and disappointment, picking out the pieces, "the beautiful eggs are all spoiled and broken." "No, Amy," said her brother, "they are not spoiled. The best part of them has taken wings and flown away." That is just how it is with death. The body left behind is only just an empty shell while the spirit, which is the best part, has taken wings and flown away.—Selected.

John Robinson, "spiritual evolutionist," would have come over with the Pilgrims in the Mayflower had it not been for the fact that his religious views were too liberal for the underwriters of the venture.—Selected.



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North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. W. W. Bruner, who was changed from Nettleton to Baldwyn, is already off to his new appointment and with that expectant spirit which characterizes the true Methodist itinerant.

Bro. J. T. Quinnelly, the faithful and untiring Advocate representative for First Church, Columbus, keeps us constantly reminded of his activities in behalf of the paper and as constantly of our debt to men and women of a spirit such as his.

Rev. H. E. Carter, pastor at Tyro last year, who retired at the recent session of the North Mississippi Conference, writes us that he will make his home at Tillatoba. We trust that Brother Carter may find sufficient work to make him contented and happy in his retirement.

Rev. A. L. Davenport writes that he had four good years on Kosciusko circuit and that he is off to his new appointment, Winona circuit, with the hope that he will find as fine people as he is leaving. We know the people of Winona circuit ourselves and we believe that he will not be disappointed.

Mr. J. H. Johnson, Conference Treasurer, reports that the benevolent collections for the year just ended were considerably under the sum received during 1937. The distribution of the funds has been made and the checks have gone to the various treasurers. We are glad to report that Brother Johnson is still improving.

Dr. W. P. Buhrman, having finished his quadrennium on the Aberdeen District, is returning to Florida from which Conference he was transferred to North Mississippi eight years ago. Dr. Buhrman made a place for himself in the life of the Conference and in the hearts of his brethren. Many will regret to have him leave the Conference.

Rev. D. R. McDougal, whose appointment was Hickory Flat, retired at the last session of the Conference We regret to know that Brother McDougal has not been in robust health and that an affliction of deafness made it necessary for him to retire. He writes us that he will be located for the present at Vivian, La. We commend him to the Methodist people of that little Louisiana city.

Mrs. W. C. Harris, whose late husband was long a member of the North Mississippi Conference and our personal friend, writes us that she is moving from Dallas, Texas, to 517 No. Palm Drive, Beverly Hills, Calif. This change of address will be a matter of interest to her friends of the North Mississippi Conference, with whom she will keep in touch through the columns of this paper.

A card from Bishop Hoyt M. Dobbs at Sanitorium, under date of November 2 says: "Your letter, just received, gives me great assurance for which I am profoundly grateful." The card was in reply to a letter which we had written him regarding the recent session of the Conference. We are glad to report the continued improvement of Bishop Dobbs and we look forward to the day when he shall be fully restored.

CHANGE IN APPOINTMENTS

The following changes have been made in the North Mississippi Conference appointments: T. G. Lowery returns to Vardaman, Aberdeen District; R. C. Mayo goes to Toccopola, Aberdeen District; M. S. Brantley (supply) to Shuford, Sardis-Grenada District.

Please make corrections accordingly.

J. L. DECELL, Bishop in Charge.
By L. P. WASSON.

THE ADVOCATE APPRECIATED

Dear Dr. Duren:

The Advocate of 20th inst. is especially fine. The cover piece, "The Bible," is timely. The thought—the Bible needs no defense—dispenses with a lot of unnecessary talk.

The "Wallet" is as usual packed full of thought. The editorials are short, full of truth and good to read. The article on Southern Methodist University is tactfully broken up into four pieces. One reads it all without looking ahead to see how much more there is.

I noted the short letters from Bro. Lewis. That is so much better than one long letter. All of the other features are good and readable. The selection, Norway's Laws for Drinking Drivers, is so long that I have passed it for a "convenient season."

This issue, in my judgment, is so good that I took time today to talk about it to my adult Sunday School class.

Of course you cannot hold every issue up to the standard of the 20th inst., but such an issue ought to be commended.

Cordially yours,
A LAYMAN.

OUR RECENT CONFERENCE

The weather was tailor-made. The entertainment was de luxe. The bishop and his cabinet did their work like "brethren beloved!" Think of the most acceptable bishop you have ever known,—Bishop Decell easily measured up to so high a standard. The brethren, lay and clerical, found a fellowship grounded in love. It was heartening to have been a part of such a conference. I can recall no gathering in my day more delightful or helpful. I could not think of myself as a superannuate. I was just a man among men who were thoughtful of each other regardless of place, position, or relationship. My "appointment" was in every way satisfactory. Nor did I hear of others that were less happy.

I believe Bishop Dobbs had much to do with the spirit of the Conference. The profound sympathy for and appreciation of the man was constantly in evidence, including the evident friendship and love of Bishop Decell for his temporarily crippled comrade. The leadership of such men leaves one less critical and more hopeful.

I was the guest of that rare couple, Mr. D. H. Hall and wife. The Bishop and four of his cabinet had the same good fortune. I had opportunity to know what was going on. I shall not soon forget the glowing face and quickened step of a farmer who greeted me as he was leaving the bishop's room. He said: "We of the country circuits do not get the supposedly best preachers, but any man THIS BISHOP SENDS US WILL HAVE OUR SUPPORT." Evidently his heart was warmed by his contact with Bishop Decell. No wonder!

If there is better entertainment in any home in Mississippi or elsewhere, than we found in the Hall home, I have no knowledge of it. If there is a finer fellowship or more thoughtful consideration among brethren of any conference than was in evidence at New Albany, I have not known it. Despite the fact that I spent nearly half of my ministry in the presiding eldership in the North Mississippi Conference, I believe this to have been the best balanced and most harmonious cabinet I have ever looked in on. And they gave us about the best balanced appointments ever.

If you are impressed that I am guilty of an excess of praise, kindly remember that I am looking through glasses uncolored by petty things, unshaded by differences of opinion, and clarified by a love that grows as the shadows of the eveningtime appear.

May every member of the Conference be as happy in his work his year as I am on the sideline.

JAMES H. FELTS.

Fulton, Kentucky.

A MOTIVATING FORCE

"Consumption is a very fatal disease as it is at present managed . . . The nineteenth century is drawing rapidly to a close. It has the honor of having discovered the cause and also of having defined the methods which are capable of exterminating this form of human suffering, and it should not be left to the next century to see them put into execution. From numerous small beginnings this reform will rapidly gain in volume and momentum, and it is destined to sweep with irresistible force over all obstacles, until in every civilized portion of the globe tuberculosis has bowed down to the majesty of preventive medicine."

Thus wrote a physician, pioneer leader in the fight against tuberculosis, in the late nineties. However, it did remain for the next century to start the campaign of applying available knowledge to saving lives.

Strangely enough the motivating force was nothing more than a small scrap of paper, the tuberculosis Christmas Seal. This stamp, making every citizen a partner in the crusade, breaks through the wall of public indifference and brings the fight against tuberculosis close to the hearts of the people. It makes possible one of the most far-reaching health educational campaigns of all times. The fatalistic do-nothing attitude toward the great White Plague has given way to hope and action. Participation of citizens makes possible great victories.

Physicians have the aid of an aroused public in their efforts to set up machinery to fight tuberculosis. Sanatoria, clinics, nurses are on the defense lines. Intensive educational campaigns using all resources continue to create citizen interest and to disseminate information. The tuberculosis death rate has been halved and almost halved again. Medical authorities assure us that the time is coming when we can eradicate this dread disease. Definite programs of prevention are in progress. And this progress is helping to drive tuberculosis, Public Health Enemy Number One, from our homes.

THE LAST VOLUME

"Fifty years from now, copies of the Discipline of the Methodist Episcopal Church, South, for 1938, will be collector's items. There will be no Southern church and many will not remember that once there were three separate Methodisms. Those of us who are still alive will be proud to possess the little book which is the last will and testament of a great organization.

"If you have not bought a copy of this historic volume, you should do so at once. It is the law of the church until after the final consummation of Union and you will need it for reference in the years to come."—Exchange.

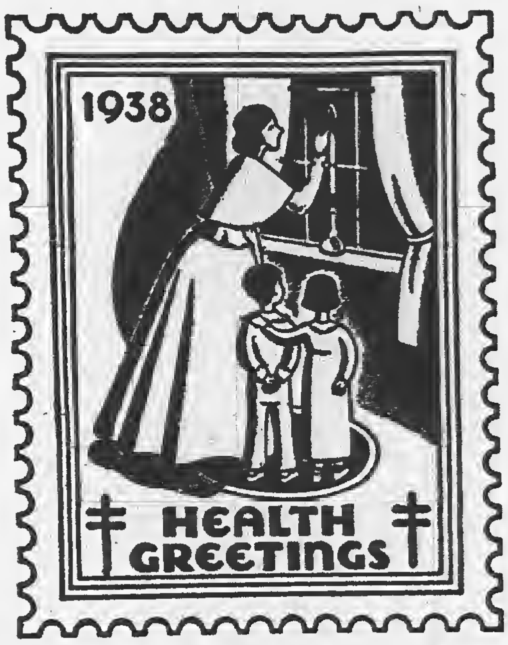
"MERCY DEATH"

Dr. Kelly's Statement

As a Christian physician I am convinced that the lesson of life is that life is sacred and in God's hands until God brings it to an end. While it has ever been the Christian rule to respect the sanctity of life up to its natural terminus, whether by age or disease, a cult has sprung up of late commending what is falsely called "mercy death" in sundry incurable cases, fostered by a group interested in sanctioning the killing of hopeless invalids and suffers.

Were this life all, and were there no revelation of the will of God, it might be difficult to prevent a widespread propaganda for terminating lives passed in what is considered unbearable pain. But as one who has received life eternal through Christ, I have often profited by the precious lessons taught by a sufferer in responding by grace to the testing in the exercise of faith in Him who has declared by His Holy Spirit that "all things work together for good to them that love God." Furthermore, countless blessings are bestowed upon those who are witnesses of such grace conferred with the assurance of the glories shortly to be revealed.

CHRISTMAS SEALS



Help to Protect Your Home from Tuberculosis

Where there is no Christian faith, a community grown accustomed to "mercy deaths" will assuredly, whatever the safeguards legally imposed, in time include under sentence of death that larger group which, through age or infirmity, has become burdensome to caretakers, or whom it may seem advisable to remove for the sake of material advantages. Just as today doctors can be found who do unnecessary operations and are ready to split fees, so some will be found to further the wishes of interested parties in giving the lethal sedative.

What is this, after all, but what is done by certain African tribes which cast out the aged into the forest to die from exposure to wild animals? I recall an instance in the Kenya Colony of an old woman covered with sores, thus cast out, who was found by a consecrated nurse, wife of a canon of the English Church, brought back to shelter and comparative comfort, and in time soundly converted. When the nurse, who both dressed her sores and poured out the Gospel of our salvation in the person of Jesus Christ, returned one morning, the dear old native said to her: "Nurse, Jesus was here last night, and, do you know, his face looked just like yours!"

The mental attitude of our would-be civilized "mercy killers" seems akin, also, to the Africans who slay their twins, and to the Chinese who cast out girl babies to die or perchance be eaten by dogs.

In our own present evil world the indications would, I believe, inevitably be amplified. Can we, for example, feel at all assured that, with the progressive declension of the race, the subject of negative eugenics may not come to the front to demand the elimination of the unfit, —founded, of course, on "scientific principles," and in this way throwing open a wide territory for "mercy deaths?"

Let us, when such questions arise, seek the instruction and leadership of our Lord's Holy Spirit and that wisdom which he alone can give.

—Sunday School Times.

DICTATORS

The parrot cry about saving the world from Communism by Messrs. Hitler and Mussolini leaves me cold. Fascism as extolled by Mussolini, Nazism as practiced by Hitler, and Bolshevism as exploited by Stalin reveal to me no fundamental difference. Liberty is just as remote in Germany and Italy as in Russia.—David Lloyd George.

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Calotabs are quite economical; only 25 cents for the family package, 10 cents for the trial package.—(adv.)

Christian Education

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CHURCH SCHOOL LESSON NOVEMBER 13

By Dr. J. R. Countiss

THE SACREDNESS OF HUMAN LIFE

Golden Texts: "Thou shalt not kill." (Exod. 20: 13.) "Whosoever hateth his brother is a murderer." (I John 3: 15.)

Ex. 20:13; Matt. 5:21-26, 38-42

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

* * * *

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

When Moses said, "Thou shalt not kill," he voiced not only the authority of divine revelation, but also spoke out of the tragedy of his own personal experience. No doubt the provocation was great when he slew the Egyptian oppressor, but we can hardly think that conscience did not torture him as he fled to distant lands to escape the penalty of his rash act. Men learn through the anguish of pain as well as through the inspiring fellowship of God.

The commandment of Moses was primarily aimed at the murder of an individual, but Jesus traced sin back to its horrible roots of hatred and lust, of envy, jealousy, covetousness, and contempt for fellow human beings. If we despise personality, the taking of physical life will come to seem but a small matter, scarcely more than the slaughter of an animal. When we esteem kings and dictators, flags and national boundaries, commerce and profits above persons made in the image of God, we make war, commit wholesale murder, and invoke the divine blessings upon our slaughter, forgetful that God said, "Not by might nor by power," and that Jesus said, "They that take the sword shall perish by the sword." Had recent threats issued in war, Czechoslovakia's cities would have become a shambles, her fair fields a pock-marked waste of shell holes, and more millions have been destroyed than lived in all the disputed territory. War might have conquered the Germans. It certainly would not have saved the Czechs.

The American record of homicides is bloody enough to make demons weep, but even that horrible story is but a tithe of our crime against human life. Untold numbers are killed by carelessness, by neglect, by greed, and by men under the influence of alcohol or other narcotics to the extent that they are called "irresponsible." Men have no more right to kill by inches than by the assassin's bullet, but our social structure is such that thousands die of slow starvation and of dragging out a mere physical existence without hope or ambition, utterly crushed by a society that studies to protect its flocks and herds and forgets that men are better than sheep.

Vengeance belongs to God, but men rob him of more than tithes and offerings, vowing to "get even" with those who do them a real or fancied wrong—as if being "even" with slanderers and thieves put one on a lofty platform. Two wrongs cannot make a right. Even when one is in the right, it is probably better to compromise or come to agreement with an adversary than to rush into the courts. When one is in the wrong, the way of the court is likely to prove doubly expensive, adding cost and worry to penalty adjudged.

Jesus would have life controlled by the law of love. We who follow him must not only strive to be just, but generous, even to evildoers. There can be no harmony with God so long as there is strife with men, and to right a wrong done to a fellow man is more important than to offer a sacrifice to Deity. God prefers mercy to sacrifice, and the costliest gift is vain unless the heart is free from envy, hate, and contempt. His people go beyond the demands of civil law and transcend the compulsion of force. Their lives are motivated by love, and they find nothing so compelling as a brother's need. Where compulsion ends, freedom begins, and those who have never traveled that "second mile" have never tasted true liberty.

Nervous, Weak,
Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3 cents a dose at druggists and the guarantee protects you.

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The Christian Fireside

BLESSING OF FRIENDSHIP

The Greeks were right—a man's friends are a large part of his wealth. The man who has many friends has wealth greater than a big bank balance. To the ancients a man's friends were not simply the means of social enjoyment, but they were defenses to his life. To have friends was to have their counsel and assistance in trouble. To have friends was to double one's own resources by partnership with them. It was because of this conception that the friendship of men plays so large a part in classical literature. Friendship ought to mean much more to Christians than it did to pagans, however cultured those pagans were. Let us esteem friendship more highly. Let us make more of it in our daily living. Let us take time in our busy lives for its culture. A man's real friends are his most precious possessions. —Anon, in Wesleyan Methodist.

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666 relieves COLDS first [illegible]
H[illegible]
LIQUID, TABLETS
SALVE, NOSE DRO[illegible]

THE UNTOUCHABLES' QUEST

The 450 delegates who gather in Madras, India, next December to attend the decennial meeting of the International Missionary Council will hear a great deal about the untouchables. Who are the untouchables of India? Bishop Pickett, of the Methodist Episcopal Church of India, has answered that question in a book entitled **Christian Mass Movements in India.** For those who want a less exhaustive study, Godfrey Phillips has written just the thing in **The Untouchables' Quest.** This is a study of "The Depressed Classes of India and Christianity," and is based largely upon Bishop Pickett's book. However, Phillips has lived and worked in India and has first-hand information of what he writes about.

Phillips describes an untouchable and makes the whole group much more real than any definition could do. He says:

"Here is Munian (a name for a Tamil Outcaste in South India) outside the toddy-shop in the evening, black-complexioned, with the deep-lined face of one who lives in too glaring a light. Since early morning he has been ploughing a muddy field behind a pair of bulls, under the blazing sun. If at any moment the caste man who employs him called out, he had to drop the plough, come running, then stand at a respectful distance, taking care to wear nothing above the waist or below the knee, and receive any order which might be shouted at him. As the sun was setting he knocked off work, and was paid in grain the equivalent of about three-halfpence (three cents). That is not his whole wage; a half-penny or more is placed to the credit of his old debt to his master. When his daughter was married three years ago, he borrowed ten rupees (fifteen shillings, about $4.00) at the rate of one anna per rupee per month, which works out at seventy-five per cent per annum compound interest, and it is hardly likely that he will ever pay it off. So the master has a lien on his service; he pays him, when there is work, just enough to keep him alive, and holds that loan account over his head if he becomes rebellious. It was foolish of Munian to come to the toddy-shop before going home, [illegible] cannot af[illegible] be drinking; [illegible] blam[illegible] remember[illegible] in [illegible] try who [illegible] way out [illegible] his drink he [illegible] twelve feet [illegible] roof thatched [illegible] windows and no furni[illegible] his poor, sl[illegible] would be less slat[illegible] pour out of a [illegible] pot [illegible] an [illegible]looking mess of pottage. Having consumed it, he will beat a tom-tom for half an hour, or, to avert some threatened trouble, offer a coconut to a spook which lives in the margosa tree behind the hut Then he and his wife and the children, and the goat if he owns one, will go into that hut and shut the door, and a few hours of kindly sleep will take the edge off the hardships of mortal life.

"Everyone is agreed that something ought to be done for Munian. There are few Indian subjects upon which all parties and races are at one, but whether it be Mr. Gandhi and the Congress, or the Viceroy and the Government of India, or any of the groups in between, everyone is agreed that something ought to be done for the untouchables. There is no glorious future for India while masses of her people are in this sunken state.

"For there are many millions of Munians, roughly twice as many as there are people in Great Britain. There are fifty-two millions of the real untouchables, with whom should be reckoned another eight million hill tribes and aboriginals who receive the same treatment. Others would include another ten million low-caste people on the fringe, whose place in society is very similar to that of the untouchables.

—Youth.

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Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Business Woman's Circle of the First Methodist Church, Columbus, Miss., observed the 60th birthday of the Society at its October meeting. A playlet, writter by one of the members, entitled "We are 60." "Mother Society" entered singing "The Old Ship of Zion." The old ship came to view with the hull obscured. Then Mother Society invited her daughters to her birthday party to help her replace the planks in the hull. Twelve members of the Business Women responded, three of whom were dressed in costume and had to be "guessed." Mrs. McGavock gave the history leading to the General Conference of '78, which gave permission for societies to be formed. Her planks were: Love, Faith, Prayer, and Self Sacrifice. Mrs. Juliana Hays told of her visit to the North Mississippi Conference in '78, and named some of the women appointed to assist in forming societies. Her plank was "Courage." Mother Ervin, who represented Columbus at the first Missionary Society of North Mississippi Conference, told interestingly of that Conference at Verona. Her plank was "Leadership." As the plank for "Gifts" was placed a tribute was read, and the audience stood silently in honor of Miss Helen Finley. Mother Society enumerated the gains made during fifty years in membership, etc., and passed her cake. Each slice contained a missionary verse, followed by a promise. The first was: "Ask of me and I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession, for whatsoever thou shalt ask in my name, believing, thou shalt receive."

At the conclusion of the program the Business Women presented a membership in the Baby Division to Helen Byars. The entire society presented a life membership to their president, Mrs. C. T. Humphrey. A collection was made for a Life Membership, and the Business Women hope to add to it for a Life Membership in their group.

MARY STOKES.

WHEN IN NEW ORLEANS
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The Sixtieth Birthday of the Woman's Missionary Society was observed by the Myrtle Missionary Society, Tuesday afternoon, August the thirtieth. The Adult Circle and the Young Women's Circle met together at the church for a special program in charge of Miss Bland Dodds, president of the Young Women's Circle.

The program was opened by the playing of soft music, followed by the song "Jesus Calls Us." The scripture found in Mark 16: 9-16, was read by the leader, and followed by prayer. Miss Dodds made a few remarks as to the purpose of the meeting. Miss Josephine Bland made a talk on "Beginnings of Woman's Circle." Mrs. W. T. Reynolds sang a special song, "Dearer Than All Is Jesus." Mrs. Jetty Coltharp gave a talk on "How the Foundations Were Laid."

Following the program the birthday cake, with its sixty candles, was brought in for everyone to see. An offering was taken. After the dismissal a buffet luncheon was served to the twenty-six women present.

BLAND DODDS.

The Sixtieth Anniversary of the Methodist Missionary Society was celebrated with a tea honoring the members of the Young Ladies Circle, Monday afternoon, in the basement of the Charleston Methodist Church. The room was decorated with flowers in baskets and vases. Mrs. W. E. Jinkins, as vice-president, presided. Mrs. Frances Rathbun gave the history of the society and outlined the work done for the past sixty years. Other members spoke on different subjects. Rowlene Womble and Rachel Rowland rendered several piano selections. At the close of the meeting iced fruit punch and cookies were served by Misses Rowlene Womble, Rachel Rowland, and Frances Lynn Darby.

MRS. ROBINSON DAILEY.

BUSINESS WOMEN ENTERTAIN OTHER CIRCLES

A most enjoyable meeting was held in the Methodist Church last night when the Business Women's Circle entertained in honor of the other five circles of the church.

For decorations, chrysanthemums and queen's wreath were artistically arranged. As the guests arrived, they were greeted at the door by Miss Sally Mohler.

The program for the evening was as follows:

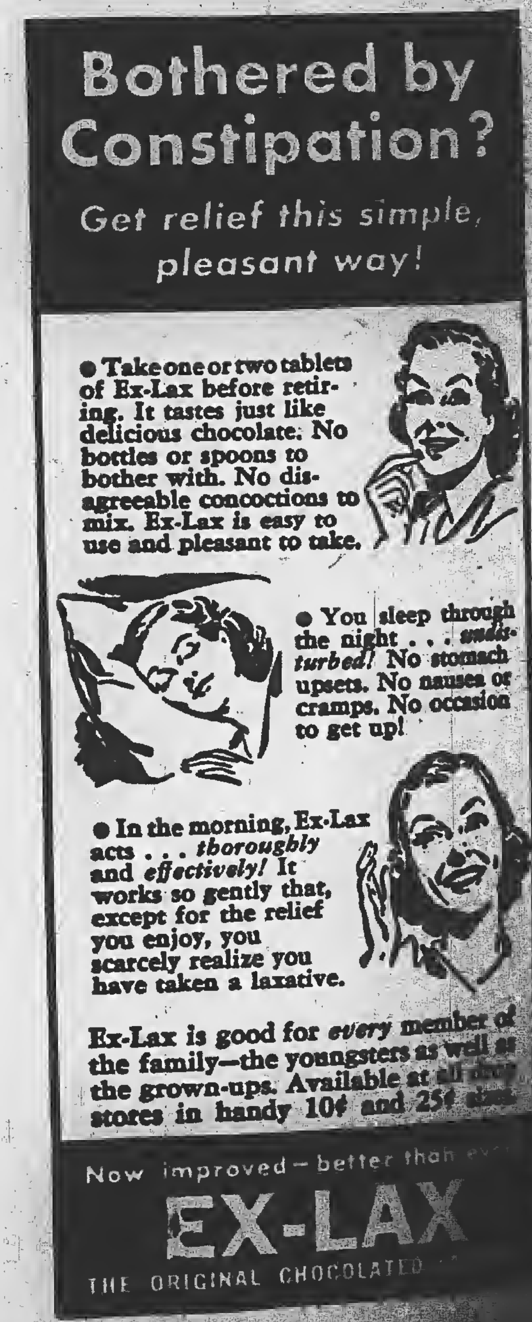
Song: "Have Thine Own Way, Lord."
Lord's Prayer: All.
Devotional, Matthew 5: 1-12: Miss Eliza Davis.
Special Prayer: Miss Eliza Davis.
Special Music, "The Rosary," and "Liebestraum:" Mrs. G. F. Monell, pianist.
Guest Speaker: Mrs. H. E. Frizell, Vaughan, introduced by Miss Sally Mohler. The object of Mrs. Frizell's talk was to encourage and inspire the business women.
Song: "I Am Thine, O Lord."
Closing Prayer: Dr. C. W. Crisler.

Delectable refreshments, consisting of punch, sandwiches, and Hallowe'en candies, were served to about 52 guests.

On November 10 and 11 at the Main Street School auditorium, the Business Women's Circle are sponsoring the play "Mystery at Midnight." It will be given by an all hometown cast and the proceeds will be used for the Thanksgiving, Christmas and Charity Fund.

As a matter of fact, the church that heeds not man's physical needs had better not talk to him about spiritual attainments.—Alfred L. Murray.

The greatest and noblest pleasure which men can have in this world is to discover new truths; and the next is to shake off old prejudices.—Frederick the Great.



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In Memoriam

W. L. GUNN

The Quitman church has suffered a great loss in the death of Walter Leonard Gunn, 66, who died of a heart attack at his home Friday, October 14. Funeral services were held at the church on Sunday morning at 10 o'clock, with the pastor, Rev. V. G. Clifford, officiating, assisted by Rev. J. D. Ellis. The stewards of the church served as pallbearers.

Mr. Gunn was for more than thirty years superintendent of the Sunday School and a steward and trustee of the church and he was loved and respected by everybody in the community. Suitable resolutions were prepared and adopted by the Quitman Sunday School and the Fourth Quarterly Conference.

Mr. Gunn is survived by his widow, Mrs. Stella Adams Gunn; three brothers, Rev. E. C. Gunn, presiding elder of the New Orleans District; S. J. Gunn, Monroe, La.; and J. D. Gunn, Ellisville, who has died since; three sisters, Mesdames O. P. Everett, Langsdale, E. S. Jackson, Vicksburg; and J. T. Robinson, Cleveland.

V. G. CLIFFORD.

IN MEMORIAM—W. G. BELL.

On October 26, 1938, at five minutes until one o'clock, p. m., Bro. W. G. Bell completed a lifetime of service to his church and community. He had served in the Braxton Church as Steward and Sunday School secretary for thirty-four years. He was also trustee of the same church for a number of years.

He was ever a willing and faithful servant of the Lord and we feel certain that he has answered the call of those "who are faithful in few things to be ruler in many." His home was always the home of his pastor and he took an active interest in the work of his church and pastor until the end.

Having lived four years beyond the allotted three score and ten he has gone to his reward leaving his wife, two daughters, and two sons.

Mrs. Floyd (W. F.) Mahaffey of Mendenhall, Miss.; Mr. Marvin Bell of Braxton, Miss.; Mrs. McClure and Mr. W. G. Bell, Jr., living in another state. A host of other relatives and friends mourn his going away.

He frequently longed to find how beautiful Heaven must be and now he has gone to that land of the Happy and Free.

HIS PASTOR.

RESOLUTIONS OF APPRECIATION—MRS. L. D. McLAURIN

Whereas, God, in his infinite love and wisdom, has seen fit to call from our midst our beloved friend and co-worker, Mrs. L. D .McLaurin. We bow our heads in humble submission to his divine will. From early girlhood she was active in the Church, Sunday School, and Missionary Society, being made a life member of the Society by our Zone for her loyal service to the work.

Therefore be it resolved, that in her passing, this society, church, Sunday School, and community has lost a consecrated worker, who has given a long life of devoted service to her Lord and Maker. We miss her but our loss is Heaven's gain.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church and her community shall remain with us, and her presence at our meetings, which was ever an inspiration and blessing, will be greatly missed.

Resolved, that a copy of these resolutions be sent to the family, one to the county paper, one to the New Orleans Advocate, and one to be spread on the minutes of our society.

Signed:
MRS. L. L. BURTON,
MRS. E. E. CARLETON,
MRS. JAS. W. ABNEY,
Committee.

JACKIE RISER

Ruston, La.—On October the 4th, in the quiet and stillness of the early morning hours, after loving hands of devoted loved ones could do no more, the beautiful and gentle spirit of little Jackie Riser took flight on that great adventure to the golden shores of the great beyond.

Whereas, God, in His divine love and never failing wisdom and mercy, has called him to his eternal home, we bow in humble submission to His divine will [illegible] all things well. [illegible] and pattering little feet will always linger as a fragrant memory which we shall always cherish.

Little Jackie was [illegible] years old and will be greatly missed by his parents, Mr. and Mrs. Jack Riser, and three sisters, Olive and Carrie Bell Riser and Mrs. Herman Ladner, and one brother, Mr. Henry G. Riser.

The funeral was conducted from the family residence on October the 5th, at 10:00 a, m., with the Rev. L. P. Moreland of Choudrant and Rev. F. A. Matthews of Bossier City and Rev. W. F. Henderson of Clay conducting the services.

Good-bye little brother—good-bye, we'll meet you over there by and by.

His brother,
HENRY G. RISER.

In 1306 a heresy decree was issued by the Rabbis of France and Spain to the effect that all those who undertake the study of physics or metaphysics before they reach thirty years of age are to be excommunicated.

—The American Hebrew.

—In the washroom of a certain industrial shop is a sign which reads: "A saloon can no more run without boys than a sawmill without logs. The question is: Whose boy? Yours or mine?"—The Watchman-Examiner.

For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving.

Here's an old home remedy your mother used, but, for real results, it is still one of the most effective and dependable for coughs due to colds. Once tried, you'll swear by it.

It's no trouble. Make a syrup by stirring 2 cups granulated sugar and one cup water for a few moments, until dissolved. No cooking needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of truly splendid cough medicine, and gives you about four times as much for your money. It keeps perfectly, tastes fine, and lasts a family a long time.

And you'll say it's really amazing for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes. Money refunded if not pleased in every way.

COUGHS...

Here's Why You Cough...
WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
2 The secretions of these glands often turn to heavy, clinging phlegm.
3 This sticky phlegm irritates your tender throat tissues and you cough.

How Pertussin Relieves Coughs

1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

ARTHRITIS

If you want to really try to get rid of your Rheumatism—Neuritis—Arthritis—Sciatica—Lumbago you must first get rid of some of the old and false beliefs [illegible] them!

Read a Book that is [illegible] "The Inner Mysteries of [illegible] Arthritis." In simple [illegible] Book reveals startling proven [illegible] every sufferer [illegible] know!

The 9th edition [illegible] the press and a free copy will [illegible] without obligation to any [illegible] their address promptly to [illegible] H. P. Clearwater, Ph. D., [illegible] Street, Hallowell, Maine.

AN EXPLANATION

Dr. D. B. Raulins asks us to say that of the amount reported through the Carrollton Avenue Church, $180 should have been credited to J. H. Carter and $100 to Rev. Elmer C. Gunn, making Mr. Carter's contribution $200 and Rev. Elmer C. Gunn's contribution $266.

PRESIDING ELDER APPRECIATED

To Whom It May Concern:

Whereas, Rev. J. F. Campbell was appointed presiding elder of the Seashore District, Methodist Episcopal Church, South, effective February 1, 1938, to succeed Rev. L. J. Power, deceased, and

Whereas, Brother Campbell has evidenced a fine spirit of brotherly love in all of his dealings, and

Whereas, Brother Campbell has proved himself a good preacher and an able administrator who knows the discipline of our Church, and

Whereas, Brother Campbell is familiar with the needs of the Seashore District, and

Whereas, the District has moved forward under his able leadership; therefore be it

Resolved, that we the members of the Fourth Quarterly Conference, of the Purvis charge, do hereby request the reappointment of Rev. J. F. Campbell as presiding elder of the Seashore District for the Conference year 1938-39, and

Be it further resolved, that a copy of this resolution be sent to Bishop Hoyt M. Dobbs, a copy to Bishop U. V. W. Darlington, a copy to the New Orleans Christian Advocate, and a copy be given to Brother Campbell.

T. W. COOPER,
Conference Secretary.

THE
NEW 1938
DISCIPLINE

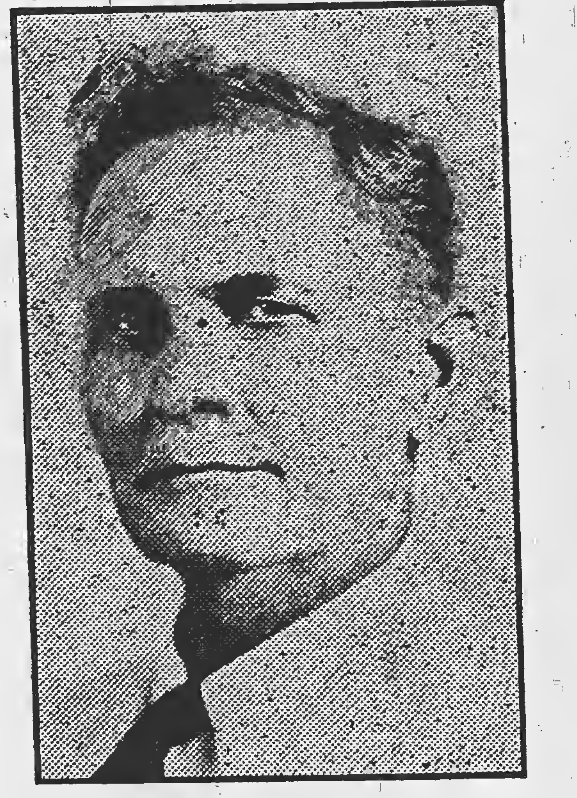
The last that will carry the title "Doctrines and Discipline of the METHODIST EPISCOPAL CHURCH, SOUTH."

Every minister must have a copy of course; every Church officer—every Church family will need and will prize the 1938 edition of the "Doctrines and Discipline of the METHODIST EPISCOPAL CHURCH, SOUTH."

Prices—Cloth Binding, 50 cents Single Copy. Quantity prices—6 for $2.85, 12 for $5.50, 25 for $11.25, 50 for $21.50, 100 for $42.00.

We can also furnish the Disciplines of the Methodist Episcopal Church, Cloth Binding, at 50 cents each, and the Methodist Protestant Church, in Paper Binding only, at 20 cents each. Postage is 5 cents extra on these.

METHODIST PUBLISHING HOUSE
Nashville, Tenn., Dallas, Tex.,
Richmond, Va.



C. A. SCHULTZ,
Pastor-Host, Mississippi Conference

FILES OF THE CENTRAL METHODIST

The library of the Candler School of Theology at Emory University has acquired, with the fine cooperation of one of the church members, the complete files of the Central Methodist from April, 1898 to 1929.

These volumes have been bound and are for the benefit of the whole church. Anyone who desires to use these bound publications is always welcome at the theology library. The Central Methodist covered the Kentucky, Louisville, and part of the time the Western Virginia conferences.

The accumulation of these volumes is a part of a wide program on the part of the school to accumulate at Emory all the material about Methodism that it possibly can.

The Central Methodist is only one of the many publications that the library is attempting to collect. Any contributions made by the subscribers of these publications will be greatly appreciated.

The library is performing a valuable service to Methodism and the Methodist Church by making complete files of these publications available.

Men best show their character in trifles, where they are not on their guard.—Schopenhauer.

Have Doctor Come
IF GENUINE BAYER ASPIRIN FAILS TO BRING QUICK RELIEF FROM
Rheumatic PAIN

1. Take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions.

2. Relief from rheumatism usually comes fast. If pain persists, see your doctor.

Thousands have found that the simple method pictured above brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "*Bayer Aspirin*" — not just for "aspirin."

Bayer Aspirin

15c FOR 12 TABLETS
2 FULL DOZEN 25c

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Economist and preacher alike, humble with the record of past failures before them, bold and visionary with the still greater record of Christian evolution to encourage them, may well join hands as the architects of a nobler age and an advancing purpose.

—Sir Josiah Stamp.

THE PRAYER-ROOM TODAY

O Lord, in the strength of Thy grace make us conscious of the nature and importance of the Christian task in this time of racial and international antipathy and disorder. Let us not lose touch with Thee, nor suffer Thy spirit to be lost from our message to this blinded world.

85.

NEW ORLEANS,
Y, NOV

RAYNE MEMORIAL CHURCH

[illegible] the ab[illegible] of the [illegible] evening [illegible] con[illegible]

Wallet of the Week

CAROLE LOMBARD, according to Organized Labor for October 8, had an income for 1937 of four hundred and sixty-five thousand dollars. She paid of this amount three hundred and ninety-seven thousand dollars in income taxes, and after paying her agent and manager, the moving picture actress had twenty thousand dollars left. Miss Lombard is reported to have said that she received plenty for her needs and that she is entirely satisfied with giving the government the lion's share of her earnings.

* * *

SPECIAL SCHOOLS are maintained in Japan for the education of the children of the aristocrats—the Peers' School for boys and the Peeresses' School for girls. Admission to these schools is mostly reserved for the titled class, but not absolutely so. Of the seven hundred and sixty-one students attending the Peeresses' School, two hundred and ninety-one are not of titled families, but are the daughters of senior military and naval officers and civil officials, or outstanding members of liberal professions or merchant families.

* * *

THE NEW LEAGUE OF NATIONS PALACE at Geneva was opened last September. The massive structure is not of a sky-scraper type of architecture. It covers a considerable area of ground and is said to have been built at a cost of six million dollars, beside the gift rooms and furnishings contributed by some of the member-states. In addition to the building cost, was the gift of two million dollars granted by the Rockefeller Trust for the League Library. This pretentious structure is unfortunately out of proportion to what actually is the influence of the League in international affairs.

* * *

THE JULIUS ROSENWALD FUND will award scholarships in 1939 to students who expect to make their careers in the South and who wish to work on some problem distinctive to the South. Candidates may not be younger than twenty-two years, nor older than thirty-five, unless in cases of exceptional merit, and they must have completed their general college course or their professional course or must give evidence of maturity equivalent to such scholastic standard. The scholarships will average $1,500, and applications should be made to George M. Reynolds, 4901 Ellis Ave., Chicago, before January 10, next.

NICOLO PAGANINI, the great Italian violinist, bequeathed his violin to his native city of Genoa, on the somewhat strange and unfortunate condition that it must never be played upon. As a consequence, the unused and lovely-toned violin, which was glorified by the hand of the master, has become worm-eaten in its beautiful case, and it is now utterly valueless except as a relic. An enactment of the truth that the talent withdrawn from service perishes in the hand of its possessor.

* * *

THE MURDEROUS MOTOR is the caption of an article in a British paper in which a serious indictment is brought against speed, recklessness and drink as factors in British motor mishaps on the highways this year. Reports show that for the first nine months of the year four thousand six hundred and fifty-eight persons were killed and that one hundred and sixty-eight thousand and thirty-seven others were injured. The writer says that the country is being defaced with roads, gaudy gasoline pumps, road signs and other desecrations of the horizon.

* * *

REV. SAMUEL R. CALTHROP, a young clergyman of Roxbury, Massachusetts, was the originator of the idea used in the construction of the modern streamlined train, according to an article in the Christian Advocate (New York) by James E. Hungerford. The original design which he made in 1865 and filed in the Patent Office at Washington was called the "air-resisting train," and it provided for a "forced air ventilation" which was an anticipation of modern air conditioning. This same inventor-preacher was also an athlete and coached the Harvard boat crew for the first race with Yale.

* * *

THE SACRED HARP SINGING ASSOCIATION of the Southeast met in Birmingham, Alabama, the last week in July. The convention featured not only the music of the Sacred Harp publications, but songs of the Reformation and many unpublished mountain songs and religious ballads. Strange as it may sound to modern ears, four thousand delegates in a three-day session paid tribute to a type of music which was the product of a primitive social order and of simple faith in God. Some of the songs have never been written, but they have lived on as successive generations caught up the echoes of their notes among the Carolina hills.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

PRESIDENT-ELECT UMPHREY LEE

According to press dispatches, the Board of Trustees of Southern Methodist University, at its meeting last week, elected Dr. Umphrey Lee to the presidency of that institution. Dr. Lee, who for the past two years has been dean of the School of Religion of Vanderbilt University, is one of the outstanding men of the Methodism of the South. He is in the prime of life, is a lover of books, and a man of no mean attainments. As preacher, teacher, author, and dean, he has amply demonstrated his ability to meet the requirements of the place of educational leadership to which he has been chosen. Dr. Lee is the author of half a dozen books on religious subjects. His volume, **The Lord's Horseman**, met with enthusiastic reception and competent critics pronounced it "an engaging and original" story of Mr. Wesley. His later and more important study of "John Wesley and Modern Religion" is in no sense less original and engaging, but it does not depend upon a charm of delineation for its appeal; it is unique and convincing as an analysis of the views of one who was probably the most many-sided man of the eighteenth century, a man whose views, after nearly two hundred years, continue to be dynamic in shaping the thought and the religious life of the world.

In this new and important position, we predict for Dr. Lee a great career of usefulness and service to Methodism and to the cause of education. For the University, we confidently expect that it will begin anew its march toward educational preeminen[illegible] the Southwest. We congratulate the Univer[illegible] the Methodist Church upon the wisdom [illegible] in the selection of Dr. Umphrey Le[illegible] sponsible post.

DE[illegible]

Debt may sometim[illegible] not be more than [illegible] chronic state [illegible] class of peop[illegible] isters who [illegible] by wheth[illegible]

any thing" would have been a perfectly good moral and religious platform for Christians, and ministers in particular, if the Apostle had not added, "but to love one another." Again and again we hear the sickening story of past due and dishonored obligations of men high and low in ministerial ranks. We hear it from those who have suffered loss, from those who feel a sense of humiliation because of cases which have come to their attention, and as we follow through some of our own experiences. We have no disposition to discuss specific cases, either those which concern us or others, but we do say that indifference to financial obligations is utterly inconsistent with ministerial character. It is not a disgrace to be in debt, but indifference to such obligations is a discredit to a man's ministry and a reflection upon personal honor. We know cases where ignored debts have been so discrediting as to cause a self-respecting minister or churchman to hang his head in shame. If our gifts and graces are such as to keep us floundering upon the borders of economic bankruptcy, it would probably be better to restudy our commission rather than to seek commiseration and sympathy at the hands of our friends. As for the Church, there are doubtless times when we should take a collection, but we believe that there are other times when we should clean ho[illegible] make ourselves partakers of guilt wh[illegible] the consequences of [illegible]

[illegible]

[illegible] bird, with [illegible] white ring [illegible] his breast. [illegible] by trade— [illegible]

[illegible] and then away to enjoy his dainty meal.

In addition to his handsome appearance, the kingfisher is thoroughly a gentleman in his public appearance. He is rather shy, not inclined to push himself forward in a crowd, and has very little to say except under the stress of strong emotion. He attends strictly to his own business, and stays in a good humor most of the time, at least.

The kingfisher is probably pointed to as a kind of model by those birds who are ambitious for their own youngsters to become influential and respectable members of society. "Look at him!" they probably say. "How handsome he is, how reserved in his manners, and how closely he attends to his own business. There's a gentleman for you!"

So he may be. But there are rumors that the domestic life of the kingfisher is not all that it ought to be. He nests in holes in trees and river-banks. Naturally, he feeds his young on the fish he enjoys himself. Those who have had opportunity to catch a glimpse of his domestic layout report that of all ill-kept, foul-smelling, repulsive places, it is easily entitled to first prize. This is all a report so far as we are concerned—we have never seen a kingfisher's nest.

But we do know that some gentlemen-in-public are not such at home.

THE MISSISSIPPI CONFERENCE

The one hundred and twenty-sixth session of the Mississippi Conference convened in Jefferson Street Church, Natchez, on Wednesday evening, November 9, 1938. The beautiful church is itself an eloquent tribute to the history of the Methodism in which it has played such a long and conspicuous part.

The Historical Society

As a preliminary to the opening of the Conference session, the Mississippi Methodist Historical Society held its annual meeting. The main business feature was an appeal for sponsors who might make possible the bringing out of a volume of Conference history prepared by Rev. J. B. Cain. A particularly touching incident was the presentation of a beautiful floral tribute to Rev. W. M. Sullivan on the occasion of the celebration of his fiftieth anniversary as a minister. The presentation on behalf of the Board of Stewards of Jefferson Street Church was made by Mr. Fowler, the chairman, who also presented a similar floral remembrance to Rev. C. A. Schultz, the pastor, who was ordained [illegible] church twenty-five years ago. The anniversary sermon was preached by Rev. [illegible]

Opening of the Conference

Following the session of the Historical Society, Bishop U. V. W. Darlington sat at the celebration of the Sacrament of the Lord's Supper. The Conference was then duly organized. [illegible] was elected secretary, and other incidental items of business were transacted. A resolution was passed to carry the name of Bishop J. Lloyd Decell on the roll of the Mississippi Conference as a Bishop of the Church. The Conference then adjourned to meet at 8:30 Thursday morning.

Second Day—Morning Session

At the appointed hour Bishop Darlington called the Conference to order and gave the first of a series of searching devotionals based upon the parable of the Prodigal Son. The Journal of the preceding session was read and approved. A number of visitors were introduced and the report of the committee to nominate boards and committees was heard and the nominations duly approved. As a preliminary to the election of delegates to the Uniting Conference, the Bishop called the class of the Second Year, and they were admitted into membership. A group of twenty-seven ministerial students at Millsaps College received a happy introduction at the hands of the Bishop after which they sang "Amazing Grace." The first ballot for clerical and lay delegates to the Uniting Conference was taken, and then followed the report of the Mississippi Methodist Educational Commission which was read by Mr. Boyd Campbell.

Evangelism

Report number one of the Board of Missions dealing with the new Evangelistic program of the Church was read, and pending its adoption Dr. Myers of the General Board of Missions made a strong address which was both timely and effective. The result of the first ballot was that Rev. B. L. Sutherland and Rev. T. M. Brownlee were elected clerical delegates, but the lay ballot resulted in no election. In the ballots which followed, C. A. Bowen, B. M. Hunt, and W. B. Alsworth were elected principal delegates and J. T. Leggett, J. F. Campbell and J. L. Neill, alternate delegates thus completing the clerical delegation. J. M. Sullivan, B. M. Stevens, Mrs. Paul Arrington, W. D. Hawkins, and Curtis Youngblood, principals, and T. L. Bailey, L. C. Corban and W. O. Tatum, alternates, were named as the lay delegation. The Bishop announced the transfer of Dr. M. L. Smith, an elder from the North Alabama Conference, who is the recently installed President of Millsaps College.

Anniversary of the Board of Education

The Anniversary of the Board of Christian Education occupied the Friday evening session. The principal address was made by Dr. C. A Bowen. Various items of routine were disposed of in the afternoon and evening sessions.

Friday Morning

Conference was called to order and Bishop Darlington continued with the series of devotional studies. The journal was read and approved, and various matters of business were transacted. The Bishop then, in a speech which gave vigorous endorsement to the New Orleans Christian Advocate, introduced the editor who spoke in representation of that periodical and its affairs. The Bishop then urged upon the Conference the great importance of bringing the circulation to ten thousand subscribers at an early date. Reports dealing with various interests of the Church were submitted and approved. J. H. Hettrick, M. F. Litle, W. C. Fulgam, John W. Courtney, W. R. Murray, and F. E. Dement, Jr., were received on trial into the Traveling Connection. On motion of Rev. J. B. Cain, the Conference adjourned to meet at the church in the historic village of Washington for the memorial service and the ordination of elders.

Afternoon

Practically the entire body motored to Washington for the afternoon service. After a fitting devotional service, the names of L. J. Power, J. V. Bennett, and L. F. Alford were called, and their memoirs were read. Following the ordination sermon, J. M. Jones, Floyd O. Lewis, and R. E. Alsworth were received as elders—the latter from the Presbyterian Church and without the re-imposition of hands. The Conference then adjourned. The evening hour was occupied with the promotional program of the Church as represented in the work of the Board of Missions.

Saturday

The Bishop gave the last of the series of devotionals on the Parable of the Prodigal Son. All three of the addresses were of a high order and were heard with interest and profit by the entire Conference. Following the approval of the journal, the Conference transacted various items of business. Gulfport, which was placed in nomination by Hon. B. E. Eaton, Jr., was chosen as the meeting place for the next session of the Conference. A pathetic incident was that of adding nine names to the list of superannuates. They are: J. M. Lewis, A. J. Leggett, M. M. Black, J. W. Thompson, H. W. VanHook, W. H. Lewis, T. B. Ormond, J. E. Williams, and A. Joe Beasley. On the surface, this is a matter of Conference routine, but the tragedy [illegible] stripping an itinerant of his [illegible] responsibility and support is [illegible] which none but those who [illegible] enced it can fully under[illegible]

Aftern[illegible]

The remaining [illegible] to various questions were heard in the afternoon session, assignments for preaching services were made, and the appointments were read on Sunday afternoon.

APPOINTMENTS

Brookhaven District

R. H. Clegg, P. E.

Adams, L. Guy Sigrest; Barlow, W. S. Cameron; Bogue Chitto and Pleasant Grove, D. P. Yeager; Brookhaven, J. L. Neill; Crystal Springs, J. W. Leggett, Jr.; Foxworth, D. W. Ulmer; Gallman, F. E. Dement; Georgetown, W. A. Terry; Harrisville, W. R. Murray; Hazlehurst, J. B. Cain; Magnolia, J. H. Jolly; McComb, Centenary, Ira E. Williams; McComb, LaBranch Street, L. J. Snelgrove; McComb, Pearl River Avenue, A. S. Oliver; Meadville and Bude, E. E. McKeithen; Monticello, L. E. Alford; Nebo, J. C. Jackson; Osyka and Fernwood, J. B. Shearer; Prentiss, L. L. Roberts; Scotland, R. E. Case; Silver Creek, J. H. Moore; Summit and Topisaw, J. B. Holyfield; Tylertown, T. J. O'Neil; Utica, E. L. Ledbetter; Wesson, H. L. Daniels; Chaplain United States Navy, W. N. Thomas; District Missionary Secretary, J. B. Holyfield.

Hattiesburg District

W. B. Alsworth, P. E.

Bay Springs, H. E. Raley; Bonhomie, J. B. King; Bucatunna, L. M. Reeves; Collins, J. S. Noblin; Ellisville, J. D. Slay; Hattiesburg, Broad Street, G. F. Winfield; Hattiesburg Circuit, W. Baylis Alsworth; Hittiesburg, Court Street, J. W. Sells; Hattiesburg, Main Street, J. T. Leggett; Heidelberg, B. M. Lawrence; Laurel, First Church, M. L. McCormick; Laurel, Kingston, T. C. Cooper; Laurel, West Laurel, M. F. Lytle; Magee, R. L. Lane; Matherville, Norman Purvis; Montrose, J. H. Cameron; Moselle, G. H. McBride; Mt. Olive, E. W. Ulmer; New Augusta, A. M. O'Neil; Petal, H. A. Wood; Richton, E. A. Kelly; Seminary, V. S. Coleman; Shubuta, T. R. Holt; Sumrall, J. H. Hetrick; Taylorsville, A. F. Gallman; Waynesboro, J. T. We[illegible] Waynesboro Circuit, S. N. Young; [illegible] liamsburg, H. S. Westbrook; [illegible] State Sanatorium, W. M. Wi[illegible] dent Duke University, Ph[illegible] trict Missionary Secre[illegible]

Jackson [illegible]

T. [illegible]

Benton [illegible] Raym[illegible] [illegible] ville, Aubrey Smith; Homewood, L. T. Nelson; Jackson, Bessie Shands Mission, Elliot Jones; Jackson, Capitol Street, B. M. Hunt; Jackson, Galloway Memorial, B. L. Sutherland; Jackson, Glendale, J. A. Wells; Jackson, Grace, J. L. Smith; Jackson, Millsaps Memorial, Geo. H. Jones; Lake, L. L. Matheny; Lena, D. M. Ulmer; Madison and Pocahontas, E. A. King; Mendenhall, B. H. Williams; Morton, L. D. Haughton; Raleigh, S. W. Granberry; Sharon, Charles Schultz; Shiloh, C. Y. Higginbotham; Terry, W. F. Baggett; Vaughan, F. M. Casey; Walnut Grove, J. W. Loudenslager; Chaplain Miss. State Penitentiary, A. B. Barry; Editorial Sec. Gen. Bd. Ch. Ed., C. A. Bowen; Supt. Mississippi Children's Home Society, J. L. Sutton; Exec.-Ext. Sec. Conf. Bd. Ed., I. H. Sells; Home Missionary, Chas. Assaf; President Millsaps College, M. L. Smith; Prof. Rel. Ed., Millsaps College, H. M. Bullock; Promotional Representative N. O. Christian Advocate, C. E. Downer; District Missionary Secretary, B. M. Hunt.

Meridian District

W B. Jones, P. E.

Binnsville, Glynn Miller; Burnside, J. W. Courtney; Chunky, G. A. Broadus; Cleveland, W. H. McRaney; Decatur and Hickory, T. M. Ainsworth; DeKalb, E. D. Simpson; DeSoto, G. G. Yeager; Enterprise and Stonewall, T. E. Nicholson; Lauderdale-Daleville, S. C. Moody; Meridian, Central, J. H. Nicholson; Meridian, East End, T. O. Prewitt; Meridian, Fifth Street, J. L. Carter; Meridian, Hawkins Memorial, Roy Wolfe; Meridian, Poplar Springs, G. E. Allen; Meridian, Wesley, N. U. Boone; Newton, M. K. Miller; Pachuta, W. J. Walters; Philadelphia, O. S. Lewis; Philadelphia Circuit, W. C. M. Baggett; Porterville, Waddell Roberts; Quitman, V. G. Clifford; Rose Hill, J. H. Grice; Scooba and Electric Mills, Murray Cox; Union, L. M. Sharp; Vimville, W. H. Lane; District Missionary Secretary, O. S. Lewis.

Seashore District

J. F. Campbell, P. E.

[illegible] N. S. [illegible] Bay St. Louis, A. [illegible] Junior Preach- [illegible] H. Gunn; [illegible] Alsworth; [illegible]

Louisiana Conference

PERSONAL AND OTHERWISE

[illegible]

THE LOUISIANA ORPHANAGE

[illegible] Thanksgiving [illegible]

There is no better way of observing Thanksgiving, and showing our gratitude to our Heavenly Father than that of helping the homeless and helpless children in the Louisiana Methodist Orphanage.

Mr. [illegible] of the [illegible] Truck lines, has offered free service in bringing the offerings to the Orphanage from points along his route, which embraces the territory from Shreveport to Ruston and from Monroe to Ruston. This takes in Ruston, Shreveport and Monroe districts. Those along this route in these three districts should place their offerings at a central point in town and then notify us at once in order that we might have them picked up. A better plan would be for you to send the things to us if a car or truck is available.

If the pastor or Church school superintendent will appoint a committee to solicit the collections it will be a great help. Please do all you can to help us at this time, for it will be difficult for us to operate during the winter months if we do not get some help in this way.

Thanking you for what you shall do [illegible] Thanksgiving [illegible]

Yours truly,
[illegible]
Supt. La. Methodist Orphanage.

WALKER CHARGE REPORTS

Dear Editor: I shall be very glad if [illegible] through the [illegible] regarding our work here on the Walker charge. We are about to close the second and last year of our [illegible] here.

The people have been gracious indeed to the pastor and his family. Some few weeks ago three of our churches, namely: Walker, Friendship and Red Oak gave the pastor and his family a most gracious pounding that filled the pantry with nice things. This made our hearts glad.

DR. W. W. HOLMES
Wayne Memorial Church, Pastor-Host

Our church schools at each of the four churches are doing a splendid work. We have a fine group of young people at three of the churches.

During the year we had as our visiting speakers at revival meetings the following: Rev. J. H. Bowdon, Rev. L. W. Cain, Rev. A. M. Martin and Rev. J. W. Gibson. These men of God preached the gospel with such power that many reconsecrated their lives for greater service, and a goodly number was added during each revival. We have had 39 additions during the year, 25 on profession of faith and 14 by certificate.

[illegible]

[illegible]
Pastor.

WEST MONROE REPORTS

Dear Brother [illegible]: [illegible] our work [illegible] that we are nearing the close of the Annual Conference. [illegible] this church should be [illegible] the greatest year in [illegible] following report of [illegible] will show.

We have received into the membership of the church 132 [illegible] by profession of faith. All [illegible] paid in full and over $[illegible] paid on the [illegible]. [illegible] given to our Orphanage. $[illegible] raised by the Woman's Missionary Society. A large increase in the Sunday School. $[illegible] spent in [illegible] and improving the parsonage and church. $[illegible] paid on Conference claims. [illegible] paid in our [illegible] work. And I could say many other things which doubtless would be of interest to the Advocate readers. We are rejoicing in this great year and next Sunday we will observe a great day of thanksgiving to Almighty God for His great blessing.

I trust that all is well with you and that the Advocate will have next year even a greater year than you have enjoyed this year.

Your Brother in Christ,
C. E. SMITH.

H. L. JOHNS APPRECIATED

Whereas, Rev. H. L. Johns, "[illegible] Pastor," has served as our presiding elder the time limit, under the laws of the Church, and

Whereas, his services have been painstaking, efficient, gentle and kind, giving of his best self and talents unreservedly, to the advancement of the cause of Christ, and

Whereas, he has earned and won the universal love and esteem of the people of this charge; therefore, be it

Resolved, by this, the fourth quarterly conference officials, that we tender to him assurance of our love and appreciation of his untiring, faithful services, and recommend that the Bishop and his cabinet extend to him opportunity for services in a larger field to which he is eminently qualified; and, therefore, be it further

Resolved, that a copy of these resolutions be mailed to Bishop A. Frank Smith; and a copy be mailed to the New Orleans Christian Advocate for publication.

Passed by the Fourth Quarterly Conference of the Mer Rouge charge, at Mer Rouge, La., November 6, 1938.

J. A. McCORMACK,
Pastor.
W. L. BLACKWELL,
Secretary.

RESOLUTION

WHEREAS, during the past four years Reverend Louis Hoffpauir has served the Ruston District, Louisiana Conference, as its Presiding Elder, and, by virtue of the laws of our Church, at the approaching session of the Louisiana Annual Conference, he will be assigned by the Bishop to another field of labor; and,

WHEREAS, he has given of himself to the limit of his great abilities to the work of promoting the full program of the Church, and, under the influence of his superb leadership, the Church has made marked and substantial gains, both spiritual and financial, throughout the District; and,

WHEREAS, by his pleasing manner, his lovable disposition, his high ideals, his devout life, his fine Christian character, his tact in handling people and in dealing with delicate situations, he has cultivated and developed the spirit of Christian fellowship among the people he has served to an unusual degree, and has endeared himself to the people with whom he has worked and to all who have been privileged to know him. THEREFORE,

BE IT RESOLVED, by the Fourth Quarterly Conference of Trinity Methodist Church,

First, that we regret to lose him and his estimable family and that we express to him our sincere and lasting appreciation for the noble and unselfish service he and his family have rendered the District as a whole and to this Church in particular;

Second, that a copy of this resolution be sent to Bishop A. Frank Smith, Presiding Bishop of the Louisiana Conference, one to Brother Hoffpauir and his family, one to the Daily Leader and one to the New Orleans Christian Adv[illegible]

CERTIFICATE

I hereby certify that the [illegible] foregoing page contains a [illegible] copy of a resolut[illegible] adopted by the Fou[illegible] ference of Trinity [illegible] Ruston, Louisian[illegible] 7th day of Nov[illegible]

JA[illegible]

A METHODIST STOCK-TAKING

Methodism is at last facing two of its most perplexing problems in a big way. These are the steady decline in its membership and the decrease in the number of its Sunday school teachers and scholars. They are, of course, interrelated. It was hoped by the more enthusiastic advocates of Union that the enthusiasm engendered by the coming together of the three churches and the pooling of the vast resources which this would place at its command, would arrest the decline which had been going on in all the three uniting bodies and a new era of increase would be inaugurated. This hope has not been realized. The results have been very disappointing. Year by year since 1932 the Conference has had to listen to discouraging figures, and has largely contented itself with expressing pious hopes that the end of the ebb-tide had come. On its overseas mission fields it has been going on from one victory to another. A new and glorious chapter in the history of Christian missions is being written—calling for bigger statesmanship and larger resources.

At the home base these six years since Union will count among the richest and most fruitful in the heroic story of Methodist missions. But this has been discounted by the chilling effect of the loss of thousands of members and scholars in the home circuit. The Hull Conference sent the matter down to the synods for their prayerful consideration. From reports to hand these bodies have devoted considerable time and attention to the subject, and in many cases have appointed a committee to make searching enquiries into the causes. Among these I feel sure the following will be found to have contributed to the decreases. (a) A too great readiness to close and sell chapels (especially ex-P.M. and ex-U.M. places of worship) where there was feebleness and difficulty in paying their way; (b) An eagerness to lighten present financial strain by getting rid of one or more ministers. [illegible] has shown this is always [illegible] method of retrench[illegible] experienced Presi[illegible] used to say: "It is [illegible] three ministers [illegible]

loose method of credentializing and of following up members who remove from one district to another; (d) Lack of efficient pastoral oversight; (e) The decline of the Methodist Class Meeting; (f) The lack of challenge in the sermons preached today; (g) The failure of the modern Methodist Church to teach her people to testify and to pray in public.

* * *

There are doubtless many other causes, but the radical need of many Methodist churches (I need hardly add that the same need is felt in other denominations) is a deepening sense of the power and presence of God in worship and in daily life. Religion is regarded as incidental instead of vital. Business sport, money-making, come first, and the Kingdom of God on earth is a secondary interest. It is to be hoped that this period of stock-taking will lead to a right adjustment of spiritual and worldly values. It is very timely that this heart-searching inquiry should take place.

—The Christian World.

AN ELECTIVE COURSE ON EVANGELISM

The January issue of the ADULT STUDENT will carry the first studies of a new course for adults entitled "Christ and the Fullness of Life," by A. W. Beasley. This course will be of great value in allowing the adult classes in the Church School to participate in the forward movement in evangelism now under way in the church. Write for sample copies of the January ADULT STUDENT. These can be secured from Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

NOT PROMOTED BECAUSE—

He grumbled too much; he knew too much.
He watched the clock. He didn't believe in himself.
He was always behind in his work.
He was always ready with an excuse.
He never learned from mistakes.
[illegible] his own judgment.
[illegible] for the next step.
[illegible] a second-rate man.
[illegible] in his work.
—[illegible] Yarn.

Mississippi Conference

PERSONAL AND OTHERWISE

Rev. C. C. Clark sends a renewal subscription from Columbia, continuing his good work of past years.

Rev. J. Melvin Jones sends a remittance from Galloway Memorial, Jackson, and says that he is moving to Atlanta, Ga.

Rev. B. H. Williams, Mendenhall, remits for two renewal subscriptions and says that he is going up to Conference with everything reported in full.

We appreciate very much the words of commendation from Mrs. Annie C. Moore, Meridian. We are always glad to know when people enjoy and appreciate the Advocate.

A reception was given on Sunday, Nov. 6, for Dr. Joseph A. Smith and his family, that the members of First Church, Birmingham, might have the privilege of meeting and knowing them. First Church has extended Dr. Smith a warm and heartfelt welcome and pledged to him their loyalty and support in the program which he plans for the church for the coming year.

NURSERY DEPARTMENT EXCEEDS ITS QUOTA

Under the leadership of Mrs. C. M. Martin, superintendent of the nursery department of the East End Methodist Church, the babies gave $78 on the church finances, far exceeding their quota of $40.

The bills and checks were pinned to the dress worn by Mrs. Martin when six months old and was worn Sunday by Robert Bailey Price, III, six months old son of Mr. and Mrs. R. B. Price.

When the department was asked for its report, Mrs. Martin, with Baby Price in her arms, walked down the aisle and laid the gift on the altar as "Bring the Little Ones to Jesus" was played.

Mrs. Martin thanks all who made the gift possible.

—The Meridian Star.

THE SUPERANNUATE

Editor, New Orleans Christian Advocate: There is one important interest of our church that it seems to me has long suffered for lack of systematic, businesslike attention, and that is the care of our superannuated preachers. I do not mean this preacher or that preacher. I am referring as a class to those worn-out men, and to conditions that prevail. I believe that there is in the denomination money enough and intelligence enough and consecration enough to take care of this when we go at it right and provide a reasonable and businesslike system from the local church on up. Or shall we continue, when these faithful men are worn out, to just take the bridle off and turn them out to graze?

HOMER L. HUNT.

Harpersville, Miss.

TAYLORSVILLE CHARGE-WIDE RALLY

A charge-wide rally was held at the Taylorsville Methodist Church October 30. An all-day program was enjoyed. At the noon hour the ladies served a bountiful dinner. Rev. E. A. King of Bay Springs, brought powerful gospel messages at eleven and three o'clock. Five of the churches on the charge were represented and a great number of visitors from the other churches of the town were present.

The feature of the day was a musical program given by seventeen girls from the Home at Jackson. Mr. McDonald, Mr. Tyson and Mrs. Jennings, officials from the Home, gave interesting and helpful talks. A generous offering of $29.55 was taken for the Home.

Bro. A. F. Gallman, pastor, called a meeting of the charge, church and school officers at the noon hour. A Board of Christian Education for the charge was chosen and objectives set for a new year.

Full collections were pledged Bro. Gallman as he leaves for the Annual Conference. The church felt a great spiritual uplift from this 5th Sunday gathering.

MRS. D. C. GRISSOM.

RESOLUTIONS OF RESPECT

To the Quitman School and Members of the M. E. Church, South:

Your Committee appointed to write some words expressive of our appreciation of W. L. Gunn as a Christian, as a Sunday School Superintendent, and as an Official of the Church, submits the following:

Brother W. L. Gunn was like unto the well beloved Gaius of St. John's day, who walked in the truth and who did faithfully whatsoever he did; also like unto Demetrius of Apostolic times, he had good report of all men.

It was characteristic of Brother Gunn to go about his duties resolutely.

In his every day affairs, he attended to his own business without meddling with the affairs of others. In the performance of his outward duties, he was prompted by inward principles. The root of his steadfastness was his consecration to God. Not only was he faithful among the faithful, but he was faithful when physical infirmity might have prompted his to make excuses.

As a Christian, he pressed on steadily toward the goal in obedience to the Lord Jesus Christ, in sunshine and shadow, in the cheer of spring, and the chill of winter, even when tired and weary in body. Many times he sacrificed his physical feeling in the performance of moral and spiritual duties.

Brother Gunn also had the grace which made him humble and free from sham and affection. Faithfulness, humility, genuineness and simplicity radiated his life with beauty. It was characteristic of him to serve without noise, and without making himself conspicuous and prominent.

He gave of his means and contributed his part to the building up of the Methodist congregation in Quitman. The people of the Church had such estimate of Brother Gunn, they knew that they could depend on him to serve faithfully as a Sunday School Superintendent, as Steward, and as Trustee; from year to year he was re-elected to important official positions in the Church.

Brother Gunn so lived from day to day, when the summons suddenly came for him to leave the walks of men, he was prepared to meet the future with joy, rather than grief.

Therefore, be it resolved, by the Quitman Sunday School and the members of the Quitman Methodist church, that we feel keenly the loss of Brother W. L. Gunn from the affairs of the church and the ranks of men.

Be it further resolved, that we are not insensible to the sorrow which has come to the surviving members of the family, and that we wish for them the comfort and consolation which the Lord gives to his people.

(Signed) J. D. Fatheree, Jno. D. Ellis, Mrs. Elizabeth G. Mason, Committee.

The above resolution was adopted by the Quitman Sunday School and the Fourth Quarterly Conference, Sunday, October 30.

V. G. CLIFFORD, P. C.

APPOINTMENTS

(Continued from page 5)

Vicksburg District

H. A. Gatlin, P. E.

Anguilla, L. P. Anders; Centerville and Liberty, S. F. Harkey; Eden, J. F. McClellan; Edwards, M. H. Wells; Fayette, J. M. Corley; Gloster and Crosby, C. H. Strait; One to be Supplied by Delos Cassels; Hermanville, S. B. Watkins; Lorman, A. W. Wilson; Louise and Holly Bluff, F. L. Applewhite; Mayersville, John P. Payne; Natchez, C. A. Schultz; Oak Ridge, E. W. Wedgeworth; Port Gibson, J. E. Gray; Rolling Fork and Cary, P. H. Grice; Roxie, William Fulgham; Satartia, F. J. Jones; Silver City, Wesley Ezell; Vicksburg, Crawford Street, Otto Porter; Vicksburg, Gibson Memorial, O. H. Scott; Washington, J. A. McRaney; Woodville, W. O. Sadler; Yazoo City, C. W. Crisler; District Missionary Secretary, C. W. Crisler.

ANARCHY

There is no more destructive thing than anarchy. John says, "Sin is the transgression of the law." I Jn. 3:4. A good translation is "Sin is anarchy." It is opposition to law. The nature in man to disregard law, to oppose restraint and regulation is anarchy. A man who yields to that nature in him will not obey the laws of God and goes his own way. Such a man defying God one place in the universe would defy God anywhere else in the universe. He is an anarchist, a lawless man, a promoter of disorder. If such men had their way human relations would be chaos and there would be no government on earth or in heaven.

Anarchy in the heart is worse than any crime for it is the cause of all crimes. Before a crime is committed anarchy takes control and the result is the crime committed.

One thing is certain, God will never admit anarchy into heaven. Should He admit one there whose heart is opposed to law, He would Himself be opposed to law and an infinitely powerful promoter of lawlessness.

Repentance is such sorrow for having disobeyed law as produces the purpose in the heart to change from a course of disobedience to one of loving obedience to God. For this reason Jesus said, "Except ye repent, ye shall all likewise perish." There can be no salvation without repentance, because repentance is turning from lawlessness, the cause of inevitable condemnation by the divine government. This is true, not because Jesus said it, but it is necessarily, eternally true. There is no door into heaven for the soul that is not actuated by loving obedience. There cannot be such an entrance. When the disobedient person repents and through the merit and punishment of Christ obtains pardon, and the Holy Spirit puts into him the disposition and desire to obey God's law, takes anarchy out of his heart, then he starts on the way to heaven.

—Baptist Standard.

AMERICA LOSING IDEALS OF HOME LIFE, NOTED DIVINE DECLARES

The Rev. Ze Barney Phillips, rector of the Church of the Epiphany, Washington, D. C., and Chaplain of the United States Senate, declared at the services in commemoration of the 32nd anniversary of the dedication of the Masonic and Eastern Star Home of that city, October 16, 1938, that America is faced with the loss of the ideals of home life. Those ideals of home life—that bond of love bet[illegible] husband and wife and parent and child which constitutes the American family group—are fading.

Contending that this situation portends dangers to our country he warned and urged Masons and members of the Eastern Star to gird themselyes for the defense of the American ideals and freedom and love for one another.

Following the services, held in the chapel of the Home, an elm tree was planted on the premises. The cornerstone of the Home was laid in 1905, on a ten-acre plot donated by a woman who had no connection with the Eastern Star.

Mrs. Katherine M. L. Gude, Grand Matron of the Grand Chapter, said in outlining the history of the Home that it had an endowment of $4,000 in 1914 and today its endowment was more than $225,000, with accommodations for 81 aged and infirm persons, and home and school facilities for some 30 children of Masons and Eastern Star mothers.

—Scottish Rite News Bureau.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Crystal Springs, Nov. 20, 11 a.m.; Q. C. Jan. 23, 7 p.m.
Hazlehurst, Nov. 27, 11 a.m.; Q. C. Jan. 24, 7 p.m.
Georgetown, at Providence, Dec. 4, 11 a.m., 1 p.m.
Adams, at Adams, Dec. 11, a.m.; 1 p.m.
McComb, LaBranch Street, Dec. 11, 7 p.m.; Q. C. Jan. 17, 7 p.m.
Scotland, at Matthews Chapel, Dec. 18, 11 a.m., 1 p.m.
Gallman, at Bethesda, Dec. 18, 3 p.m.; preaching service, 7 p.m.
Wesson, at Wesson, Dec. 25, 11 a.m.; Q. C. Jan. 18, 7 p.m.
Harrisville, at Harrisville, Jan. 1, 11 a.m., 1 p.m.
Brookhaven, Jan. 1, 7 p.m.; Q. C. Feb. 15, 7 p.m.
Prentiss, at Prentiss, Jan. 8, 11 a.m., 2 p.m.
Monticello, at Monticello, Jan. 8, 3:30 p.m.; preaching service, 7 p.m.
Nebo, at Nebo, Jan. 14, 11 a.m., 1 p.m.
Bogue Chitto and Pleasant Grove, at Bogue Chitto, Jan. 15, 11 a. m., 2 p.m.
McComb, Pearl River Avenue, Jan. 15, 7 p.m.; Q. C. Feb. 20, 7 p.m.
Osyka and Fernwood, at Osyka, Jan. 22, 11 a.m., 1 p.m.
Meadville and Bude, at Meadville, Jan. 22, 7 p.m., followed by Q. C.
Silver Creek, at Silver Creek, Jan. 29, 11 a.m., 1:15 p.m.
Magnolia, Jan. 29, 7 p.m., followed by Q. C.
Summit and Topisaw, at Summit, Feb. 5, 11 a.m., 2 p.m.
McComb, Centenary, Feb. 5, 7 p.m.; Q. C. Feb. 22, 7 p.m.
Utica, at Utica, Feb. 12, 11 a.m., 1 p.m.
Barlow, at Center Point, Feb. 12, 3 p.m.; preaching service, 7 p.m.
Tylertown, at Tylertown, Feb. 19, 11 a.m.; Q. C. 6 p.m.
Foxworth, at Kokomo, Feb. 19, 2 p.m., followed by Q. C.

The District Stewards are called to meet at Brookhaven, Nov. 28, 1:30 p. m. The charge Lay Leaders and pastors are invited to be present also.

R. H. CLEGG, P. E.

REV. P. B. McCULLIN STRICKEN

We open the forms to insert a notice of the serious illness of Rev. P. B. McCullin, of Winnsboro, La. On Sunday afternoon he was in a home into which sorrow had come when he was stricken. He was rushed to a clinic at five o'clock. Since that time he has been unconscious and every indication has been unfavorable from the beginning. Reports from the clinic Tuesday morning say that his condition is unchanged. This news will bring profound sorrow to many hearts throughout Louisiana.

"Perhaps You Know a Young Man"

The STANDARD COFFEE CO. delivers freshly roasted and ground Coffee to hundreds of thousands of homes in the South.

The Company furnishes a Delivery car, Merchandise, and definite outlined territories to men who have qualified for the job of Route Salesman.

This Company offers an opport[illegible] Married man of character and sales [illegible] ages of 25 and 30.

Perhaps yo[illegible] know some [illegible] an opport[illegible] connect [illegible] tion wh[illegible] its ty[illegible]

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. E. Gregory says that everythings looks good at Tunica, his new appointment.

Rev. A. R. Beasley, now at Holly Springs, reports a cordial welcome and expects to have a happy and profitable year.

Rev. R. P. Neblett writes that he has moved from Brooksville to Water Valley and that they were given a courteous and kindly reception.

Rev. T. M. Bradley reports that they are starting off well at Pontotoc and feels sure that they will be highly pleased with the new charge.

Rev. R. T. Hollingsworth was transferred to Inverness from Tutwiler at the recent session of the Conference. He says that they like their new home.

Miss Fannie Burney, Ebenezer, renews her subscription, and adds: "I cannot well go on without my church paper. It is such a help and comfort in my home. Please send it on and on."

Rev. J. O. Dowdle, writing from Ruleville, says that they are delighted with their new place and that they have received many courtesies already. He promises to give us a fuller report later.

Rev. W. M. Jones, formerly at Water Valley, asks that his address be changed to Brooksville and reports that they were given a cordial reception. He expects to have a good year in his new field of labor.

We are glad to hear from W. L. Thomason, Pontotoc, with a request that the Advocate be sent to him again after a lapse of a year or more. He has missed reading about the work of the Church and feels the poorer for it.

Although Dr. J. R. Countiss was called upon to move to Starkville earlier than he had expected, he did not let physical exhaustion keep him from sending in the Sunday school notes. He says that there is much to be done but that he is happy on the way.

RIPLEY, MISSISSIPPI

Dear Bro. Duren: I am very happy today. I went yesterday to my appointment, and the result of the service should make any one happy indeed. Our preaching place is in the open. With the canopy of heaven for our roof we had a delightful service. The congregation was not unusually large but the results of the service are not to be minimized.

There were four conversions, and all united with the church. The converts are young folks, but old enough to start life in the right way. I suppose their ages are from eight to eleven years. I had a talk with them before service time, and prayed with and for them, and the Lord graciously answered by giving us these precious, pure young lives as trophies to lay at His feet.

In the conversation I told the children they did not love me any better than I love them. The oldest replied: "You must love a whole lot as I love you very much." Is it not wonderful, and an inspiration to have the love of the children as we pass along?

This was my first service since Conference and I trust it is an indication of a victorious year. We are planning to build a church at this point, and it surely is needed. The people are not wealthy, but I see no reason why we should not build. Pray for us and our work.

Yours in Him,
J. F. MINCY,
Corinth District Missionary.
Ripley, Mississippi.

LETTER FROM MRS. W. N. DUNCAN

My Dear Brother Duren: At last we are settled in our little home in Drew—a home our daughter bought and placed at our disposal. Please come to see us the first time you pass this way.

Mr. Duncan improves surely but very slowly. He was moved in an ambulance. He stood the change exceedingly well. He is not able to sit up yet. His right limb is badly swollen. However, his appetite is good. He does not suffer acute pain. Our physician here has had a system of pulleys erected over his bed by means of which he is beginning to exercise his helpless limbs just a little each day.

These people at Drew welcomed us with a community shower of linens, fruit juices, groceries, etc. Over a hundred individuals contributed to this welcome gesture. One man, a member of the Christian Church, obtained permission from my daughter and her husband to install a Butane gas system in the home, with heaters in every room and a gas range and automatic water heater in the kitchen. He told my daughter that when we moved out, they could either buy the gas system or he would remove it with no expense to them. He told them if they decided to move over to this home he wanted them to enjoy the Butane gas system as long as Mr. Duncan and I lived in the home. Contracts were signed accordingly. Never have I been so overwhelmed with the kindness of friends. Words are very weak when one attempts to express gratitude for such manifold blessings. Mr. Duncan and I thank God many times each day for these friends. Ruleville and Doddsville friends continue to express their solicitude and love in many inexpressibly kind ways. In spite of tears and heartaches, the lines have indeed fallen to us in pleasant places.

Mr. Duncan's mind is so much clearer. He has some difficulty in expressing his thoughts—the right word fails him—but I note such an improvement in the functioning of his mental faculties and this gives me more joy than I can express. After all, the right word fails me quite often.

I want to thank you for the sympathy you have expressed in word and deed since you learned of Mr. Duncan's illness. You can tell the friends, through the Advocate, anything you wish that I have told you in this letter. Please change the address of our Advocate to Drew.

I am, Your friend,
MRS. W. N. DUNCAN.

IN MEMORIAM—MRS. JOE D. BABB

Mrs. Lucy Meeks Babb, wife of Joe D. Babb, was born March 12, 1879, and died October 1, 1938, age 59. She was married to Joe D. Babb April 7, 1907, at Guy Station, Tenn. There were born to this union ten children, and eight of them live to mourn the going of their mother. They are: Ruth Alberta, now Mrs. S. P. Laster, Memphis, Tenn.; Will Augusta, wife of G. B. Bowen, Corinth, Miss.; Eugenia Hazel, wife of W. J. Cowell, Memphis, Tenn.; Leroy Welch, Corinth, Miss.; Miss Inell, Corinth, Miss.; Lesley Holland, Memphis, Tenn.; Charles Sigman, Woodward, Okla.; Howard Michie, Corinth, Miss.

Mrs. Babb joined the Christian church in very early childhood and for the last twenty years of her service has been in the Methodist Church. She was a very loyal and devoted member. She was sacrificial in effort, for a long time a teacher in Church school, and at her death was the leader of the Spiritual Life group in the Woman's Missionary Society. Mrs. Babb was a genuine Christian, lifting up the Christ she professed in her own life, a devoted wife, and a gentle, loving mother and good friend to all who knew her.

"She openeth her mouth with wisdom, and in her tongue was the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed, her husband also, and he praiseth her."

To the family: "That ye sorrow not even as others who have no hope.

if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord." Wherefore, comfort ye one another with these words:

Judge not the Lord by feeble sense
But trust him for his grace,
Behind a frowning providence
He hides a smiling face.

H. R. McKEE,
Pastor.

Corinth, Miss.

MUSINGS

"Humility, that low sweet root, from which all heavenly virtues shoot." That is true. Humility is a virtue. But humility as a personal trait must never bring the note of hesitancy or uncertainty into our message. It must never affect our faith in our divine commission. Perhaps Cowper had the minister in mind when he said,

"With hesitation admirably slow
He humbly hopes—presumes—it may be so.
He would not in a peremptory tone
Assert the nose upon his face his own."

Some ministers preach with boxing gloves. They lambast lustily everything in sight, not only the failings and shortcomings of their people, but they drag in evils and "menaces" that their people perhaps never heard of or by which their lives are not in the slightest degree affected. They must have something which they can "view with alarm" or against which they can passionately warn. And many a poor soul goes home frightened and disturbed and unrefreshed. It is pretty hard to spread the soothing balm of the Gospel with boxing gloves on one's hands.

There is much "canned" thinking in our day and a growing disposition to simply accept the prepared and predigested mental conclusions of others without much question. Independence and originality of thought are not generally encouraged nor practiced. There is no doubt that churchmen also are affected by the tendency to simply adopt without much ado the thought conclusions of others and become vehement propagandists for [illegible] The "iurare in verba magistri" [illegible] course of least resistance, but [illegible] a healthy course.

—[illegible]

Neither let [illegible] tions discourage [illegible] faithfully, [illegible] grow daily [illegible] Carlyle.

Don't be content with doing only your duty. Do more than your duty. It's the horse who finishes a neck ahead who wins the race.—Andrew Carnegie.

Don't expect your boss to pay you a dollar an hour for your working hours when you then use your leisure hours as though they were not worth five cents a dozen.—Henry L. Doherty.

QUARTERLY CONFERENCES

Columbus District—First Round

Louisville Ct., at White Hall, Nov. 20, a.m.
Brooksville, Nov. 20, p.m.
District Stewards and Pastors meet at Starkville Nov. 22.
Kosciusko Ct., at Williamsville, Nov. 27, a.m.
Noxapater, at Noxapater, Nov. 27, a.m.
Weir, at Weir, Dec. 4, a.m.
Artesia, at Artesia, Dec. 4, p.m.
Caledonia, at Murrah's Chapel, Dec. 7, a.m.
Columbus, First Church, Dec. 7, p.m.
Longview, Dec. 8.
Kilmichael, Dec. 11, a.m.
West Point, Dec. 11, p.m.
Sturgis, at Sturgis, Dec. 13, a.m.
Chester, at Nebo, Dec. 14, a.m.
Columbus, Central, Dec. 14, p.m.
Mathiston & Maben, Dec. 18, a.m.
Eupora, Dec. 18, p.m.
Bellefontaine, Dec. 19.
Christmas Day, Dec. 25.
Macon Ct., at Salem, Jan. 1, a.m.
Macon Sta., Jan. 1, p.m.
Sallis, at Sallis, Jan. 8, a.m.
Kosciusko Sta., Jan. 8, p.m.
Ethel, at Ethel, Jan. 15, a.m.
Louisville Sta., Jan. 15, p.m.
Ackerman, Jan. 22, a.m.
Crawford & Mayhew, at Mayhew, Jan. 22, p.m.
Durant, Jan. 29, a.m.
Starkville, Jan. 29, p.m.

This FIRST Conference is of the greatest importance. Let us have full attendance and make adequate provision for carrying on the work of the Kingdom in the local church as well as around the world.

Fraternally,
L. P. WASSON, P. E.

Greenwood District—First Round

Greenwood, First Church, preaching, Nov. 13, a.m.
Moorhead, Nov. 20, a.m., preaching only; Q. C., Dec. 13, p.m.
Itta Bena, Nov. 20, p.m., preaching only; Q. C., Dec. 13, p.m.
Belzoni, Nov. 27, a.m., preaching; Q. C., 2 p.m.
Inverness, at Inverness, Nov. 27, p.m., preaching and Q. C.
Black Hawk, at Black Hawk, Nov. 29, all day service.
Duck Hill, at Duck Hill, Nov. 30. Pastor will announce program.
Winona Circuit, at Bethlehem, Dec. 2, [illegible] service.
Ruleville Sta., Dec. 4, [illegible] Q. C., afternoon.
Drew, Dec. 4, p.m., [illegible] Q. C.
Ebenezer, at [illegible] preaching [illegible]
Sidon, [illegible] morning [illegible]
Poplar Creek, at Poplar Springs, Dec. 8, all day service; preaching and Q. C.
Acona, at Acona, Dec. 9, 2:30 p.m., preaching and Q. C.
Winona Sta., Dec. 11, preaching 11 a.m.; Q. C. afternoon.
Vaiden & West, at Vaiden, Dec. 11, p.m., preaching and Q. C.
Schlater & Cruger, at Cruger, Dec. 15, Q. C. 2:30 p.m.; preaching Jan. 15, a.m.
Swiftown, at Swiftown, Dec. 16, Q. C. Pastor to set the hour.
Pickens & Goodman, Dec. 18, a.m., preaching; Pastor to set the place. Q. C. afternoon.
Lexington, Dec. 18, p.m., preaching and Q. C.
Minter City & Glendora, at Minter City, Jan. 1, preaching, a.m.; Q. C., 2 p.m.
Webb & Sumner, at Webb, Jan. 1, p.m., preaching and Q. C.
Sunflower & Doddsville, at Sunflower, Jan. 8, preaching 11 a.m.; Q. C. 2 p.m.
Carrollton, at North Carrollton, Jan. 22, preaching 11 a.m.; Q. C. 2 p.m.
Tchula, Jan. 22, p.m., preaching and Q. C.

District stewards meet at First Church, Greenwood, Nov. 22, at 10 a.m. for assignment of quotas on Benevolences and setting of the presiding elder's salary. We are anxious that every District steward be present. The pastors of the District will meet at the same time for organization.

HENRY F. BROOKS, P. E.

Back Pain and Kidney Strain

Wrong foods and drinks, worry, overwork and colds often put a strain on the Kidneys and functional kidney disorders may be the true cause of Excess Acidity, Getting Up Nights, Burning Passages, Leg Pains, Nervousness, Dizziness, Swollen Ankles, Rheumatic Pains, and Puffy Eyelids. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new again. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3 cents a dose at druggists and the guarantee protects you.

DON'T SCRATCH
When Your Skin
Burns or Itches!

If your face, scalp, or other surfaces of your body start itching or burning—immediately, before the temptation to scratch drives you crazy—[illegible] Palmer's "SKIN-SUCCESS" OINTMENT. This is an old reliable product that [illegible] much for the past 88 years, to [illegible] burning skin, and [illegible] broken out with [illegible] use of Palmer's "SKIN [illegible] recommended with [illegible] OINTMENT. [illegible] is soothing and re[illegible] guard against black[illegible] skin irritations. [illegible] Palmer's "SKIN [illegible] SOAP. Only

[illegible] Cold [illegible]

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, NOVEBMER 20

By Dr. J. R. Countiss

THE SACREDNESS OF THE HOME

Golden Text: "Keep thyself pure." (I Tim. 5: 22.)

(Exod. 20: 14)

14 Thou shalt not commit adultery.

(Matt. 5: 27, 28)

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

(Mark 10: 2-16)

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

God deals with people where they are. He does not attempt to give college courses to kindergartners. In the days of Moses polygamy was commonly practiced, women were regarded as the property of their husbands and were ordinarily thrust aside at will without any sort of formality. Moses took a long step forward when he demanded that a discarded wife be given a "bill of divorcement" as a certificate of her respectability instead of being treated as a woman of the streets. That was not a Christian commandment, but it was a step in the right direction, a precept for men to follow until they were able to comprehend and practice the principle of loyal love. God still gives messages to the imperfect and the immature, and the faithful pastor must still deal with "babes," nourishing them with milk even when he knows they should be strong enough for meat. If men faithfully follow the letter of the law, they should grow into its spirit; if they conscientiously control their acts they will come to the mastery of their attitudes.

No other teacher ever honored the home and family relations as did Jesus. He was the ideal son, the ideal brother, the ideal guest. His love of home and his interest in home life is seen in his parables and figures of speech. No doubt his critics urged that a worthy teacher would "preach the gospel" instead of talking with common people about making bread, washing dishes, sweeping floors, and patching garments; about pruning vines and fertilizing fig trees. But the human heart cleaves to the hearth stone, the home is the kindergarten of God, and Jesus made it the most blessed institution known to men, a type of that Kingdom in which God is the Father and humanity his children.

To claim that no marriage bond should ever be broken is to expect too much of our blundering race. Jesus clearly stated one ground for divorce, but no Christian conscience can approve the modern progressive polygamy that announces an approaching marriage, the date contingent on the time of the court decree confirming divorce from a former mate. One can but be amazed at such regard for formality by creatures so little removed from the underworld—not to say from the animal world. Cheap, easy, repeated divorce is the scandal of modern society. A little longer acquaintance, a little more serious thought or earnest prayer would prevent many a mistake in marriage, and a little more patience and forbearance would forestall many a tragic divorce. The writer has never heard of a divorce between two people who both conscientiously endeavored to live the Christian life. Had our holy religion no other claim than what it has done for the sanctity and perpetuity of the home, it would be worth many times all it has cost in sacrifice and devotion. It so deepens the currents of life that they are unperturbed by the gusts that lash into foam and fury the shallows of those who live for the trivial and emphemer[illegible]

Jesus honored both womanhood and childhood as integral parts of the home. The dignified disciples who resented the presence of little children awakened the indignation of Jesus. He found in their humility and faith a type of the ideal disciple, and in their aspiration and possibility for growth a symbol of the kingdom of God. As children have right to the warmest place in the hearts of their parents and to the tenderest care in the home, so they have right to a place in the church commensurate with their standing in the family of the heavenly Father.

Children Constipated?

Give them relief this simple, pleasant way!

● Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually *love* the delicious all-chocolate taste of Ex-Lax!

● Your child's sleep is not disturbed after taking Ex-Lax. It doesn't upset little tummies or bring on cramps. Ex-Lax is a mild and gentle laxative . . . ideal for youngsters!

● In the morning, Ex-Lax acts . . . thoroughly and *effectively!* No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.

Ex-Lax is good for *every* member of the family—the grown-ups as well as the youngsters. Available at all drug stores in handy 10¢ and 25¢ sizes.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

EASE THAT HEADACHE

You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

CAPUDIN

The Christian Fireside

AN ARTISTIC NEST

The woven nest is that of the red-winged blackbird, says the Herald, Austin, Minnesota. Not all red-winged blackbirds take the trouble to make such nests. There must be among the family some artisans, some lovers of the beautiful, some home-makers that take more pride in their home building, a home of transient use after all.

The builder of the nest that was brought to the Herald, had picked a site for its home. It gathered for material the long strands of grass, and, standing on a swaying stalk of timothy, with its beak twisted and wound twenty blades of grass about twenty stems of timothy, and the wild dock plant, drawing them together as it wove the grass blades in and around them. Having completed this engineering feat of construction of the coarse material, that would stand the stress of storm and wind, it sought a softer grass on which its eggs would be laid and on which its babes would rest in comfort and security until the day dispersion and the breaking of family ties should come.

Perhaps when the work was done the bird stood at some commanding point and viewed with pleasure its work, even as man does when he has completed some work of his hands. We will not deny to the red-winged blackbird the faculty of admiration of its home down in the meadow.

Our Dumb Animals.

EVE SUFFERED FROM PROPAGANDA

Your Editor at times feels he would gladly slay the man who invented the word, "Propaganda." However, as we ponder the idea, we suspect that it was propaganda which the snake employed in the Garden of Eden to get Adam and Eve to "eat of the fruit that grew on the tree in the midst of the garden." And so we suspect that propaganda has existed in one form or another from that time to this. It was the World War which taught the various nations of the world just how powerful propaganda can be made when organized on a nation-wide scale. The users of propaganda have also learned that if youth can be gotten hold of young enough and control of what is taught them can be made secure enough, they can teach a group of children or all the children in the nation to believe any "ism" they put forth.

We find the most perfect example of this plan in Soviet Russia today, where nothing but Soviet ideas are allowed in the schools and that includes not only the theories of Sovietism, [illegible] also condemnation and [illegible] every Christian virtue [illegible] e. [illegible] in propa[illegible]

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get NURITO, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy NURITO today on this guarantee.

666 relieves COLDS first day, Headaches and Fever due to Colds in 30 minutes
LIQUID, TABLETS SALVE, NOSE DROPS
Try "Rub-My-Tism"—a Wonderful Liniment

COUGHS!
Get After That Cough Today with PERTUSSIN
When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.
Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!
Your cough may be a warning signal! [illegible] neglect it? Do as millions have [illegible] Pertussin, a safe and pleasant he[illegible] children and grownups. Many [illegible] prescribed Pertussin for [illegible] safe and acts quickly. [illegible]
PER[illegible]
The [illegible]

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

DON'T Scratch! You risk infection! To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting RESINOL

RHEUMATIC NEURITIC
PAIN EASED FAST
You just get Genuine Bayer Aspirin at 1c a Tablet—and follow easy Directions Below

Take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions. Relief from rheumatic pain usually comes fast. If pain persists, see your doctor.
Thousands have found that the simple method pictured above brings amazingly fast relief from pain of headache, rheumatism and neuralgia—when genuine BAYER Aspirin is used.
Try this way first — then, if pain keeps [illegible] back, see your family doctor. Let him find the cause and [illegible] you [illegible]
[illegible] Aspirin gives [illegible] reasons — The [illegible]-relieving element [illegible] Aspirin itself. [illegible] Bayer Tablets disintegrate [illegible] in a few [illegible] "go to [illegible]

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
2631 Prytania St., New Orleans

The Methodist Federation of Christian Social Relations of New Orleans met at Rayne Memorial Church on Monday afternoon, October 31st. The president, Mrs. Roger Sharp, presided. The speaker for the afternoon was Mr. A. S. Sontag, assistant superintendent of New Orleans Schools. Mr. Sontag has under his supervision all Negro schools of the city. His address was most illuminating and all who heard this Christian gentleman speak felt he was doing all in his power to raise the standards for Negro education in this city.

The Methodist Missionary Society women of the Cotton Valley church have recently completed the Fall Mission Study Class, the meeting being held at the church Monday afternoon, October 31. "The American City and Its Church" was the topic with six sessions as follows: "The City and the People," "City Shadows," "Family House and Home," "The Church's Responsibility to the Community," "Christian Social Relation Problems," "Building the City in the Hearts of the People."

Mrs. Albert A. Collins, Study Leader, ably presented the study, assisted by Mrs. Heath of Homer, La., Mrs. A. W. Hodges, Jr., Miss Mary Morton, Mrs. F. P. Hilburn, Rev. A. A. Collins and Mrs. J. A. Moody of the local auxiliary. The secretary, Mrs. A. T. Roby, reported 18 members; 17 visitors; average attendance, 14; 75 per cent of class present at each session.

Christian Social Relation problems considered were: wage scale for domestic help (found to be high in Cotton Valley), liquor problems (petition for election circulated), play grounds at school and delinquent school children, (work with P. T. A.), health, (co-operate with town and Lions Club in Clean Up week). Telegraph service, (Investigated).

This proved to be the best class ever in the Missionary Society and more interest was created.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

The following are some of the Methodist delegates to the decennial meeting of the International Missionary Council, to be held December 13-30 at Madras, India: From Mexico—Dr. Milton C. Davis, president of the Union Theological Seminary, Mexico City, and Prof. Gonzalo Baez Camargo; from Brazil—Bishop Cesar Dacerso and Miss Eva L. Hyde; from Korea—General Superintendent J. S. Ryang, Dr. Helen Kim, and Rev. C. N. Weems; from China—Dr. Y. C. Yang, president of Soochow University, and Dr. Z. T. Kaung; from the Home Church—Bishop Arthur J. Moore and Miss Sallie Lou MacKinnon.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The suggestion comes from the Council Committee on International Relations and World Peace that during the month of November or December special emphasis, be given to peace. Circles and other missionary groups could very profitably give time to the study of peace. With all the world vitally concerned about peace and a better understanding between the nations, it should be easy to interest people in this subject.

See "There Is a Road to Peace," page 600, November "Church School Magazine for excellent suggestions.

The November "Bulletin" Gives News of Several Mississippi Girls

Speaking of the visit of a group to Mexico, the following statement is made: "The rural work of Miss Anne Deavours (of Laurel) at Teran proves that one may have a part in transforming a community by means of simply being a good neighbor. Through friendly advice and neighborly deeds these workers are teaching health education; through table and 'street' games fairness, good sportsmanship and wholesome fun. Music and English classes, and friendly visiting are conducive to the exchanging of recipes, to the mutual participation in the celebration of anniversaries and to the sharing of spiritual experiences."

Among the missionaries listed at Scarritt for the fall quarter is Miss Mary Woodward (Mount Olive and Carriere), who has for a number of years been associated with the music department of Colegio Buenavista, Havanna, Cuba.

In "Location of missionaries in China," Miss Mathilde Killingsworth, Fayette, is listed in Soochow.

Tell we with whom thou art found and I will tell thee who thou art.—Goethe.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Missionary Society of Macon, Mississippi, celebrated the sixtieth anniversary of the Woman's Missionary Society on Friday evening at the Methodist Church. Guests were registered as they entered, and were received in the main auditorium by a receiving line composed of the president, the pastor's wife, and the young ladies who had joined the society this year. An inspiring organ recital was rendered during this time.

The auditorium was very effectively decorated. A large white cross and the dates 1878-1938, against a background of red, formed the center of interest in the pulpit. Artistic arrangement of pots of fern and white bowls of red spider lilies interspersed with dusty miller completed the decorations.

The program was opened by the pastor with a brief history of the society's work between 1878-1938, coupled with a note of praise and congratulations. A vocal solo, "The Beautiful Garden of Prayer"; a pageant, "We Are Sixty"; and a short address by the president followed. As they left the auditorium, each left a silver offering.

A beautiful buffet service was arranged in one of the Sunday school rooms. During refreshments the ladies went to the Sunday school auditorium for the remainder of the program. This time the huge birthday cake, donated by Staggers Bakery of West Point, was the center of attraction. Blue jars of Mexican sunflowers and ferns were used for added decorations. A reading, "That Old Sweetheart of Mine"; a vocal solo, "The End of a Perfect Day"; and a poem, "The Unseen Player," were rendered. This was followed by the presentation of the cake with the following parody:

Should you ask me whence this party, Whence this gala celebration, With its

Droopy?
Not now!
. . . thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for
BLACK-DRAUGHT . .
"An old friend of the family."

fun and gleeful chatter, With its worship filled with reverence, Shared alike by young and aged And our ever faithful pastor, 'Round this birthday cake before you, 'Round this cake of sixty candles—I should tell you, "Once upon a bright May morning, Way back in the eighteen hundreds, Was born our Woman's Mission Council—A grand new venture was this Council. For behind its birth lay efforts Of our pioneer women, Of our brave, courageous women Who, for Christ's sake and for others Never wavered from their duty." Should you ask me then who followed In the footsteps of

1939--METHODISM'S MOMENTOUS YEAR

The uniting of the three chief branches of the Methodist Church in America will bring a new emphasis to all phases of church life throughout the denomination.

New emphasis will be placed upon the spiritual and devotional life of more than 8,000,000 Methodist people.

The devotional needs of the unified Church will require an increased number of Methodism's Daily Devotional Guide

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No greater assurance of a quickened spiritual life in the unified Church can be given than the result from a sustained daily devotional program in every home. THE UPPER ROOM is designed to encourage and to aid the family group or the individual in developing the habit of sustained daily devotions.

The January, February, March issue is now ready for distribution. It contains some of the finest devotional material ever offered in any publication. It is designed to aid and inspire your congregation and its homes in preparation for the Lenten and Easter period. Use one of the order blanks below.

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Order ten or more copies.)

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I am inclosing herewith thirty cents * for which please send me The Upper Room for one year, postpaid, beginning with ____________ quarterly issue.

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these women When their missions were completed And their duties fell to others, I should answer, I should tell you, "All throughout the past six decades Many are the worthy women Who have never failed nor faltered, Who, with much determination, faced the glorious tasks before them. Some of that brave, goodly number We have tonight among us— Women who for years have served Him And still are striving for their Master." If still further you should ask me, "After them who will go onward In the great tasks they have started?" I shall answer your inquiries Straightway in such as follows: "Many are the younger women Who, because of these, their elders, And their years of faithful service, Will see the happiness and beauty Of a life spent in service, It is they who will go onward In the great tasks that are started." And our ever faithful pastor 'Round this birthday cake before you 'Round this cake of sixty candles.

All the young ladies who had become members this year and all who wished to join were asked to come forward and light a candle. As they did so, they expressed a desire to give greater service to their church and their Christ. Then the cake was cut, and the party closed with "fun and gleeful chatter."

MRS. F. R. DUNN.

SPECIAL YOUTH CRUSADE ISSUE

The January issue of the EPWORTH HIGHROAD will feature the Youth Crusade. A large number of extra copies of this issue can be secured early in December by writing to Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

HEADACHE
making you Cranky?

Quick help this way:

Do you make mountains out of molehills when HEADACHE gets on your NERVES? It's no cinch to keep from snapping and being grouchy when every NERVE in your body is quivering.

Here's good news. BROMO-SELTZER soothes and relaxes your tense NERVES. Of course, it relieves headache—and FAST. But it has an important effect on overstrung NERVES. It soothes that ruffled, overwrought feeling. You feel less harried—more relaxed.

Bromo-Seltzer also settles the STOMACH and ALKALIZES. It reduces excess acid substances.

At all drugstores and soda fountains. Keep it at home, too!

Bromo-Seltzer

AN EASY WAY TO EARN EXTRA MONEY

▼

Wouldn't you like to earn some money for your church? —Here are two easy ways of converting spare time into profits.

SELL CHRISTMAS CARDS

Everybody buys Christmas Cards. Why wouldn't they be willing to help you and your church by buying the lovely cards we offer at reduced prices!

BOX No. 38. SCRIPTURE TEXT ASSORTMENT

21 Gorgeous Folders with Envelopes.

All new and different, on fancy papers, printed in beautiful colors. Verses with depth of meaning bearing upon the true import of Christmas and choice Bible passages are all artistically hand-lettered. There are several fancy and metallic inserts, die-cut designs, and an unusually beautiful use of color and silver highlights. Every folder is suitable to send to your choicest friends.

Box No. 38. Retail price, $1.00; Agents price, two to nine boxes, 58 cents each; 10 or more boxes, 53 cents each. Sample box for agents, 65 cents.

BOX No. 48.

Same as above omitting Bible texts. Same prices.

BOX No. 28. SCRIPTURE TEXT ASSORTMENT

This fine assortment of 12 Christmas folders offers a practical solution for the greeting-card user who wishes only a few folders. Each folder is suitable to send to choice friends. Fancy papers and beautiful offset colors make this a lovely selection. All designs are from original drawings. Envelopes furnished. Packed in neat box.

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Sell the New 1939 Scripture Text Calendar

Does your church or society need money? Would you like to help raise the necessary funds? You can—easily and without real effort—by selling Messenger Scripture Text Calendars. No experience is required—you have only to show them to make sales. Colorful—beautiful—valuable—they are needed and wanted in every Christian home. Carry an inspiring religious message for every day of the year—Sunday School lessons shown on Sunday—and are welcomed everywhere. Note below—the large profits they bring. Sales plans and helpful suggestions are furnished free—and make your task pleasant and easy.

QUANTITY PRICES

Quantity	Cost	Sell for	Profit
100 calendars	$17.00	$30.00	$13.00
200 calendars	32.00	60.00	28.00
250 calendars	40.00	75.00	35.00
300 calendars	45.00	90.00	45.00

Single copy, 30 cents; 4, $1.00; 12, $3.00; 25, $5.75; 50, $9.00

NOTE: Order conservatively. Cards and Calendars NOT returnable.

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CHRISTIAN
ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Christianity is the religion of spiritual ng. It inherited a magnificent psalmdy, but has given birth to an invaluable ymnology, and also to the new art of armony to which modern music owes the reater part of its boundless wealth. Outide of Christendom, religious music has ardly shed the primitive animistic charcter of rythmic noise, and children's ngs are almost unknown.

—John Harrington Edwards.

THE PRAYER-ROOM TODAY

Almighty God, deepen within us the nse of our common kinship with one nother and with Thee. Be Thou the ght that lighteneth the Gentiles; be hou the glory of Thy ancient people rael. Save us from all arrogance of ce, from all contempt of creed, from all tterness of class, and grant that Thy passion, made manifest in us, and rough us, may bear witness to the ality of our faith.

—Federal Council Bulletin.

Song of Thanks

The harvest gathered in,
Today we tribute pay
To our kind Father up above
As overflowing granaries prove
Once more, the bounty of His love,
Who led us on our way.

We are amiss in thanks,
Did'st we not Thee extol
For greater gifts than harvest field
Under Thy watchful care revealed;
Who ploughed in prayer did'st Thou not yield
Fruition of the soul?

We thank Thee, fervently,
That peace and plenty reign
O'er this great nation of the free
Where men, in true fraternity
Know equal rights and liberty—
Democracy's domain!

Great God! accept our thanks
Upon this gladsome day!
And may our actions ever show
To Thee, the Giver, that we know
No matter what Thou dost bestow
Is for our good—Alway!

—Ernst Ballantyne, in The Religious Telescope.

85.

NEW ORLEA

SDAY, N

Wallet of the Week

SENATOR WILLIAM E. BORAH, one of the most vigorous and outspoken men in American public life, characterized the principle of American neutrality and Britain's part in the Peace of Munich as a "cash and carry" policy whose provisions "would favor no one but the militarist States." John Dewey says that before we should condemn the racial bigotry and repressions of Nazi policies, we should consider our own attitudes and what we are contributing toward the same thing in our own land.

* * *

FOSSILIZED FRUIT, recently found in excavations made in the wilds of Patagonia, are estimated by scientists to be about forty million years old. These specimens are said to date from the time when the "auracaria" flourished in that land of the far South. The estimate of age is not nearly so impressive as that nature has preserved through the centuries the fruit-forms of a far-off time by filling the mold with a deposit which abides from age to age.

* * *

THE SEABURY MEMORIAL, now in course of construction at St. Andrew's Cathedral, Aberdeen, Scotland, is the gift of the American people in memory of Rev. Samuel Seabury, the first Episcopal Bishop of Connecticut, who was also the first bishop of the Anglican Church outside of the British Isles. The first stone of the memorial chapel was laid by Joseph P. Kennedy, Ambassador to Great Britain, on September 2. The memorial chapel will be connected with the chancel of the cathedral by two arches.

* * *

A NEW SUNDAY SCHOOL ATTENDANCE RECORD seems to have been established by a man in Cleveland, Ohio, J. Gardner Hysell, who lives at 1488 West Seventy-seventh Street, is eighty-one years old, and who has just completed seventy-five years of continued and unbroken Sunday School attendance. This is a remarkable achievement and we imagine it sets a world record for Sunday School attendance. In the very nature of the case, there could be but few challengers on the score of years, and the number must be still further reduced by the religious devotion which it involves.

MR. LLOYD GEORGE recently addressed the London Free Church ministers at the City Temple. In the course of his address, he characterized the Peace of Munich as "a ladder of dishonor" with China, Abyssinia, Spain, and Czechoslovakia as the rungs upon which England has "descended rung by rung." **The Christian World** intimates that his speech was the wail of "a lost leadership," but there will be many to sympathize with the indictment brought by the war-time Premier of the British Empire.

* * *

CHRIST AND HIS CHURCH have furnished the foundation for some of the most virile and aggressive movements in the world today. Among these is the Boy Scout organization which had a membership increase of more than one hundred thousand during the first six months of this year. It now has a membership of approximately a million and a quarter. Another such organization is the Y. M. C. A. In the age-old and slow moving city of Jerusalem is one of the most magnificent Y. M. C. A. buildings to be found in the world.

* * *

THE CITY OF MARSEILLES, France, recently had a disastrous fire in a department store in which eighty-five persons are reported as dead or missing. The origin of the fire is still a mystery—probably will remain so. The flames spread with such swiftness that the victims had no chance to save themselves. The tragedy will surely enlist the heart of the world for Marseilles and for the homes of the ill-fated employees, and it will just as surely raise again the question as to the proper safeguarding of life in great establishments.

* * *

THE MUSTARD GAS which did such deadly work during the terrible days of the World War is still reaping its harvest among the ex-soldiers of that terrible conflict. Nearly two thousand blinded soldiers are being cared for in a single London institution for the blind, and new cases of blindness are still coming in after twenty years. Thousands of others are permanently incapacitated through tubercular infections resulting from taking this deadly poison into their lungs. That was war twenty years ago, and who dares to believe that it would be more humane today?

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP A. FRANK SMITH

Bishop A. Frank Smith's initial presidency of the Louisiana Conference gave great satisfaction to the preachers and people of this section. Naturally every person could not have all that he might have desired, but the patience and grace of our new Bishop did much to soften the disappointments which were inevitable. In the chair, he was easy, unassuming and unhurried; and in his interpretations of Church law and procedure, he was clear and, we believe, absolutely fair. His initial adventure was not at the most auspicious moment of our history perhaps, but his modesty, poise and brotherly spirit won for him a large place in the hearts of the Methodists of Louisiana. We predict for Bishop Smith a happy and useful quadrennium with us, and for the Conference, a period of constructiveness and progress.

OUR PROMOTIONAL REPRESENTATIVE

At the session of the Mississippi Conference, Rev. Charles E. Downer was appointed as Promotional Representative of the New Orleans Christian Advocate in Mississippi and Louisiana. His title needs some explanation in order that his relation to the paper may be perfectly understood by our preachers and people.

Bro. Downer has been employed to promote special issues and advertising patronage on a commission basis. He will not have anything to do with the policy of the paper, nor will he undertake to secure subscriptions. Any subscriptions offered him will be received and transmitted for the credit of the charge from which they come, but without compensation for same. He will seek to promote special issues for churches and communities, and will seek to increase the advertising from these two states.

We have known Bro. Downer for a long while, he has done some good work for us, and we commend him to our preachers and people. If our pastors will cooperate, he will render valuable service in publicizing our work throughout Mississippi and Louisiana. Give him your cordial cooperation for the sake of your own work and for the Advocate.

FREEDOM AND THOUGHT

Freedom is a fundamental American doctrine and that right challenged, even by implication, sets off a voluble defence of the inherent privilege of the individual citizen. We are so jealous of our heritage as to brook no threat of its restriction. We have sincere respect for such a feeling, but we wonder if our defences are always justified by our words and deeds? That which gives value to speech and action is thought, and the only justification for either is a contribution toward the settlement of the complex social and moral issues of life. It seems to us that ranting about our freedom of speech is all to little purpose unless it be justified by our thinking. Pride of orthodoxy and religious freedom are in poor grace if it rests upon a heterodox life. A shibboleth may be anchored in historic and worthy struggle, but if it be an expression of unassimilated truth, a detached value, it is of small importance. Thoughtless talking about great public issues clarifies nothing—it muddies the stream of social relations. Religion must keep pace with the spirit and action demanded by an advancing civilization, or it must degenerate into cant phrases and stereotyped attitudes. Ours is a world of living men and progressive issues and we cannot hope to maintain even the semblance of leadership without thought commensurate with the situation which confronts us. In the early years, the preacher had an authoritative voice because he was at once one of the best, and one of the best informed men of his day, not because of his ecclesiastical commission; and the preacher may not hope to continue that eminence unless he shall maintain the status upon which that premiership was won. Consecration and thought must be twin virtues of his ministry.

AN EXPLANATION

We are giving preference to copy which relates to the work in our three Conferences, and to material which will lose its meaning unless published at once. We are not forgetting other contributions.

THE LOUISIANA CONFERENCE

Reported by Dr. H. T. Carley

The ninety-third session of the Louisiana Conference convened in the historic and beautiful Rayne Memorial Church, New Orleans, on Wednesday evening, November 16, at 7:45 o'clock. Although the Conference has met a good many times in New Orleans, this is the first time Rayne Memorial has been the host-church.

After the opening service, conducted by Dr. W. W. Holmes, pastor of the church, with prayer led by Rev. H. L. Johns, Bishop A. Frank Smith, assisted by the presiding elders, administered the sacrament of the Lord's Supper.

The roll was called, and organization was effected by the election of Dr. R. H. Harper as secretary and Dr. R. W. Vaughan as statistical secretary. Rev. J. C. Rousseaux was named as assistant secretary. Dr. Holmes spoke a few words of cordial welcome to the Conference, to which Bishop Smith made felicitous response.

The Conference was saddened by the announcement that Rev. P. B. McCullin, suddenly stricken with illness on last Sunday, had passed away at five o'clock Wednesday afternoon. He was pastor at Winnsboro. The secretary of the Conference was requested to send a message of love and sympathy to the bereaved family.

Announcement was also made of the illness of Dr. John F. Foster and of Rev. L. E. Crooks, on account of which it would be impossible for them to attend the Conference. It was stated that this would be the first Conference Dr. Foster had missed since he was admitted on trial in 1888.

Nominations for quadrennial boards and committees and the usual standing committees were submitted by Rev. H. L. Johns for the presiding elders, and the nominations were approved. The admission of the class into full connection, to be followed by the first ballot for delegates to the Uniting Conference, was made the order of the day for ten o'clock Thursday morning.

Question 22, "Are all the preachers blameless in their life and official administration?" was called and the character of all the preachers was passed. The presiding elders then made reports of their districts for the year, as follows: R. H. Harper for the Alexandria District; J. H. Bowdon for the Baton Rouge District; B. H. Andrews for the Lake Charles District; H. L. Johns for the Monroe District; E. C. Gunn for the New Orleans District; Louis Hoffpauir for the Ruston District; A. M. Serex for the Shreveport District. All these reports showed that substantial progress has been made during the year. H. L. Johns and Louis Hoffpauir are closing their quadrenniums of service as presiding elders.

Bishop Smith spoke appreciatively of the fine service rendered in the Louisiana Conference by Bishop Hoyt M. Dobbs, and referred tenderly to his illness. The Conference by unanimous vote instructed the secretary to send a message of love and appreciation to Bishop Dobbs in behalf of the Conference.

It was announced that Dr. Robert Goodloe, of Southern Methodist University, would preach every afternoon at 3 o'clock.

The session adjourned with the singing of the Doxology, and the Benediction pronounced by Bishop Smith.

Second Day—Thursday

Bishop Smith convened the Conference at nine o'clock and conducted the devotional exercises, Dr. W. L. Duren leading the prayer. The minutes of the session on Wednesday evening were approved and other routine business was attended to.

The following were elected deacons, called to the altar and, after answering the disciplinary questions, admitted into full connection: Maurice Dale Fulkerson, Teddy T. Howes, Minns Sledge Robertson.

A beautiful incident was the presentation by Dr. W. W. Holmes of a magnificent basket of chrysanthemums to Dr. Franklin N. Parker in behalf of Mr. W. B. Reily, one of the noble laymen of the Louisiana Conference, long a leading official of Rayne Memorial, who was unable to attend the Conference. The presentation was in honor of a lifelong friendship and of the fiftieth anniversary of Dr. Parker's admission into the Conference. Dr. Parker made feeling response, and Bishop Smith spoke in high appreciation of the services to the church of Dr. Parker.

Mrs. George S. Sexton, Jr., president of the Woman's Missionary Society, and Mrs. W. M. Ledbetter, Conference secretary, were presented to the Conference by Bishop Smith. Mrs. Sexton gave an interesting account of the work of the Society during the year.

At ten o'clock, following the order of the day, the first ballot for the election of delegates to the Uniting Conference was taken. On this ballot W. W. Holmes was elected a clerical delegate, and C. O. Holland was elected a lay delegate.

Mr. C. O. Holland, Conference lay leader and executive vice-president of Centenary College, delivered an inspiring address to the Conference concerning the laymen's work.

At this point, various visitors were presented to the Conference by Bishop Smith.

Drs. Lewis and Neill, representatives of the Colored Methodist Episcopal Church, addressed the

Conference. Dr. Lewis spoke in behalf of Lane College, and Dr. Neill spoke in behalf of Haygood Institute. An offering was taken for the latter institution which amounted to $62.40.

Question 24 was called, "Who are superannuated?" The following were added to the honor roll of the Conference: W. E. Akin, L. E. Crooks, H. B. Hines, J. R. Roy, R. S. Walton. R. H. Bamburg was left on the effective list.

The second ballot for delegates to the Uniting Conference was taken. The following were elected on this ballot: Clerical, W. L. Duren; lay, T. L. James, Mrs. George S. Sexton, Jr. The third ballot was taken and ordered sealed until the Friday morning session.

Announcement was made by Rev. E. C. Gunn, presiding elder of the New Orleans District, that the "Parsonettes," an organization of the preachers' wives of the district, would entertain the visiting wives of preachers at a reception on Friday afternoon.

The following were elected to elder's orders: A. D. St. Amant, A. Jerome Cain, A. L. Gilmore. Bishop Smith announced that the ordination of deacons and elders would take place at the Saturday morning session.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Smith.

Dr. Robert Goodloe was announced to preach at 3 o'clock in the afternoon, and Dr. Brode, presiding elder of the San Antonio District of the M. E. Church, to preach at the evening hour.

Third Day—Friday

The Conference convened at nine o'clock, with Bishop Smith in the chair. The devotional exercises were conducted by Bishop Smith, with Rev. C. K. Smith leading the singing.

The minutes of yesterday's session were adopted.

The following were admitted on trial into the Conference: Robt. Carter, Alfred Donald George, and Fred S. Flurry, from the New Orleans District; LeRoy Shumaker, from the Alexandria District; W. E. Trice, recommended by a district conference in the West Texas Conference. Fred Flurry was admitted under the two-thirds rule.

Bishop Smith announced the transfer of F. M. Freeman, from the West Texas Conference; W. F. Howell, from the North Mississippi Conference; and Oakley Lee, from the Kentucky Conference.

The report from the third ballot for delegates to the Uniting Conference showed no election, either of clerical or lay delegates. The balloting was continued throughout the session, with the final result as follows: Clerical delegates—W. W. Holmes, W. L. Duren, H. L. Johns, Dana Dawson; alternates—Guy Hicks, R. H. Harper, E. C. Gunn, J. Richard Spann.

Lay delegates—C. O. Holle[illegible] James, Mrs. George S. Se[illegible] Carter; alternates—Judge [illegible] R. E. Brumby, I. C. Nichols.. The ballot for the fourth lay alternate was taken just before adjournment, with the result to be announced at the session tomorrow.

At ten o'clock the Conference was led in prayer by Rev. H. W. Rickey, that being the hour at which funeral services were being conducted for the late Rev. P. B. McCullin.

Dr. W. E. Hogan, of the General Board of Christian Education, addressed the Conference concerning the work of the Board throughout the church.

Rev. Chas. E. Downer, of the Mississippi Conference, recently appointed promotional representative of the New Orleans Christian Advocate, was presented to the Conference, and he spoke briefly concerning his work. He was followed by Dr. W. L. Duren, editor of the Advocate, who discussed the place and function of the paper in the work of the church, and briefly outlined plans for the extension of its usefulness. Bishop Smith then addressed the Conference concerning its official organ, highly commending the editorial work of Dr. Duren, and vigorously urging a support of the paper commensurate with its value.

Report No. 1 of the Board of Finance was presented by S. A. Seegars and adopted by the Conference. An important feature of the report was the recommendation that a Christmas offering be taken in every church in the Conference on Sunday, December 11, or prior thereto, and the proceeds be sent to Mr. A. M. Mayo, Lake Charles, treasurer of the Board, for distribution to the claimants on the Board just before Christmas.

Report No. I of the Board of Education was presented by D. B. Raulins, secretary of the Board. Seldom has the Conference experienced a more thrilling moment. The report stated that the Conference bonded indebtedness of some $300,000 had been completely liquidated during the year in a campaign led by Mr. T. L. James. Framed cancelled bonds were presented to individuals and churches who had contributed $1000 or more during the campaign. Mr. James was given an ovation as he was called to the rostrum. President Pierce Cline of Centenary College delivered an inspiring address. The remaining cancelled bonds were then burned. It was evident that the Conference realized one of its greatest problems of recent years had been solved, and that possibilities of great achievements lay ahead.

Dean E. B. Hawk, of the School of Theology of Southern Methodist University, addressed the Conference. He gave a fine report of the steady progress of this great institution. Of special interest was the announcement that Dr. A. M. Serex, presiding elder of the Shreveport Di[illegible] pro[illegible] of [illegible] of [illegible]

[illegible] dressed the Conference. He gave an encouraging report of the growth of prohibition sentiment as the evils of the liquor traffic since repeal become evident.

James Levi Beasley was received into the traveling connection from the Baptist Church. Elwyn B. Chaney, who had taken the local relation in order to attend school, was readmitted.

It was announced that Dr. Robert Goodloe would preach at the afternoon and the evening services.

The Conference adjourned with the benediction pronounced by Bishop Smith.

Fourth Day—Saturday

Bishop Smith convened the Conference at nine o'clock and conducted the devotional exercises.

The minutes of yesterday's session were approved.

The ballot taken just before the close of Friday's session resulted in the election of Mrs. J. B. Pollard as the fourth alternate lay delegate to the Uniting Conrefence, thus completing the delegation.

The Class of the First Year and the Class of the Third Year were advanced to the Second and the Fourth Classes, respectively.

W. W. Holmes, W. L. Duren, R. W. Oglesby, and A. M. Mayo were elected to fill vacancies in the Board of Trustees of the New Orleans Depository.

The report of the Bible Board was read by A. T. Law and adopted.

Rev. W. O. Boyd, president of the Conference Young People, was presented to the Conference, and he spoke concerning the Youth Crusade.

The hour for the ordination of deacons and elders having arrived, Bishop Smith, in an impressive ceremony, ordained the following: Deacons—Maurice Dale Fulkerson, Teddy Turrow Howes, Minns Sledge Robertson; Elders—Albert D. St. Amant, Jr., Albert Jerome Cain, Arthur Louis Gilmore, and James Levi Beasley, the latter without reimposition of hands.

Reports Nos. 1 and 2 of the Board of Missions were read by Guy M. Hicks and adopted. Pending adoption of Report No. 2, J. G. Snelling, superintendent of the Memorial Mercy Home, addressed the Conference concerning the work of the Home, and submitted for record the auditor's report.

J. F. Rawls, treasurer of the General Board of Missions, addressed the Conference on the missionary needs of the world.

The report of the Orphanage Board was read by R. L. Clayton and adopted by the Conference. Pending its adoption, Rev. C. B. White, superintendent of the Orphanage, spoke concerning its work and needs.

The report of the Legal Conference was submitted by Briscoe Carter. The [illegible] $1,472.20 was appropriated by the [illegible] for the benefit of the [illegible].

(C[illegible] on page 6)

Louisiana Conference

PERSONAL AND OTHERWISE

Bro. S. L. Cole, Ruston, sends us refreshing assurance as to his enjoyment of the Advocate from week to week and we appreciate his good wishes for the success of the paper.

Rev. S. T. Senter, formerly pastor at Monumental Church, Savannah, was recently assigned to Vineville Church, Macon, Ga. Dr. Senter is one of the outstanding ministers in Georgia.

We are sorry to learn of the death of Mrs. Adams, of the Waterproof charge. Through a long life she had served well and faithfully in the church to which she belonged and she now passes to the Church Triumphant.

Dr. John F. Foster, Shreveport, was unable to reach the Conference on account of illness. Although he is now a superannuate his many friends noted his absence with regret and wish for him a speedy recovery of his health.

Rev. J. R. Roy, who asked for the superannuate relation at the recent session of the Conference, will make his home at 2617 Regent Street, Shreveport. Bro. Roy is a veteran beloved and we wish for him many years of happiness in his retirement.

Reports received in New Orleans are that Dr. and Mrs. Austin L. Joyner are happy in the arrival of their first-born, a son. Dr. Joyner is the worthy son of a distinguished father, Rev. N. E. Joyner, Minden, and Mrs. Joyner is a daughter of Mrs. D. B. Carre of New Orleans.

Dr. and Mrs. W. W. Holmes, of Rayne Memorial Church, New Orleans, are rejoicing because of the arrival of a grandson, W. W. Holmes, III, on Monday morning, November 21. The little hopeful is the son of Mr. and Mrs. W. W. Holmes, Jr., New Orleans, and we trust that his arrival may be but the happy beginning of the brightest year thus far in the life of Dr. and Mrs. Holmes.

Friends of Mrs. M. S. Monk, wife of Dr. Monk of Alexandria, will regret to learn of the illness of her mother in Little Rock. Mrs. Monk was called to her mother's bedside immediately after the adjournment of the Louisiana Conference. We trust that she may find the outlook for her mother's recovery better than seemed to have been the case in the message which came to her.

The Louisiana Conference was profoundly affected by the passing of Rev. P. B. McCullin, pastor at Winnsboro, on last Wednesday. Brother McCullin had been one of the most faithful and effective men in the Louisiana Conference, and his going brings grief to many hearts. Funeral services were held at Winnsboro church and the body was interred at his old home near Arcadia, La. The Advocate joins in sympathy for the stricken family. A more extended notice will be published later.

THE LOUISIANA CONFERENCE

(Continued from page 5)

Report No. 2 of the Board of Education was read by D. B. Raulins, and adopted by the Conference.

Under the question of privilege, Rev. Guy M. Hicks, in behalf of the Conference, presented to Mr. T. L. James a beautiful plaque as a token of the deep appreciation of Louisiana Methodism of Mr. James for his leadership in the successful campaign to pay off the bonded indebtedness of the Conference. Mr. James made a feeling response.

W. W. Holmes addressed the Conference concerning the varied activities of the Board of Education throughout the year..

R. R. Branton read the report of the Commission on Budget, which was adopted. The apportionment for General Work is $52,800, and for Conference Work, $79,200.

Rev. C. T. Davis, a superannuate member of the West Texas Conference, was presented; and he spoke briefly.

Report No. 3 of the Board of Missions, relating to hospitals, was read and adopted.

Bishop Smith called the question, "Where shall the next session of the Conference be held?" Ruston was placed in nomination by Rev. Guy M. Hicks, and the Conference unanimously chose Ruston for its 1939 session.

Under the question of privilege, Rev. Guy M. Hicks, in behalf of the Ruston District, presented to Rev. Louis Hoffpauir, the retiring presiding elder, a beautiful gold watch as a token of love and appreciation; and Rev. J. M. Alford, in behalf of the Monroe District, presented to H. L. Johns, the retiring presiding elder, a beautifully bound copy of the Bible and of the Hymnal as a token of love and appreciation. Both the recipients made appropriate response.

Bishop Smith called attention to the fact that the business of the Conference could be concluded without the necessity of an afternoon session if the time should be extended. On motion, the time was extended.

The following reports were read and adopted: Committee on Conference Relations; Report No. 2 of the Board of Finance; Board of Christian Literature; Committee on District Conference Records; Reports Nos. 1 and 2 of the Board of Lay Activities; Board of Church Extension.

On motion of W. H. Wallace, the Conference adopted a resolution deploring the treatment of racial and religious minorities by certain European governments.

Announcement was made that Bishop Smith would preach at eleven o'clock Sunday morning at Rayne Memorial Church; and the appointments for other city churches were announced.

On motion, the Conference adjourned to meet at three o'clock Sunday afternoon to complete the few remaining items of the program of the Conference and to hear the appointments. Bishop Smith pronounced the benediction.

APPOINTMENTS

Alexandria District

R. H. Harper, P. E.

Alexandria, M. S. Monk; Boyce, C. W. Lahey; Bunkie, R. M. Bentley; Campti, Leroy Shumaker; Colfax-Montgomery, J. C. Rousseaux; Ferriday, E. C. Dufresne; Glenmora, T. T. Howes; Jena-Olla, B. D. Watson; Jonesville, J. C. Sensintaffar; Lecompte, W. D. Milton; Marksville, G. A. LaGrange; Melder Circuit, F. P. Moss (supply); Melville, C. B. Powell; Montrose, W. C. Mann (supply); Natchitoches, R. R. Branton; Oakdale, J. H. Midyett; Oakdale, C. R. Lahey, Junior Preacher; Opelousas, C. D. Atkinson; Palestine Circuit, J. D. McCann (supply); Pineville, H. N. Brown; Pollock, to be supplied; Pleasant Hill, J. C. Price; Provencal Circuit, to be supplied; Rochelle-Tullos, Don Harwell; Sicily Island, J. L. Lay; Trout-Goodpine, A. J. Cain; Winnfield; G. A. Morgan; District Missionary Secretary and Director of Evangelism, R. R. Branton; District Hospital Chaplain, H. N. Brown.

Baton Rouge District

J. Henry Bowdon, P. E.

Amite, A. A. McKnight; Angie, D. T. Williams; Baker, W. A. Cross; Baton Rouge, First Church, J. R. Spann; Director Wesley Foundation, M. D. Fulkerson; Baton Rouge, Istrouma, W. H. Royal; Clinton, S. J. McLean; Denham Springs, J. D. Nesom; Franklinton, W. T. Gray; Greensburg, A. D. St. Amant, Jr.; Gonzales, Ralph Cain (supply); Hammond, Carl Lueg; Jackson, J. P. Bonnecarrere; Kentwood, E. B. Chaney; Lottie, R. V. Fulton; Natalbany, J. L. Beasley; Pine Grove, R. H. Bamburg; Plaquemine, William Schuhle;; Ponchatoula, A. T. Law; St. Francisville, M. S. Robertson; Springfield, A. M. Martin; Walker, P. W. Sibley (supply); Zachary, J. E. Hearn; District Missionary Secretary and Director of Evangelism, A. A. McKnight; District Hospital Chaplain, W. H. Royal.

Lake Charles District

B. H. Andrews, P. E.

Abbeville, J. A. McCormack; Alco Circuit, William Fraser (supply); Church Point, B. F. Roberts; Crowley, G. W. Pomeroy; DeRidder, A. S. Lutz; Elizabeth, A. M. Shaw; Eunice, G. H. Corry; Gueydan, K. W. Dodson; Hackberry, T. D. Lipscomb; Hornbeck, R. T. Pickett; Indian Bayou, R. L. Clayton; Jeanerette, W. F. Howell; Kaplan, Ellis Smith; Kinder, J. A. Knight; Lafayette, A. L. Gilmore; Lake Arthur, C. F. Sheppard; Lake Charles, H. L. Johns; Leesville, Briscoe Carter; Many, L. N. Hoffpauir; Merryville, J. A. Davis (supply); Moss Bluff, W. R. Corrigan; New Iberia, R. H. Staples; Rayne, J. D. Fomby; Sulphur, Martin Hebert; Vinton, Alonzo Early; Chaplain U. S. Navy, R. W. Faulk; District Missionary Secretary and Director of Evangelism, H. M. Wolfe; District Hospital Chaplain, W. R. Corrigan.

Monroe District

W. L. Doss, Jr., P. E.

Bastrop, W. H. Giles; Bonita, Wm. O. Byrd (supply); Columbia, V. D. Morris; Delhi, S. S. Holladay; Gilbert, Ira W. Flowers; Lake Providence, S. A. Seegers; Mangham, W. W. Perry; Mer Rouge, W. F. Roberts; Monroe: First Church, W. C. Scott; Monroe: Gordon Avenue, J. M. Alford; Oak Grove, E. B. Emmerich; Oak Ridge, A. M. Wynne; Pioneer, H. W. Ledbetter (supply); Rayville, Wm. J. Reid; Sterlington, J. F. Dring; Swartz-Girard, to be supplied; Tallulah, D. W. Poole; Waterproof, C. M. Hughes; West Monroe, C. K. Smith; Winnsboro, O. L. Tucker; Wisner, F. J. McCoy; District Hospital Chaplain, J. M. Alford; District Missionary Secretary and Director of Evangelism, E. B. Emmerich.

New Orleans District

E. C. Gunn, P. E.

Bogalusa, First Church, J. B. Grambling; Bogalusa Circuit, Donald George; Covington, H. W. Rickey; Covington Mission, T. V. Peters (supply); Donaldsonville, C. F. Reed (supply); Franklin, J. T. Harris; Golden Meadows, M. W. Beadle; Houma, First Church, David Tarver; Houma Heights, Oakley Lee; Lockport, C. J. Thibodeaux (supply); Morgan City, E. W. Day; New Orleans: Aldersgate, H. R. Caler (supply); Algiers, J. W. Booth; Carrollton, H. M. Johnson; Chalmette, H. A. Rickey; Epworth, W. D. Kleinschmidt; Felicity, J. G. Snelling; First Church, Wm. H. Wallace, Jr.; Gentilly, A. W. Townsend, Jr.; McDonoghville, A. R. Hoffpauir; Munholland Memorial, Karl Tooke; Parker Memorial, H. B. Hysell; Rayne Memorial, W. W. Holmes; St. Marks, H. A. Rickey; Second Church, W. E. Trice. Pearl River, Fred S. Flurry; Port Sulphur, L. J. Snider (supply); Reserve, C. M. Morris; Slidell, L. E. Douglas; Chaplain Charity and Marine Hospitals and Conference Director of Golden Cross, J. A. Alford; Editor, New Orleans Christian Advocate, W. L. Duren; Associate Editor, New Orleans Christian Advocate, H. T. Carley; Professor, Candler School of Theology, Emory University, F. N. Parker; Superintendent, Memorial Mercy Home, J. G. Snelling; Conference Missionary Secretary and Director of Evangelism, H. M. Wolfe; Student, Candler School of Theology, Emory University, Robt. C. Carter.

Ruston District

D. B. Raulins, P. E.

Arcadia, R. M. Brown; Athens, A. S. J. Neill; Bienville, A. R. Corn (supply); Calhoun-Downsville, E. M. Mouser; Choudrant, L. P. Moreland; Clay, W. F. Henderson; Cotton Valley, J. F. Wilson; Dubach, W. B. Hollingsworth; Eros, to be supplied; Farmerville, Thurman Spinks; Gibsland, J. E. Selfe; Haynesville, Louis Hoffpauir; Heflin, L. R. Nease, Jr.; Hodge, D. B. Boddie; Homer, B. C. Taylor; Jonesboro, A. D. George; Lisbon, O. W. Spinks; Minden, N. E. Joyner; Ringgold; R. A. Bozeman; Ruston, G. M. Hicks; Springhill, A. C. Lawton; Sibley, W. R. Lyons; Simsboro, J. D. Huff; Superintendent, Louisiana Methodist Orphanage, C. B. White; Superintendent Emeritus Louisiana Methodist Orphanage, R. W. Vaughan; District Missionary Secretary and Director of Evangelism, G. M. Hicks.

Shreveport District

A. M. Serex, P. E.

Belcher-Gilliam, L. W. Smart; Bossier City, F. A. Matthews; Converse Circuit, A. H. Baggett (supply); Coushatta, Joe Brown Love; Grand Cane, A. P. Smith; Greenwood, H. E. Pfost; Hall Summitt, L. A. Carrington; Haughton-Doyline, W. C. Mason (supply); Ida-Hosston, T. F. King; Logansport, J. C. Whitaker; Mansfield, J. J. Rasmussen; Mooringsport-Oil City, D. F. Anders; Pelican, F. C. Collins; Plain Dealing, J. W. Faulk; Rodessa, S. S. Bogan (supply); Shreveport: Cedar Grove, Jolly B. Harper; First Church, Dana Dawson; First Church-Associate, Bentley Sloane; Mangum Memorial, B. F. Rogers; Noel Memorial, F. M. Freeman; Park Avenue, R. T. Ware; Wynn Memorial, W. C. Barham. Vivian, C. E. McLean; Zwolle, T. J. Holladay; Conference Executive Secretary Board of Christian Education, G. W. Dameron; Conference Director of Student Work, Joe Brown Love; Conference Director, Superannuate Endowment, J. F. Foster; District Missionary Secretary and Director of Evangelism, C. E. McLean; Professor, Centenary College, R. E. Smith; Chaplain, U. S. Army, A. F. Vaughan; District Hospital Chaplain, Jolly B. Harper.

Transferred In: F. M. Freeman, an elder, from the West Texas Conference; C. M. Hughes, an elder, from the Memphis Conference; W. F. Howell, an elder, from the North Mississippi Conference; Oakley Lee, an elder, from the Kentucky Conference; A. C. Lawton, an elder, from the North Texas Conference.

Transferred Out: C. M. Crowe, an elder, to the St. Louis Conference; James M. Boykin, an elder, to the Memphis Conference; A. A. Collins, an elder, to the North Texas Conference.

REV. J. M. BOYKIN TRANSFERS

Brethren: We have just been informed by Brother J. E. Boykin, our pastor on this Waterproof charge, that he has been transferred by his request to the Memphis Conference. This because his children are living in Tennessee.

Brother Boykin has been with us for three years and has been a fine pastor and a Christian gentleman.

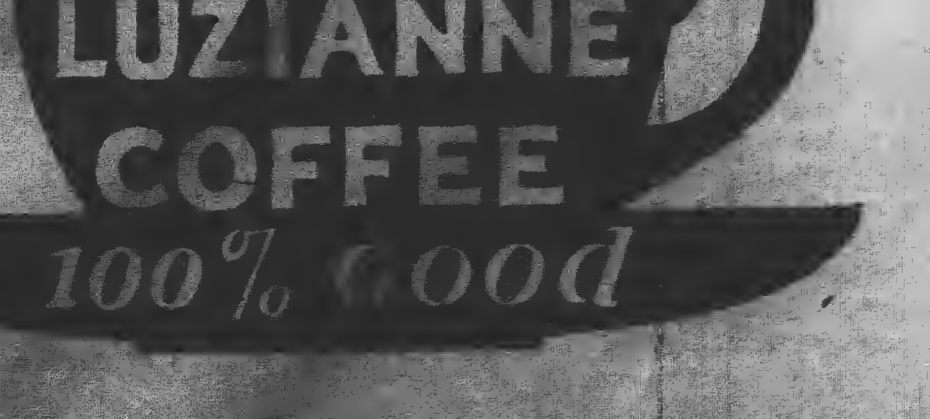
He has fitted perfectly into the life of the community and has been a great asset to the church here, and it is with keen regret that we see him go.

However we wish him Godspeed and we feel sure that his new work will be crowned with success.

A. MAGRUDER SMITH,
Steward.

The capacity of feeling the pain of others is the essential characteristic of the human being who endeavors to alleviate, among his brothers, the burden and the misery of existence. Each one, in a certain measure, is born good, mediocre, or bad. But, like intelligence, moral sense can be developed by education, discipline, and will power.—Carrel.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—J. R. Lowell.



Mississippi Conference

PERSONAL AND OTHERWISE

Bro. A. C. Lynd, Broadstreet Church, Hattiesburg, has our sincere appreciation for his devotion to the Advocate cause and his unfailing faithfulness in looking after our interests.

Rev. A. F. Gallman, Taylorsville charge, is credited with a new subscription which begins his Advocate campaign for the present Conference year. This subscription goes to Mrs. Dan Graves of Summerland.

Rev. W. L. Blackwell, on moving to Carthage, writes: "Have had a great time the past three years on my old home grounds and the Montrose charge." We appreciate his pledge of loyalty to the Advocate.

Rev. B. H. Williams, now beginning his second year at Mendenhall, writes appreciatively of the very cordial reception which he received upon his return. He is looking forward to a great year and the Advocate acknowledges gratefully his pledges of loyalty to the church paper.

A LAST LETTER

Dr. W. L. Duren,
New Orleans, La.

My dear Dr. Duren: Thanks for the kind reception of my recent lines. I am encouraged to enclose the following. In my retirement I have time and often inclination to jot down a few stray thoughts.

I am a Superannuate of the Iowa, Des Moines Conference, 81 years old, living with my children in the bounds of the Benton charge of the Mississippi Conference, Rev. Roy L. Lane, pastor. We are expecting his return for the fourth year.

Wishing you in your work on the Advocate great success.

Fraternally,
G. E. HEIDEL.

(Note: This letter was written and left on the table. During the night Bro. Heidel went away with the angels and his daughter sends us the letter and the communication which we print herewith.—Editor.)

A MEDITATION

It was years ago that I stepped into what I thought to be an ordinary carpenter shop and to my surprise found myself in the presence of an artist, one of the finest woodcarvers of our country. His workshop was an ordinary building in the shadow of an immense brewery and other uninspiring surroundings.

Glancing about I found a dozen men whose language was not always prayer and who from heavy, rough pieces of timber were making wonderful figures of the "saints." There were forms in all stages of completion. As I walked about admiring the work and the workers, the rough timbers, as the chips fell here and there, grew smaller and gradually assumed form. In one corner I noticed a separate room in which hung a wonderful picture of the Christ. Here the master received the various figures, and with his own hand, retouched, polished and, with paint and gilt, fitted them for places of honor in some house of worship. I was deeply impressed with the thought: This is my church.

The ideal of the Church is to make of the material at hand saints. Yes, at best it is rough, full of knots of all kinds and requires much patient work. True, there are people in the church who are not perfect, but the chips fall right and left and the blocks grow smaller as the spirit of meekness and godliness develops. The purpose is to develop the Christ spirit. Considering the material the product is wonderful. This was even more remarkable when I consider the workmen. They were very ordinary men, rough, uncouth with the language of the street. Most impressive, however, was the little sanctuary with its ideal—the Christ, which marked the place where saints are perfected.

As I stood silently meditating, the Church and its work was magnified. As the years passed I wandered in mind again and again to the little shop to meditate the work of the Church and her workers. Though our work is far from perfect I am happy to think that our labors are not in vain in the Lord!

G. E. HEIDEL.

THE MISSISSIPPI CONFERENCE SUPERANNUATE FELLOWSHIP

On Saturday afternoon, November 12, 1938, during the session of the Mississippi Annual Conference in session at Natchez, some of the superannuate preachers, at the call of Rev. J. L. Greenway, completed an organization to be called The Mississippi Conference Superannuate Fellowship, having for its purpose the creation of a spirit of fellowship among the superannuates and any other matters that may arise affecting their interests.

With Rev. J. L. Greenway acting as temporary chairman, the following officers were elected: Rev. J. L. Sells, chairman; Rev. T. H. King, vice-chairman; and Rev. John W. Ramsey, secretary.

Rev. J. M. Lewis suggested that the wives of the superannuate preachers and the widows of deceased preachers be invited to attend all the meetings of the Fellowship, and the suggestion was unanimously adopted.

The organization adopted a resolution expressing the appreciation of the members of the Fellowship for the efforts of the Board of Finance in behalf of the interests of the superannuates.

When the Conference convenes next fall in Gulfport, the chairman, Rev. J. L. Sells, will call a meeting of the Fellowship and it is the earnest desire of those who were present and had a part in completing the organization, that all the superannuate preachers who are able to be present at the next session of the Conference will keep in mind this meeting and make it a point to attend and take an active part in the proceedings.

(Signed) J. L. Sells, Chairman; John W. Ramsey, Secretary.

GIVE US BACK BROTHER WILLIAMS

Brother B. H. Williams, pastor of the local Methodist church, left Tuesday for Natchez, where he will attend Conference, and where the appointments of Methodist ministers will be made this week.

The Rev. Mr. Williams left here with a heart full of love and admiration for the people in his charge, including the churches at Mendenhall, D'Lo, Rials Creek and Bethany.

All four of the above named churches have paid the obligations of the institutions in full.

Having helped in the collection of church funds, we find everyone, Methodists, Baptists, non-members are in accord in their desire to retain the services of Brother Williams.

With no flattery whatever, and certainly no criticism, we sincerely believe that this man of God has graced the Methodist Church more than any minister who has ever served us, and we earnestly hope that the presiding heads over at Natchez will send him back to us.

—Simpson County News.

Hattiesburg District—First Round

Richton, at Richton, Nov. 27, 11 a.m., Q. C. 1:30 p.m.
Bonhomie, Nov. 27, 3 p.m., preaching 7 p.m.
District Stewards Meeting at First Church, Laurel, Tues. Nov. 29, 10 a.m.
West Laurel, Dec. 4, 11 a.m., Q. C. 1:30 p.m.
First Church, Laurel, Dec. 4, Q. C. 3 p.m., preaching 7 p.m.
Waynesboro, Dec. 11, 11 a.m., Q. C. 1:30 p.m.
Bucatunna, at Bucatunna, Dec. 11, Q. C. 3:30 p.m., preaching 7 p.m.
Matherville, at Poplar Springs, Dec. 18, 11 a.m., Q. C. 1:30 p.m.
Waynesboro Circuit, at Hiwanee, Dec. 18, Q. C. 3:30 p.m., preaching 7 p.m.
Shubuta, Dec. 25, 11 a.m., Q. C. 1:30 p.m.
Heidelberg, at Vossburg, Dec. 25, 3 p.m. and 7 p.m.
Collins, Jan. 1, 11 a.m., Q. C. 1:30 p.m.
Williamsburg, at Williamsburg, Jan. 1, 4 p.m. and 7 p.m.
Taylorsville, at Mize, Jan. 4, 2 p.m.
Sumrall, at Sumrall, Jan. 8, 11 a.m., Q. C. 1:30 p.m.
Kingston, Laurel, Jan. 8, preaching 7 p.m., Q. C. after.

Mt. Olive, Jan. 11, 7 p.m.
Hattiesburg Ct., at Oak Grove, Jan. 15, 11 a.m., Q. C. 1:30 p.m.
Magee, Jan. 15, preaching 7 p.m., Q. C. after.
Moselle, at Moselle, Jan. 18, 7 p.m.
Main Street, Jan. 19, 7 p.m.
Montrose, at Louin, Jan. 22, 11 a.m., Q. C. 1:30 p.m.
Bay Springs, at Bay Springs, Jan. 22, Q. C. 3 p.m., preaching 7 p.m.
Broad Street, Jan. 25, 7 p.m.
New Augusta, at Beaumont, Jan. 29, 11 a.m., Q. C. 1:30 p.m.
Petal, Jan. 29, 7 p.m., Q. C. after.
Court Street, Feb. 1, 7 p.m.
Seminary, at Seminary, Feb. 5, 11 a.m., Q. C. 1:30 p.m.
Ellisville, Feb. 5, 7 p.m., Q. C. after.

W. B. ALSWORTH, P. E.

Meridian District—First Round

Fifth Street, Meridian, Nov. 27, 11 a.m.; Nov. 30, 7 p.m.
Porterville, at Porterville, Nov. 27, 3 p.m. and 7 p.m.
Scooba and Electric Mills, at Scooba, Dec. 4, 11 a.m. and 2:30 p.m.
Binnsville, at Binnsville, Dec. 4, 7 p.m.
Wesley, Meridian, Dec. 11, 11 a.m.; Dec. 14, 7 p.m.
Hawkins Memorial, Meridian, Dec. 11, 7 p.m.; Dec. 21, 7 p.m.
Union, at Union, Dec. 18, 11 a.m. and 2:30 p.m.
East End, Meridian, Dec. 18, 7 p.m.; Dec. 28, 7 p.m.
DeSoto, at DeSoto, Jan. 1, 11 a.m. and 12 m.
Chunky, at Chunky, Jan. 1, 3:30 and 7 p.m.
Decatur and Hickory, at Hickory, Jan. 8, 11 a.m. and 2 p.m.
Newton, Jan. 8, 3:30 and 7 p.m.
Poplar Springs, Meridian, Jan. 15, 11 a.m. and 3 p.m.
Central, Meridian, Jan. 10, 7 p.m.; Jan. 15, 7 p.m.
Lauderdale-Daleville, at Andrew Chapel, Jan. 22, 11 a.m. and 1 p.m.
Cleveland, at Clark's Chapel, Jan. 22, 3 p.m. and 7 p.m.
Vimville, at Bonita, Jan. 29, 11 a.m. and 2 p.m.
Enterprise and Stonewall, at Enterprise, Jan. 29, 3:30 and 7 p.m.
DeKalb, at DeKalb, Feb. 5, 11 a.m. and 2:30 p.m.
Philadelphia Circuit, at Mars Hill, Feb. 12, 11 a.m. and 1 p.m.
Burnside, at Longino, Feb. 12, 2:30 p.m.
Philadelphia, First Church, Feb. 12, 7 p.m.; Feb. 13, 7 p.m.
Quitman, Feb. 19, 11 a.m.
Rose Hill, at Homewood, Feb. 26, 11 a.m. and 12 m.
Pachuta, at Pachuta, Feb. 26, 3 and 7 p.m.

The District Stewards will meet at Fifth Street Church, Meridian, Monday, November 28, at 2 o'clock.

W. B. JONES, P. E.

Vicksburg District—First Round

Lorman, preaching at Blue Hill, Nov. 20, 11 a.m.; Q. C. at Lorman, Jan. 12, 2 p.m.
Port Gibson, Nov. 20, 7 p.m., Jan. 10, 4 p.m.
Fayette, Nov. 27, 11 a.m., Jan. 12, 7 p.m.
Anguilla, at Anguilla, Dec. 4, 11 a.m., 1:30 p.m.
Rolling Fork & Cary, at Cary, Dec. 4, 3:30 p.m., 7 p.m.
Woodville, Dec. 11, 11 a.m.
Centerville & Liberty, at Centerville, Dec. 11, 3 p.m., 7 p.m.
Oak Ridge, at Oak Ridge, Dec. 18, 11 a.m.
Edwards, at Edwards, Dec. 18, 3 p.m., 7 p.m.
Louise & Holly Bluff, at Holly Bluff, Jan. 1, 11 a.m., 2 p.m.
Silver City, at Silver City, Jan. 1, 4 p.m., 7 p.m.
Yazoo City, Jan. 8, 11 a.m., 1:30 p.m.
Eden, at Eden, Jan. 8, 3 p.m., 7 p.m.
Mayersville, at Mayersville, Jan. 15, 11 a.m.
Hermanville, at Hermanville, Jan. 22, 11 a.m., 2 p.m.
Gloster, at Gloster, Jan. 29, 11 a.m., 2 p.m.
Roxie, at Roxie, Feb. 5, 11 a.m., 2 p.m.
Vicksburg, Crawford St., Feb. 12, 10 a.m., Feb. 14, 7:30 p.m.
Vicksburg, Gibson Memorial, Feb. 12, 11 a.m., Feb. 15, 7:30 p.m.
Natchez, Feb. 19, 11 a.m., 2 p.m.
Washington, at Maple St., Feb. 19, 3 p.m., 7 p.m.
Satartia, at Mt. Olivet, Feb. 26, 11 a.m., 1 p.m.

H. A. GATLIN, P. E.

Candidate—Now, my friends, you don't want to buy a pig in a poke. Vote for me and you'll get the genuine article.—Saint Martin's Review.

REV. J. A. McCORMACK COMMENDED

Whereas, Rev. John A. McCormack has served us as our pastor for the past five years, and,

Whereas, his services have been of a high order, efficient, painstaking, courteous and kind to all, at all times ready to hasten to anyone in sorrow to render sympathetic services; giving of his best and talents in a judicial manner to advance the cause of Christ, and,

Whereas, he has, through giving of his services to a well rounded ministry, earned and won the favor, love and esteem, not only of his own church people but the entire community-at-large;

Therefore be it resolved, by the quarterly conference officials that we reassure him of our confidence, love and appreciation and, without reservation, commend him to the Bishop and to any people whom he may serve, wholeheartedly recommending that he be retained at all times in a large field of service to which he is eminently qualified, and,

Therefore be it further resolved, that a copy of this resolution be transmitted to Bishop A. Frank Smith, and a copy be forwarded to the New Orleans Christian Advocate.

Passed by the Fourth Quarterly Conference of the Mer Rouge charge, at Mer Rouge, La., November 6, 1938.

W. T. BLACKWELL, Secretary.

1938
HEALTH GREETINGS

CHRISTMAS SEALS
help to protect your home and family from tuberculosis . . . BUY and USE them on your Holiday mail

The National, State and Local Tuberculosis Associations in the United States

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. E. H. Cunningham was greeted by a large congregation at the first service of his ministry at Amory, according to a clipping from the Amory News. Bro. Cunningham was formerly pastor at First Church, Corinth.

Mrs. Clarence E. Lamberth, Rt. 1, writes that her husband, who has been quite ill, is much better. This will be grateful news to his friends and we trust that the day may not be far distant when he may be fully restored to health.

Dr. Henry F. Brooks sends his first round of conferences for publication. He says also that he is not quite at home in his new role and that he will miss the close contact with people which was such a vital part of his long pastoral service.

Rev. G. W. McLain, formerly of the Mississippi Conference and now of Texline, Texas, writes: "All goes well with us on the Western plains. Had a good year, everyhing in full, Bishop, several adults received into the church by baptism and vows."

Rev. H. P. Lewis writes that the people of Hernando have given him a glad hand upon his return for another year in that field, and that he is planning and hoping for some real advance in the work there. The Advocate wishes that all his dreams may be fully realized.

Rev. O. W. Bradley, now of the North Texas Conference, says: "I am elderating now." He was assigned to the Jacksonville District at the recent session of his Conference, and he asks that the Advocate continue to bring him news of his friends in Mississippi and Louisiana.

The many friends of Major and Mrs. Battle Bell, Columbus, rejoice with them upon the occasion of their fiftieth anniversary which occured on October 4. These faithful Methodists are among the staunch friends of the editor of the Advocate and he shares the joy of that high day in their lives.

Miss Leora Ann Simpson, Memphis, Tenn., accompanies her remittance for renewal with the much appreciated message: "A person in my profession has to give up so much of her active church life that it is all the more important that she have the Advocate come to her regularly to bring a portion of it to her." Miss Simpson is a trained nurse.

Dr. V. C. Curtis, who was recently assigned to Louisville, writes appreciatively of the wholehearted reception which he had upon his return to his native county. The Winston County Journal carried an extensive sketch of Dr. Curtis' ministry and life, and we are glad to know of the very happy prospect for a great ministry in the home field for Dr. Curtis.

Bro. J. T. Quinnelly, one of our very best friends in the support of the Advocate, is early on the job as Advocate representative of First Church, Columbus. He writes that Bro. Wroten, the new pastor, had the largest congregations for prayer meeting and for both preaching services on November 13, for many years. He feels that the assignment is particularly fortunate and that he will make a worthy successor of Dr. E. Nash Broyles, who goes to Georgia.

CONTINUING THE CHRISTIAN EVANGEL

By Bishop Arthur J. Moore

At Sea—September 4, 1938

On board the S. S. Empress of Asia, I am returning to the Orient after an absence of seven months. It is my purpose to disembark at Yokohoma and, after a brief stay in Japan, proceed to Korea for the Annual Mission meeting and the General Conference of the Methodist Church of Korea, which meets in Seoul October 5th.

The Asia is a comfortable boat and I am fortunate to have a cabin alone. With so much travel, my only opportunity for rest and reading is on these ocean voyages. We will cross the Pacific by the northern route. This is the shortest route but usually means fog and rough seas. There are many missionaries on board but I seem to be the lone representative of our Methodism. The Empress of Japan, sailing two weeks ahead of us, carried about twenty-five of our missionaries returning to their work in the Orient. I left war-torn China last February with a heavy heart because of the unspeakable brutalities of war. My concern for the church in both Japan and China has rested like a great weight upon my heart. I do not know what awaits me upon my return, but the knowledge that I am on the King's business gives me courage.

September 11th

We have now been at sea one week. The sun has hardly shown its face but on the whole we have had a kind sea. Much of my time has been taken up with typhoid inoculations and smallpox vaccination. Judged by my reaction, I must have needed them for each has been followed by high temperature and aching bones. As soon as these are completed, it will be necessary to be inoculated against cholera, as that disease is taking terrible toll in China and Northern Korea. It would be folly to travel in the Orient without this protection.

We who are missionaries find joy and benefit in a daily meeting held in the Tourist Class dining saloon. We discuss the changed situation in which the Christian Church finds itself and try to devise new methods by which to meet these perplexing problems. To match our own strength and wisdom against these threatening forces would be sheer folly. Only in the eternal and inexhaustible resources of Christ, who promises to go with us, dare we trust. Unless our help comes from God it will not come at all.

There is a large party on board representing the United Church of Canada. They are bound for the province of Szechuan, way up in West China, near the border of Tibet. They will disembark at Honkong and then by a long and dangerous journey through French-Indo China, enter from the back door of China. Train service is uncertain and passenger planes are being shot down. But when these lines are read these Christlike men and women will have sailed the seas, climbed mountains, and by some method found their way back to this far outpost of the Christian missionary enterprise. How all this must shame a host of people I know who go on living comfortable, carefree lives, seemingly unaware of the distress of their brothers in these war-torn areas.

Yokohoma, Japan, September 15th

When I looked out the porthole of my cabin early this morning, huge battleships nearby and the noise of fighting planes overhead could be heard. After eleven days at sea we were nearing the coast of Japan and, while there was no fighting near, we had a first-class demonstration of Japan's preparedness for war.

Before noon we were alongside the dock, to be greeted by Dr. S. H. Wainwright, for fifty years a missionary in Japan, and some of our Japanese pastors. I was permitted to land without difficulty. Because of certain articles I had written and adresses made in America touching Japan's invasion of China, there was some speculation about my reception. My articles had been deleted from magazines coming into Japan and the explanation given was, "Against the peace and order of the nation."

My earnest desire to be of service to both nations, as well as my frankness in dealing with both sides, gave me the confidence which always accompanies sincerity. I must confess, however, that the hour of passport examination found me with an extraordinary interest in the outcome.

Last winter while the battle was raging in Shanghai, someone in America cabled a dear friend who was in the battle zone, "We are greatly concerned about your safety." Promptly the friend replied, "So am I." Well, it all worked out without difficulty. Not even the military leaders of Japan would expect

Christian minister to defend war, and certainly not the kind I have seen in China. It is not my business to defend China or condemn Japan. My task is to uphold the right and reject the wrong, and to lift a little higher the flag of Christian teaching which is the symbol of a world-wide fellowship transcending both race and nation.

Our missionaries in Japan carry on magnificently against heavy odds. They need and deserve our confidence, prayers and support. If ever a liberal, progressive, internationally-minded Japan is to be produced, the Christian Church must bear a large part of the responsibility.

Seoul, Korea, October 4th

Korea is known as "the land of the morning calm," but it is not very calm just now. All the hysteria and regimentation of war days is multiplied here. To take boat at Shiminosaki, Japan, and cross to Fusan, Korea, is to find yourself in a different atmosphere. You are still in the Japanese empire, but here a foreigner is under the constant oversight of the police. Travel is allowed, but always with the full knowledge and approval of the police. They check you out when you start, and greet you upon arrival at your destination. To prevent loneliness they frequently make the journey with you.

Since my arrival in Korea it has been my pleasure to visit Seoul, Wonsan, Chulwon, Songdo and Choon-Chun. These names mean but little to some of you, but in all these places sons and daughters of Southern Methodism live and work. They would not want me to praise them but only through them can the Christian evangel be carried on. They are worthy of their missionary heritage and the church in America can well afford to be proud of them.

At the close of the World War, Sir Phillip Gibbs wrote a stirring book with the title, "Now it Can be Told." There is much of great significance to the Church taking place in certain nations, but it is not wise to discuss it in the press. Whatever is printed passes immediately under the keen eye of the censor, and may be used to hinder the work of the missionary or native Christian. We were honored at all sessions of our Annual Mission Meeting by the presence of two or more "representatives of the government," sent to make notes on all our discussions.

In the very morning of my Christian life I volunteered as a missionary to Korea, but was rejected. Now, [illegible] nearly thirty years I am here and [illegible] to have a humble share in the [illegible] Methodism. If America d[illegible] by in understanding and [illegible] time of crisis, disaster [illegible] young church we [illegible]

Oc[illegible]

The Meth[illegible] established in 1930 by a union of the Annual Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South. I have just served as a member of the third General Conference, which was in session October 5th to 14th. The Conference was composed of sixty-four delegates. More than half of them had been called upon to suffer for their faith during the last twelve months.

Dr. J. S. Ryang, so well known in America, was completing his eighth year as General Superintendent. He has proven a wise and capable leader and the Conference would gladly have changed the law to permit his re-election but he felt compelled to decline. Not until the twenty-third ballot could the delegates decide upon his successor. On this ballot the choice fell upon the Rev. Kim Chong Oo, a true and trusted pastor. He takes office in a most difficult time, but his saintly life will greatly help in finding the solution of our problems. Eight years ago the Conference rejected the title of Bishop for its chief officer. After these years of experience they decided to accept Bishop as the designated title.

The Conference went on record as favoring union with the Methodist Church of Japan. A committee was named to work with a committee from the Japanese Church. It is too early to predict the result. Union, if sought by both churches, would be most desirable, but it is certainty not the sort of thing to be achieved by pressure from governmental authorities. This young church, true to the best traditions of the Wesleyan movement, faces many difficulties, but will not be found wanting in courage and hope.

My heart has been heavy over the invasion of Czechoslovakia. Evidently the leaders of that brave little democracy have been compelled to accept the demands made by a strong and brutal Germany. More and more we live in a world of the "big stick."

Tonight I sail from Nagasaki, Japan, for Shanghai to help grapple with the problems created by another brutal aggression. These are dark and bloody days in China.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—First Round

Red Banks, at Red Banks, Nov. 20, a.m., Preaching.
Olive Branch, at Olive Branch, Nov. 20, p.m., Preaching.
Mt. Pleasant, at Mt. Pleasant, Nov. 27, a.m.
Byhalia, at Byhalia, Nov. 27, night.
Lake Cormorant, at Robinsonville, Dec. 4, a.m.
Crenshaw & Sledge, at Sledge, Dec. 4, night.
Holcomb, at Holcomb, Dec. 7.
Tyro, at Fredonia, Dec. 11, a.m.
Horn Lake, at Horn Lake, Dec. 14.
Sardis Circuit, at Cold Springs, Dec. 15.
Tutwiler, at Tutwiler, Dec. 18, a.m.
Longtown, at Sees Chapel, Dec. 20.
Lambert & Crowder, at Crowder, Jan. 1, a.m.
Marks-Belen-Darling, at Marks, Jan. 1, night.
Arkabutla, at Stray Horn, Jan. 3.
Shuford, at Eureka, Jan. 4.
Como, Jan. 8, a.m.
Hernando, Jan. 8, night.
Courtland, at Courtland, Jan. 10.
Oakland, at Oakland, Jan. [illegible]
Charleston, Jan. 15, a.m.
Batesville, Jan. 15, night.
Cockrum, at Independence, Jan. 18.
Senatobia, Jan. 22, a.m.
Coldwater, at Coldwater, Jan. 22, night.
Pleasant Hill, at Pleasant Hill, Jan. 25.
Grenada, Jan. 29, a.m.
Sardis Station, Jan. 29, night.

The district stewards will meet in Sardis Nov. 22, at 10 a. m.

C. T. FLOYD, P. E.

LET'S TRY THIS ON OURSELVES

Let's try to get every member to contribute something.

Let's try to get every member to contribute more than he did the year before.

Let's try to get every member to contribute to both local expenses and the Benevolent Program.

Let's try to get every member to honor the Lord with his substance as well as his life.

Let's try to get every member to make the tithe his minimum standard of Christian giving.

Let's try to keep evangelism and stewardship wedded and look to God for showers of blessing.

—Adopted from an Exchange.

The enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and mentally.—Carrel.

Calotabs Help Nature To Throw Off a Cold

[illegible] found in [illegible] aid in the [illegible] take one or t[illegible] and re[illegible] if nec[illegible] to Calotabs [illegible] virus-[illegible]

[illegible] and toxins. [illegible], Calotabs are diuretic to the [illegible], promoting the [illegible] poisons from the [illegible] serve the double [illegible] purgative and diuretic, [illegible] may be needed in the [illegible] of colds.

[illegible] are quite economical; only [illegible] for the family package, 10 [illegible] for the trial package.—(adv.)

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 27

By Dr. J. R. Countiss

RESPECT FOR ANOTHER'S POSSESSIONS

Golden Text: "Thou shalt not steal." (Exod. 20: 15.)

Ex. 20:15; Lk. 19: 1-10, 45, 46

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

John R. Dickey's Old Reliable
Eye Wash
Used 65 Years
Soothes, relieves and gives comfort to irritated eyes.
Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

SAVE BY INSURING WITH
NATIONAL MUTUAL CHURCH INSURANCE COMPANY
CHICAGO
DEPENDABLE PROTECTION AT LOWEST COST
WRITE FOR INFORMATION REGARDING OUR PLAN . .
FORTY YEARS OF SERVICE TO MINISTERS AND CHURCHES
REV. J. H. SHUMAKER
808 BROADWAY NASHVILLE, TENN.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

* * *

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

Regard for the property of another grows out of the sacredness of his personality. Personal possessions represent a part of one's labor, a fragment of his life. Not without effort have the resources of nature been developed and utilized for man's welfare and comfort. In the beginning man was directed to "dress the garden and keep it," not only that there might be food for the summer, but also a store for the winter. A basic law of the universe forbids our getting something for nothing, reaping where we have not sown. Perhaps the greatest crime of our day results from violation of this law. Men, coveting the things that money will buy, are not content to wait on the slow processes of labor and thrift but seek short cuts to comfort or luxury by taking that which others have earned.

Theft may not all be charged to burglars and gangsters, heavy as is their annual toll on business and industry. Our complex economic structure readily lends itself to graft and extortion. Millions of dollars of public funds pass through individual hands. Scientific methods make the shoddy appear serviceable, cotton look like silk, the counterfeit seem genuine. False claims made in advertising lure many hard-earned dollars from honest pockets to dishonest tills. Employers grind the face of labor by paying the smallest possible wage and by providing the cheapest and meanest working conditons. Labor scamps its work, loafs on the job, neglects or damages costly machinery and other property in its effort to forestall profits to its employer. Capitalists "rig" the market, luring unwary investors to the purchase of worthless stocks. Crooked salesmen swoop down upon widows, gathering their inheritance of insurance in exchange for bonds whose chief value lies in the art of the engraver and printer. Skillful bookkeeping conceals profits from tax collectors, or fictitious values are reported in order to avoid bearing a just portion of the costs of social protection. There are thousands of indirect methods of theft, many of them entirely within the bounds of civil law.

No group or class has a monopoly on the sin of dishonesty. There is no evidence that any nation will suddenly become honest through a political upheaval that puts the proletariat in control. Men are honest only when they are honest at heart, keeping always to the Golden Rule. One injustice cannot be righted by committing another. The only true way to set a crooked world right is to set it right in conscience and spirit. The commandment forbidding theft was given a deeper meaning when Jesus taught men to act always out of a spirit of good will and generosity.

The Roman government farmed out the privilege of collecting taxes to the highest bidder, who in turn made his investment pay by charging all the traffic would bear. The very method was an invitation to graft and dishonesty, and every tax collector was suspect. A Jew who performed this service for the hated Romans was regarded as a traitor to his people, and despised accordingly. Zacchaeus did not escape this odium. Tongues wagged busily when Jesus became a self-invited guest in his home. Whatever his record may have been, he possessed an innate appreciation of goodness, and he found in Jesus something he had not discovered in the ecclesiastics who ostracized him. Then and there he declared his purpose to right every known injustice, even with fourfold restitution. The Master accepted his generous pledge as sincerely as it was offered, and numbered him at once among the faithful, showing a degree of mercy to a penitent publican not accorded to the grafting priests who kept at the temple the sacred money required for the tax, and animals for the sacrifice to be exchanged or sold only at exorbitant charges.

"The trouble with mos' folks," says Mandy, "is that they takes their troubles to the Lord, and then picks 'em up and carries 'em right away ag'in."—The Churchman.

Nervous, Weak, Ankles Swollen?
Much nervousness is caused by an excess of acids and poisons due to functional Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains, and Dizziness. Help your kidneys purify your blood with Cystex. Usually the very first dose starts helping your kidneys clean out excess acids and this soon may make you feel like new. Under the money-back guarantee Cystex must satisfy completely or cost nothing. Get Cystex (siss-tex) today. It costs only 3 cents a dose at druggists and the guarantee protects you.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢ • 25¢

The Christian Fireside

THE SAVING GRACE

Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. —Woodrow Wilson, in "Atlanta Monthly," 1923.

THE CHURCH

The world moves on. The most tragic indictment that can be made of the average church is that it does not keep awake. It is not that its work is bad but it is not sufficiently good. The church must keep pace. Great revolutionary changes threaten to shake our society from bottom to top. The speed of human history makes watchfulness imperative. The church finds itself too often late. When the lightning strikes the temple falls because its roots have not gone deeply enough into its world and its influence has dwindled.

—Ralph H. Read.

WHY WE MUST WORSHIP

Anatole France has a story in which God and the Devil are talking of a beautiful young girl. God asks: "How did you dare to tempt so lovely a creature as that?" The Devil answers: "She came onto my grounds."

To get on the wrong ground ,which is selfishness, sensuality, worldliness, insincerity; this is the main hazard of life. Nor can we overcome this hazard in our own strength. Left to our own resources we are sure to trespass on the Devil's ground. Herein lies our necessity for worship. Only as we turn our thoughts to high and holy things are we enabled to keep in the way of rectitude and to resist the temptation to tread the primrose path of dalliance. Worship makes us responsive to the overtures of God and fills us with his spirit. It opens the door to salvation.

—The Presbyterian Tribune.

IT DOES NOT PAY

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our own souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

To live at all unless we live for all.—Charles M. Sheldon.

A MAN'S PRAYER

Let me live, O Mighty Master,
Such a life as man should know,
Testing triumph and disaster,
Joy—and not too much of woe.
Let me run the gamut over;
Let me fight and love and laugh,
And when I'm beneath the clover,
Let this be my epitaph:—
"Here lies one who took his chances
In the busy world of men.
Battled luck and circumstances,
Fought and fell and fought again.
Won sometimes, but did no crowing,
Lost sometimes, but did not wail.
Took his beating, kept on going,
Never let his courage fail.
He was fallible and human,
Therefore loved and understood
Both his fellow men and women,
Whether good or not so good,
Kept his spirits undiminished;
Never false to any friend;
Played the game until it finished:
Lived a sportsman to the end."

—Author Unknown.

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. That every man should regulate his actions by his own conscience, without any regard to the opinions of the rest of the world, is one of the first precepts of moral prudence. A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.—Addison.

666 relieves COLDS first day, Headaches and Fever due to Colds in 30 minutes
LIQUID, TABLETS
SALVE, NOSE DROPS
Try "Rub-My-Tism"—a Wonderful Liniment

Droopy? Not now!
. . . thanks to Syrup of Black-Draught.
When your child is less keen and lively than usual, it may be a warning of constipation. If so, try Syrup of Black-Draught. It's pleasant to taste, and there's nothing in it that can harm a child's delicate intestinal system when given according to the [illegible] [illegible] of Black-Draught.

EASE THAT HEADACHE
You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.
CAPUDINE

Troubled by Constipation?
Get relief this simple, pleasant way!
- Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!
- You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!
- In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.
Now improved—better than ever!
EX-LAX
[illegible]

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

FOURTH ZONE PROGRAM

Time—November or December

There has been a change in the plan for the FOURTH Zone meeting for this year. Every auxiliary is asked to elect and install the new officers early in November. The Officers Training Day for the new officers will be held the last of November or the first of December this year so that the auxiliary work is ready to move off promptly with the first meeting in January, 1939. Below is given the suggested program for the Fourth Zone meeting. Each District Secretary will be furnished with questions on the Panel as well as copies of the C. S. R. Skit. Write them for further information. It is suggested that several zones be grouped for this meeting if good attendance can be secured.

Zone Meeting—Fourth Quarter

9:30—Devotional. (Approved Workmen).

9.40—Panel I.

10:25—Christian Social Relations. (skit) Write District Secretary for copy.

10:45—Survey of C. S. R. Report Blank with Discussion.

11:00—How We Can Cooperate With State Health Program. (If possible by member of County Board of Health).

11:10—Panel II.

12:20—Lunch.

1:15—Meeting of Zone Groups. Election of Officers. Consider New Program (Page 73 Conference Minutes).

1:45—District Secretary. Announcements and Points of Emphasis.

2:00—Closing Meditation.

BELMONT, MISSISSIPPI

Members of the Woman's Missionary Society of the Methodist Church, met November 7, at the home of Mrs. D. D. Johnson and elected the following officers for the ensuing year: president, Mrs. D. D. Johnson; vice-president, Mrs. L. R. Harris; recording secretary, Mrs. Harris; treasurer, Mrs. D. D. Patterson; corresponding secretary, Mrs. J. E. Clement; Christian social relations, Mrs. A. H. Barham; superintendent mission and Bible study, Mrs. S. S. Strickland; superintendent of supply, Mrs. J. A. Hallmark; superintendent local supply, Mrs. J. E. Stephens; superintendent spiritual life group, Mrs. Belle Patterson; superintendent children's division, Mrs. J. A. Hallmark; superintendent press and publicity, Mrs. A. H. Barham; agent World Outlook, Mrs. J. N. Hinson.

MRS. A. H. BARHAM,
P. and P. Supt.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, Scripture mottoes, Scripture calendars, Scripture greeting cards. Good commission. Send for free catalog and price list.
GEORGE W. NOBLE, Publisher
Dept. 9GX, Monon Bldg. Chicago, Ill.

MY TESTIMONY

II. MY PENTECOST

Soon after my conversion my path was beset with doubts and fears. I was not willing to take for granted a great many simple truths about the Christian life. At the same time I failed to learn the secret of victory in my prayer life. Another thing that held me back was the fear of other people's opinions. Discouraged by all of these things I gradually gave up the battle and drifted away into sin. Seven years later however, the Lord sought me out and brought me back to his fold.

About this time I began to hear of the doctrine of sanctification. I was not skeptical about it because I knew of a few ministers and a few laymen who both professed it and lived it before me. In spite of this, it was something vague and far off to me. I did not seem to be able to grasp its meaning at first. After I was reclaimed as a backslider, I soon acquired the habit of private prayer and was able to gain victory and peace through faith. It was not long, however, before I began to be troubled with what some call inbred sin. I was constantly tripped up by some besetting sin which would destroy my peace of heart. Often held back by doubt and fears, I would sooner or later find pardon and peace through secret prayer. I kept a little note book of my prayer experiences and would often turn back and read how God helped me out of hard places. This gave me great courage and comfort, and strengthened my faith when I thought there was no way out and no hope for me.

About a year after I was reclaimed I attended the regular summer revival held at my home church. During one of the services the visiting preacher took his text from the sixth chapter of Isaiah and preached a sermon on Bible Holiness. I do not remember any of the sermon and have a good reason not to. From the very beginning I was under strong conviction for a clean heart; not for any sins I had committed, since they were forgiven, but for evil tendencies within. It was the greatest heart-hunger I have ever known. I was convinced of a great spiritual weakness and the need of the presence and power of the Holy Spirit in my life.

At the end of the service the visiting preacher asked me to give the closing prayer. My heart was ready for the surrender. With all the earnestness and faith it seemed possible for me to have, I asked God for a pure heart, one that was whiter than snow, and closed "in Jesus' name." No sooner had I finished these words than the Holy Spirit fell in great power, on me especially. I was so overcome that for several minutes I was speechless. Too weak to stand any longer, I sank down on a front seat nearby. This was indeed a baptism with fire that burned up all the dross. I know that this is what is called the crucifixion of the old man, "that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6). I did not become established in this experience until three years later, but will tell of that next time.

(Note: I am sorry of my delay in writing and sending this paper in. It could hardly be avoided).

PAUL RUSH.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account ,either to himself or to any one else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Dr. Chas. E. Jefferson.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N.

In Memoriam

RESOLUTIONS OF RESPECT—J. F. MULLER, SR.

Whereas, on October 23, 1938, God, in His infinite wisdom, saw fit to call from our midst our esteemed friend and co-worker, Mr. John Fred Muller, Sr.;

Whereas, Brother Muller had been a most faithful member of the Board of Trustees and Board of Stewards of the Epworth Methodist Church, New Orleans, and,

Whereas, his life was exemplary and inspired the confidence of people by his upright Christian character;

Therefore, be it resolved, that we bow in sorrow at his passing;

Therefore, be it further resolved, that we extend our heartfelt sympathy to his family in this their hour of grief;

Resolved further, that a copy of these resolutions be sent to the family, a copy be spread on our minutes and a copy be furnished the New Orleans Christian Advocate for publication.

Unanimously adopted by the Fourth Quarterly Conference of Epworth Methodist Church, Wednesday, October 26, 1938.

(Signed) H. R. NESTLER,
A. E. KERN,
L. E. TEMPLEMAN,
Committee.

MRS. FANNIE J. OWEN

One of the most useful women of the Durant church passed away last Sunday afternoon at the Baptist Hospital in Jackson. She had undergone a rather heavy operation on Saturday and was thought to be doing well. Her death came very suddenly and very quietly. Her going caused widespread sorrow for she had a great host of relatives and friends.

Mrs. Owen had lived in Durant for at least fifty years, living in the same house all that time. Her husband, the late B. H. Owen, passed away about six years ago. She never had any children. She leaves one brother and one sister, and a number of nieces and nephews.

Her funeral was held from the Methodist Church in Durant, the church she loved very dearly. A great throng attended the simple funeral rites. The pastor made a brief address and a very appropriate talk was made by Dr. D. M. Key of Millsaps College. Eight or ten of the Millsaps professors were present and were honorary pallbearers. Many other friends from Millsaps and the city of Jackson came as a mark of their high regard for Mrs. Owen. For ten [illegible] was matron of the main dormitory and served as dietitian. For [illegible] she was the only nurse [illegible] was very greatly be[illegible]

No one will [illegible] from our con[illegible] Owen. She [illegible] home on Friday for the hospital. She was not afraid. She knew whom she trusted. May God give us more like her.

E. S. LEWIS.

Durant, Miss.

MRS. MARY JANE WASSON

This is not intended as an obituary nor a memoir in the ordinary sense, but is a personal tribute of the writer to one of the most noble and saintly characters whom I have ever known. Others can record the facts concerning the details of her life for future reference.

Sister Wasson was born August 2nd, 1845, and God called her home August 18th, 1938. In early life her life was blended in holy matrimony with a noble young man whose character was always above reproach and whose zeal for Christ has been handed down to the present generation. The Rev. Newton Wasson served his generation well as a local preacher. After his death, the saintly wife, with her large brood of children, kept the fires of love and devotion burning upon the family altar. Some people are identified by the towns or communities in which they live or have lived, but some communities and some towns are identified by an outstanding character who has lived there. The latter is true in this case, for that part of Atalla County, Miss., is best known as the home of the Wassons.

This writer was very fortunate in having Sister Wasson as a member of his congregation on the second charge he had as a boy preacher. The home was simple, only the conveniences of the ordinary residence of that day, but homes are founded upon things more sacred than wood or stone and this was not only a residence, it was a true home. One never forgot the spirit of that home after making one visit there. Mrs. Wesley was no more faithful in training her children for God and Christian service than this saintly woman, Sister Wasson. No ordinary condition or circumstances could vary her rule of calling her family around the fireside at the evening time and there on bended knees give thanks to the Heavenly Father for his blessings. On one occasion, when the home was thrown open to delegates who were attending a convention of another community, Sister Wasson invited one of the "accredited" delegates to conduct the evening devotions. He begged to be excused, and then she passed the Bible to another one and he likewise made excuse. After all had refused, she read the chapter and called them to prayer, leading it herself. [illegible] "delegates" never forgot that experience.

It is only to be expected that lives like [illegible] one will bear much fruit in the [illegible] of the Lord and still live in the [illegible] generations. This [illegible] in the [illegible] of Sister Wasson. In [illegible] to her influence in the community in which she served, she still lives [illegible] works for the Master in the lives of her children. Mr. Z. A. Wasson has been Sunday School Superintendent for more than a quarter of a century. He has given one son to the ministry, Rev. Resa Wasson. Miss Julia Wasson has been a missionary in China for nearly twenty-five years. Dr. L. P. Wasson is Presiding Elder of the Columbus District, North Mississippi Conference. The Rev. David Wasson is pastor of First Church, Poplar Bluff, Missouri. The Rev. Carl Wasson is pastor of Moorehead Station, North Mississippi Conference. Other children who survive and who are honored by all who know them are Mrs. Mitchell, Mrs. Estelle Harris and Mrs. W. A. Crossley, all of Ethel, Miss.

While these loved ones grieve because they are deprived of her presence, they are to be congratulated on having such a mother. She is not dead but has merely moved up into her Heavenly Home that the Lord has prepared for her, where she awaits the home-coming of her children.

V. C. CURTIS.

Louisville, Miss.

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Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid $1.00. Guaranteed, write for NEW CATALOGUE.
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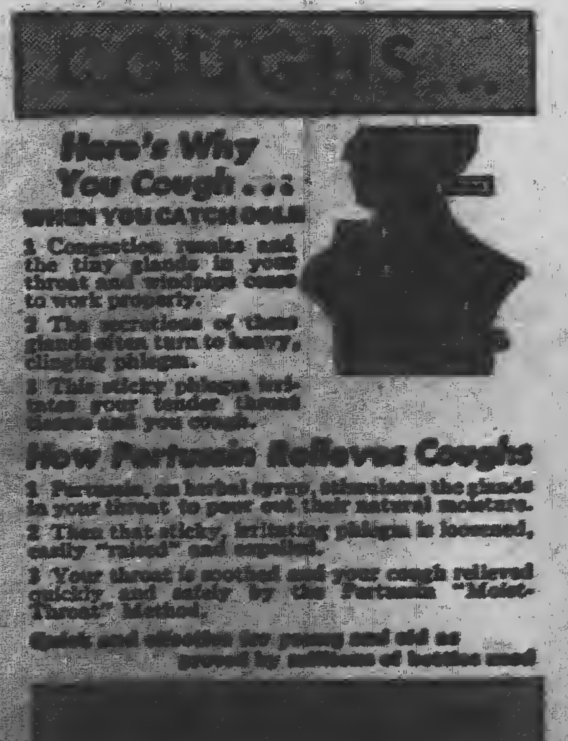


COUGHS...
Here's Why You Cough . . .
WHEN YOU CATCH COLD
1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
2 The secretions of these glands often turn to heavy, clinging phlegm.
3 This sticky phlegm irritates your tender throat tissues and you cough.
How Pertussin Relieves Coughs
1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.
2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.
3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.
Quick and effective for young and old as proved by millions of bottles used

THINGS LOVELY

By Willie C. Page

A Mother's smile, a penitent tear,
The laughter of little children, sweet and clear;
The radiance of youth, the blue hills high,
Deep, ferny dells where the soft winds sigh.
The welcome smile, the helping hand,
The spirit of summer that spreads o'er the land;
Dreamy hours that moonlight brings,
The Kingdom of Home where Love is King.

Little, sighing zephyrs that come and go,
The waiting fires where the home lights glow;
The soft, low murmur of the rippling stream,
As the last rays of sunset on hilltops gleam.
The dogwood pitches his broad tents of white,
The wild cherry shows many blossoms in the silver light;
In praise to God as his love and care unfolds
Makes the heart thrill with joy untold.

THIRTY-ONE YEARS AFTER

By Emily P. Bissell

After thirty-one years of Christmas Seal experience, I still find myself going back to that memorable campaign of 1907, when the Seal Sale was but an idea and our selling argument a promise. And yet that first campaign in Delaware that netted $3,000 taught us many things.

The few following excerpts were written not one year ago, or even ten years ago. They were written and published in The Outlook on October 3, 1908. They are still applicable today. For instance: "To begin with, the design of the Christmas Stamp was made for love, the printers issued it at cost, and the advertising department of a great company prepared the advertising campaigns as a free gift. The street cars carried its muslin banners on their fenders for a fortnight, and the drygoods stores gave the muslin."

"The first stamps were out on December 7—eighteen days before Christmas—but is was a mistake in hustling America. It was too late, for America begins to buy Christmas Seals in November."

"The seed, however, germinated under favorable conditions. What grew from it in the three weeks before Christmas last year was like Jack and his Beanstalk—a sort of holiday fairy story."

Today it is not necessary to sell seals on a promise alone. The promise made by the "little messenger of health" has been replaced with astounding results. Slicing off two-thirds of the tuberculosis mortality rate, the saving of hundreds of thousands of human lives, the erection of sanatoria, preventoria, the maintenance of nursing service, the education of the public, the tuberculin test and the X-ray are monuments to a promise made good. We now know that the modern weapons of warfare are available, if we but provide them.

The Christmas Seal gives the public an opportunity to have a part in continuing and expanding the fight against one of the world's most devastating enemies. The anti-tuberculosis program, its needs and its accomplishments are so closely related to the annual Christmas Seal Sale that it is impossible to divorce them. I have said many times and I should like to repeat that the Christmas Seal was not meant to be a money-raising idea alone. My first thought was that the Christmas Seal should be an educational medium for informing the public of the need for concerted action.

Today our year-round activities and educational campaigns make the public fully cognizant of the need to buy seals. In 1907, I said that a liberal share of credits for a successful Seal Sale should rest upon the shoulders of the press. Today, I am still of the same opinion.

Truth is brave and lies are cowardly. This is a rule without exceptions, and can safely be lived by. —Youth.

TURN COUPONS INTO DOLLARS!

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars."

OCTAGON

Octagon Soap
Octagon Soap Powder
Octagon Cleanser
Octagon Toilet Soap
Octagon Floating Soap
Octagon Soap Chips
Octagon Granulated Soap

RUMFORD

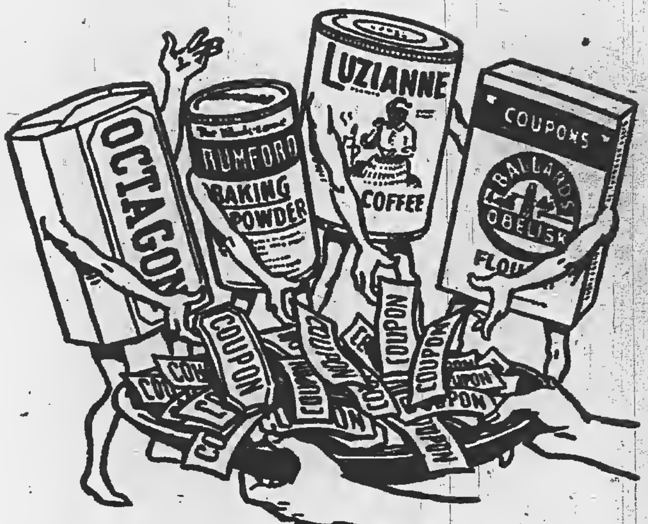
Rumford Baking Powder
All Rumford Post Cards have value varying according to size of can.

LUZIANNE

Luzianne Coffee and Tea

BALLARD'S

Ballard's Obelisk Flour
All cartons and bags have coupons varying in value according to weight of package.



Donations from ALL for a Larger Collection

ENLARGE THE ASSORTMENT TO INCREASE THE RETURN

All these coupons mean dollars for your

Methodist Children's Home
Jackson, Miss.

Memorial Mercy Home and Hospital
New Orleans, La.

By sending more coupons from ALL the products on the list, you will make it easier for us to reach our coupon objectives for this year. Please spread your efforts over this large list of household necessities.

OCTAGON SOAP PRODUCTS
LUZIANNE COFFEE and TEA
RUMFORD BAKING POWDER
BALLARD'S OBELISK FLOUR

The unusually valuable Offer on Octagon Granulated Soap coupons expires on December 31st. The "6 EXTRA" value for these coupons sent in with the new circulars can mean many Extra Dollars for our work. Only a short time is left to make our 1938 campaign the best ever but, with your help, we could do it.

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Worship expresses and deepens our areness of God. A deepened awareness God issues in adoration, in thanksgiving his goodness, in renewing and rededica- n to his will. The worst travesty up- worship is the conception of it as form." It is essentially a matter not of tain acts, words or "form," but a vement of the heart, the mind, the will a movement of the whole being God- ard.

—James Shackelford Dauerty.

THE PRAYER-ROOM TODAY

Almighty God, Thou hast declared to us d we have seen that righteousness ex- lteth the nation, but sin is a reproach any people. Forgive us O Lord, if we ve tried to reverse Thy truth. Raise up n and women that shall lead us by the ion Thou hast put within their hearts. would this day make ourselves avail- le for such use. Amen.

L. 85.

NEW

In Extremis

An Affirmation for a Time of Personal Anxiety

In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou art God.

—James Myers.

Wallet of the Week

PEACH FUZZ, whatever its importance to the growing fruit, is an unpleasant surplusage to the peach as a marketable commodity. A California packing plant has installed a machine which removes the fuzz completely. In a shipment of twenty-seven cars, the fuzz removed amounted to two tons. Peaches smooth as apples will be something novel at least. Perhaps if Mr. Burbank had lived a while longer the machinery might have been unnecessary.

* * *

EVAN ROBERTS, the young miner who thirty-four years ago distinguished himself as the leader of the famous "Welsh Revival," has lived in seclusion since the days of that great awakening. Not long ago he came forth from his seclusion as a scathing critic of the ministry and the church methods of the present day. He declared that the church had failed to attract the young and that the pulpit was preaching a false Christ to empty pews and empty hearts—even offering Christ for sale. He described ministers as beating the air, but seeing nothing to hit at.

* * *

KEMAL ATATURK, late ruler of Turkey, was the greatest personality among modern dictators, according to **The Commonweal.** Lenin, Mussolini and Hitler had each a contributing background of history and organization, or a council of able associates, but Kemal was a "lone wolf." As such he broke down the traditions of many centuries of Turkish history, forced western civilization upon the country, and effected a complete reconstruction of Turkey. He is compared with Peter the Great as a man of original and constructive statesmanship.

* * *

THE WIERD CALL OF THE MUEZZIN from the minarets of the mosques of Islam seems to be yielding to the spirit of progress. According to the **New York Times,** the noise of motor traffic on the streets of great cities in the East has become such that the prayer-call of the muezzin cannot be heard in the streets below. In the big mosque of Schore, Singapore, loud-speakers have been installed in the four ninety-foot minarets and the muezzin intones the call to prayer into a microphone in the mosque below that the amplified sound may be heard above the roar of traffic.

MR. R. L. BUCHANAN, "a real dirt farmer" of Hardin County, Kentucky, is reported to have officiated at the burials of one hundred and thirty-one Masons and nineteen members of the Eastern Star during the past twenty-seven years. He is described as being a man of large stature, great of heart, unpretentious, and as never having refused a call no matter what the distance or the state of the weather. That would be counted a great record for a minister and it is certainly no less for a business man.

* * *

RELIEF STATISTICS for New York City during the month of September show a total of 406,395 cases—a reduction of 2,000 cases over the previous month, but an increase of approximately 35,000 over September, 1937. The report includes 159,650 cases of home relief, 182,171 WPA, 24,300 dependent children, 49,167 old age cases, and 32,020 miscellaneous. The total relief expenditures for the month reached the staggering sum of $22,681,479. These figures taken from **Metropolitan Church Life,** (N. Y.), are almost unbelievable.

* * *

THE SPANISH CIVIL WAR seems to be developing an outbreak of piracy by an utter disregard of the ordinary maritime laws in attacking merchantmen. The **Nadir,** an armed insurgent vessel, recently fired on and sank a merchant-ship when only ten miles off the British coast. It is said that nothing was done to save the crew, and the attack can only be regarded as an inhuman act of piracy. We wonder if the commerce off the coast of Europe is to revert to the horrors of those days when the pirates of the African countries on the Mediterranean coast scoured the seas for booty?

* * *

OUR EDUCATIONAL DEVELOPMENT during the last fifty years is indicated by the fact that the number of college students has increased from two hundred thousand to one million two hundred thousand. It is said that fifty per cent of this number are members of the Christian Church. It is noted also that organizations for Christian fellowship and service in the United States have increased five-fold while similar organizations in other lands have had a ten-fold increase. From these figures, one would conclude that Christianity is keeping step [illegible] progress of culture.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

OUR ABANDONMENT OF SOCIAL STANDARDS

A few years ago a distinguished jurist of juvenile court fame was sent into judicial exile by a public resentful of his advocacy of "trial marriages." Since that time the rash theories of social radicals and the growing frequency of divorce have seared the social conscience until we have reached such a stage of tolerance that we do not even give a shrug of the shoulder when it is announced that a large percent of American marriages fail—we accept it as one of the commonplaces of the social order. Now comes the announcement that a **bona fide** Reno divorce is to be staged as one of the special attractions of Nevada Day at the Golden Gate International Exposition. It is reported that a court will actually convene and hand down an "Exposition decree" of divorce for the entertainment of a public indifferent alike to the sanctity of court procedure and to the sacredness of the most revered institution of our social life. The announcement of such a purpose twenty-five years ago would have been greeted by a storm of opposition from one end of the country to the other, but today it produces scarcely a ripple of comment. The sanctity of marriage is rooted in the religious history of the race and it was infused in our American life through the stern religious devotion of the Puritan and the chivalry of the Virginia cavalier. When every conceivable concession to the liberalizing tendency which prevails today has been made one must feel that we have cause for deep concern as regards the preservation of the social ideals which undergird the history of our country. The whole structure of society is in peril when the sacredness and the permanence of marriage is scorned. We have no faith in measures which simply propose the organization of sentiment against social trends. It is a time which indicates a return to religion if we would recover that [illegible] was our inheritance from those [illegible] all for that spiritual freedom [illegible] the moral and social cast of th[illegible] years of our [illegible] in grave peril [illegible] if we would ac- [illegible]

UNIFICATION BROADCAST

A Unification program will be broadcast over a nation-wide network of Columbia Broadcasting Company, December 1, at 5:45 p. m., Central Standard Time. The theme is: "At the Threshold of Union." Speakers, Bishops John M. Moore, Edwin H. Hughes and Dr. James H. Straughn, Unification chairmen of the three churches. Appropriate music will be a feature of the broadcast.

ELMER T. CLARK.

METHODIST UNION

In a letter to this paper, issue of June 6, 1924, we declared our adherence to the cause of Methodist Union and at no time since have we voted against any Plan of Union, nor have we recanted our union loyalty. We have not agreed with every favoring opinion as to procedure, but we are nonetheless for union. We have not felt that allegiance to the principle should blind us to the practical problems involved—that we should coast into union on enthusiasm. Union must be more than mechanical or emotional if it is to succeed. We have tried earnestly to appraise the results of the union of the Canadian churches, and we have studied even more closely the course of Methodist union in England. It is our judgment that the friends of union in our churches will do well to recognize fully the difficulties at the very beginning. It will help us to adjust ourselves to the new setup, and it will do much to save the New Church from the mistakes of a "trial and error" policy which other churches pioneering in union could not escape.

GOOD WORKMANSHIP

There is no royal road to success except that of producing something of irreproachable excellence. The raw material used in a thousand different articles may be the same, may even cost the same but it is [illegible] that counts most in the value of the finished product. Nothing ever placed on the market ever had to run the gauntlet of more unfriendly criticism than the Ford automobile. But the jibes of interested competitors were not able to crowd it off the highways. It made good as the car that "takes you there and brings you back." In the same way personality and genius translated into a dependable instrument of service will always win, but the craftsman back of it gives the mass of material a much higher value. Are we good craftsmen?

BISHOP DARLINGTON

We have already spoken of Bishop Darlington's coming to Mississippi, but we now give our estimate of his presidency of the Conference at Natchez. In the chair, he presided with a dignity and a personal bearing worthy of his great office in the Church. His devotional talks at the opening of the morning sessions were illuminating and uplifting and they rang true to the theology and the best traditions of Methodism. They were greatly enjoyed and no doubt will enrich the devotional spirit of those who were present. We cannot speak of his cabinet work, since we had no occasion to discuss that phase of his administration, but we have heard no word of dissatisfaction from any quarter. We feel that Bishop Dobbs was extremely fortunate in those who were selected to assist him with his conferences, and in no case was he more fortunate than in the presence and presidency of Bishop Darlington in Mississippi.

A VANISHING CHURCH PRESS

Recently the General Church Council of the United Church of Canada, by an almost unanimous vote, decided to merge **The New Outlook**, its weekly journal, with **The Record and Missionary Review**, a monthly, the new paper to be published twice a month. The hope was also expressed that the three other publications might join in the merger, to "materially increase circulation and make a radical reduction in the yearly deficits." To our thinking this is a vain hope and a suicidal policy. It will simply reduce the press of the United Church to the vanishing point, and the whole program of the Church will surely suffer. Unfortunately too many of our Protestant denominations are disposed to retreat before difficulty rather than to venture forth in faith and determination. To seek a balanced budget for publicity through an irreducible minimum is to invite spiritual and ecclesiastical disaster. We refuse to believe that any worthy church paper must fail. We can carry them to success if we will.

WHOLESALE PERSECUTION

The brutal and inhuman treatment of religious and racial groups in Europe, whatever the reason alleged, merits the reprobation of the civilized world. We are not of those who would idealize any race, nor do we forget the coloring which may be done by those who repeat the story, but, after all possible allowances have been made, we do not see how such cruel injustice and oppression can be excused. Neither do we think it reasonable to make a distinction between the government and the people. Such a fiction in effect charges the citizen with moral indifference and cowardice. As we see it, we are facing the issue of maintaining civilization, not just "making the world safe for democracy." We do not share the vindictive and hectic attitude of some radio commentators, but we do feel very deeply on the issues which have stirred the world in recent months.

THE ADVOCATE

Every one who would be informed on the very important issues and events of the coming months in the life of our Church should read his Conference paper. In a few weeks the various committees preparing for the session of the Uniting Conference will be "releasing" their recommendations and it is our purpose to give a full report of the conclusions of these committees. We will also indicate any item which we feel to be of special importance. We mean to do our part that our people may be fully informed on everything proposed and we will publish within the limits of our space opinions which we deem constructive and helpful, whether favoring or opposing the recommendations. It is also our purpose to publish a daily digest of the proceedings of the Uniting Conference. All this we will do because we believe that it will help our people to have an understanding of and a sympathetic attitude toward a reunited Methodism. Send your subscription at once, for the request for back issues of the paper is already taxing our reserve.

Ten Thousand Subscribers by April 15

The Advocate Campaign for 1939 is now under way. The quota will be raised to one subscription for every twenty members of your charge according to the report to the last session of the Conference, allowing for any changes in the number of churches. This quota will easily make our subscription total ten thousand at the end of the campaign. The success of the campaign in any charge depends upon beginning **now**. We urge every pastor to get an early start, and make victory certain for himself and for the Advocate. A concerted effort for new subscribers could bring our list to ten thousand at once. Why not do it? Remember your friends with a subscription at Christmas. Increase the pleasure of [illegible] lonely superannuate or his widow by a year[illegible] message of cheer. Subscriptions sent now [illegible] on your charge quota.

BOOKS

Dead Ned, The Autobiography of a Corpse Who recovered Life within the Coast of Dead Ned and came to what Fortune you shall hear, By John Masefield. The Macmillan Company, New York, 289 pp., price $2.50.

This book is unique from cover to cover. The binding in black cloth and silver suggests a corpse, and "Dead Ned" has the double significance of the African Slave Coast and the corpse whose story is being told. The author's treatment of Edward Mansell, young doctor, his hero, suggests the imagination of Poe, the morbidity of Victor Hugo, the grotesqueness of Dumas and the satire of Dickens. The story might be described as melodrama with the music omitted and the happy ending somewhat concealed. It is interesting as a portrayal of social corruptions and the travesties of justice as administered by the criminal courts. As a study in psychology it exhibits in a powerful way the realistic horrors of a troubled mind, and the reflex influence of literalistic and dogmatic teachings of theology—particularly the idea of hell. In a less extensive manner it brings back the sordid story of the corruptions, activities and brutalities of slavers and slave ships on the coast of Africa, and the unworthy part which the British government played in selling its support to that iniquitous traffic. Those interested in stories abounding in weird details and shrewd satires upon the morals of political and social life, will find this book to their liking.

Ten Rules For Living, by Clovis G. Chappell. Cokesbury Press, Nashville. Price $1.50.

Dr. Chappell is a preacher. This is his sixteenth volume, almost all of which are sermons. From his pulpit ministry we have this abundant harvest of highly readable sermonic literature. Under his pen the ancient Decalogue marches with a Gospel stride. Jesus appears on the third page of his first chapter and moves mightily in and out all the way.

The reader is charmed by the easy and gripping style, the fresh, flowing treatment of The Law, the apt and effective illustrations and the pointed and appropriate poetic allusions.

"Ten Rules for Living" is a title that at once arrests attention and puts a new glow upon "The Ten Commandments." Our familiarity with the old [illegible] is broken up and Moses speaks to [illegible] the language of our own [illegible] wise each chapter title [illegible] warm and current li[illegible] "Keep Your Eye [illegible] cere," "Rever[illegible] Clean," [illegible] "Control [illegible] Desires," [illegible] greatest of the chapters. It is an interpretation of "Thou shalt not kill," giving the larger dimensions of the old commandment.

These sermons, though well informed, do not come from the class room. You sit in a congregation and listen to a man who speaks in your own language. These sermons come up out of life and return to life to inform, rebuke and inspire. Dr. Chappell spreads for us a table at which the humblest and the highest may sit down together, elbow to elbow, and partake with glowing interest and widening profit.

The Epilogue, "The Supreme Rule," is an interpretation of Jesus' reply as to which is the greatest commandment of all. All the way we have been climbing the Mount of Transfiguration. Here Moses and Elijah, representatives of the Law and the Prophets, depart with the clouds of the past and we see Jesus only, present, powerful and imperative for today and the tomorrows.

D. B. R.

REMEMBER THE SUPERANNUATE

Received from North Mississippi Conference $12.49.

As has been our custom, we again make an appeal for a contribution to send the New Orleans Christian Advocate to the superannuates and the widows of preachers who cannot spare the price of the paper from the meager sum allowed for their support. In some cases the amount apportioned this year for the support of our retired veterans was even smaller than it was a year ago, and we sincerely hope that the amount received for our Superannuate Christmas Fund may be sufficient to include every one of these worthy men and women. All amounts received will be acknowledged in the paper from week to week. Please include the superannuates in your list of Christmas remembrances.

Christianity and Economics, by Sir Josiah Stamp, with an Introduction by Rufus M. Jones. The Macmillan Company, New York, pp. 291, price $2.

Sir Josiah Stamp is a Director of the Bank [illegible] great industrialist [illegible] case, this [illegible] an exhaus[illegible] lopment. The [illegible], therefore, [illegible] convincing [illegible] and histo[illegible] eco- [illegible] discrimi[illegible] will [illegible] est [illegible] ted [illegible]. He shows that [illegible] more than [illegible] er the [illegible] conditions, that Jesus accepted the economic status of the land, and that he was not a social revolutionist. In his view, economic science was developed empirically, as a result of the rise of commerce, and not as a policy with standards resting upon an authoritarian view of the Bible. Without clothing himself in the sanctities of either economics or religion, he unfolds the intimate structural relation which exists between property, society and religion. The half-baked schemes of unskilled craftsmen, and the dogmatic advocacy of "leftist" policies by amateur Coughlins, in the view of the author, shed no light upon and bring no power for the solution of the difficult and complex issues of the present time. It is also intimated that entanglement with secular programs will result in serious embarrassment and hurt for the Church. We found every page of this book as thrilling as a romance.

The World's Great Poetry, edited by Caroline Miles Hill, Ph. D. The Macmillan Company, New York, pp 780 with indexes, Price $1.69.

This noted anthology of religious verse was first published in January, 1923, and this is its tenth printing. Its seven hundred and eighty pages are filled with the very best selections of religious verse by ancient and modern authors. The more than seven hundred selections include about four hundred authors and translations, and its contents are made immediately accessible by first line and topical indexes. The subjects include: Inspiration, The Search After God, The Existence and Idea of God, Faith, God In Nature, God in the Life of Man, Prayers, Worship, Comfort in Sorrow, Conduct of Life, Death and Immortality, and The Nature of the Future Life. These general topics have sub-heads which make the contents available without the necessity for exhaustive search. We believe that it is the best book of the kind which we have examined.

MISSIONARY BOARD PROTESTS UNSPEAKABLE OUTRAGES

Profoundly shocked by the unspeakable persecution in Germany of the members of the race to which, humanly speaking, the Saviour of men belonged, in the name of outraged humanity we do now most [illegible] re-emphasize the historic [illegible] attitude of love and good [illegible] against all this wicked hatred and [illegible]ity. We express our deep sympathy not only for the suffering Jews, but also for the millions of men of good will in Germany who, in their hearts, are likewise shocked by the outrages which they have been compelled to witness.

A statement adopted November 16, by the Board of Foreign Missions, meeting in [illegible] York, and ordered sent to the [illegible] of State and to the German [illegible] in Washington.

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. Adrian M. Serex, presiding elder of the Shreveport District, reports favoring breezes in that section. He says that if there are dissatisfactions such reports have not reached him.

Mrs. J. M. Estes, Basile, encourages us by her assurances concerning the meaning of the Christian Advocate to her. We hope that she may continue to enjoy it in the years to come.

Rev. H. M. Wolfe, District Missionary Secretary and Director of Evangelism, has moved from Garyville to New Orleans, and his address will be 1312 Antonine St., where correspondence will reach him.

Dr. W. L. Doss, Jr., recently appointed presiding elder of the Monroe District, has moved from Lake Charles and his address is now 501 Hilton Ave., Monroe. Those having business to transact with him will address his accordingly.

We are sorry to learn of the death of Mrs. Golden Hoffpauir, Lafayette, on October 28. She was 76 years old, the mother of Mrs. G. A. Morgan of Winnfield, and was buried at Indian Bayou with services by Rev. A. L. Gilmore, Rev. Louis Hoffpauir, and Rev. J. A. Knight. An appropriate obituary will be furnished for publication later.

Statistical report of Rev. Robt. W. Vaughan, veteran secretary of the Conference, showed a net gain in membership of 1,717, and of those received on profession of faith an increase of 587, and in practically every column the record was that of increase, except in debts. There was also a substantial increase in Church School enrollment.

We regret to report the illness of Dr. Henry T. Carley, Satartia, Miss., who has been in bed since the meeting of the Louisiana Conference. That will account for the absence of his contribution to the editorial columns of the paper this week. We trust that he may soon be entirely restored to health and resume his place on our editorial page.

ISTROUMA METHODISTS TO OPEN NEW CHURCH BUILDING ON NOVEMBER 27

By Ed Spears

Services will be held Sunday, November 27, in the modern Istrouma Methodist church building now being completed at 3089 Scenic Highway, the Rev. W. H. Royal, pastor of the church, announced yesterday. Beautification work will be completed after the building is finished.

Pews are now being placed in the church auditorium and other furniture will shortly be installed. Mr. Royal drew plans for the church and is largely responsible for the finished building, a uniquely modern church from its tiled hallway floors to its roof only 24 feet above and containing the latest lighting, heating and air-conditioning equipment in an attempt for convenience and practical use.

The 26-room structure, built of Baton Rouge-made super-rock, which on the outside is covered by cement and bondex, is white, and is a low blocked building with comparatively small windows.

Although the appearance is strikingly modern and has been criticized in that it does not suggest itself as being a church (Mr. Royal said that he has never seen another church of the same architectural type), the pastor explains that upon the flat roof of the auditorium the usual Gothic towers can be added.

Plans for the construction were made shortly after the coming of the pastor to the Istrouma Methodist church last November. A building committee composed of L. M. McGraw, H. H. Foreman and J. W. Jines was selected. Mr. Royal designed a building with some aid from Fayette Atkinson, and a Louisiana State University student made a blueprint from the design.

On August 15, the pastor laid the first brick of the church on its southwest corner and work has progressed with practically no delay, Mr. Royal relates. Lighting plans were made by an electric company engineer free of charge, and modernistic recess and bright lights were made in the auditorium. Baton Rouge products were used in the construction whenever possible, the pastor said, and many people not in the church membership made appreciated contributions.

Formerly the members of the church met in a small frame building upon the same site, but as the membership grew (it now totals 509) the old building was no longer large enough.

The new church, covering 113 by 92 feet, is broken into two main sections; the auditorium and several adjoining rooms, and a section for class rooms, division rooms, a kitchen and a room for socials. Fountains and toilet facilities are available. Hallways and the auditorium aisles are to be tiled and are laid out so that a person can go from one room to any other without disturbing another room.

Adjoining the auditorium, which seats 300 in the pews and behind the pulpit has a choir loft seating 50, will be the pastor's study and a room used for prayer and for adult Sunday school classes.

By designing the building into the sections better lighting was possible with the larger number of windows made available. In the back section, aside from the kitchen with its refrigerator and gas stove, are rooms for Sunday school classes for the beginner, intermediate and junior divisions, and a room known as the nursery for the smaller children. All class rooms will have built-in blackboards, heaters and other modern equipment.

The roof itself follows the trend modernity with its sectional raised

CHRISTMAS OFFERING FOR SUPERANNUATES

The need of our Superannuates and the widows of deceased members of the Louisiana Conference is acute. Six claimants upon the Conference were added to the list this year, and two were removed. One hundred and twenty-nine years service net were added to the service record of the claimants, and participate in the distribution of the funds handled by the Board of Finance. Each claimant's apportionment had to be reduced. A reduction in the apportionment means distress to many. The Board, facing this situation, asked the Conference to approve the following resolution, which it did unanimously:

"Whereas, It appears that there will be a 10% increase in the number of claimants upon the Conference, and

"Whereas, With increasing age, and a greater degree of infirmity, the needs are proportionately increased, and

"Whereas, The funds for distribution to the claimants upon this Conference are insufficient to meet the needs of those dependent upon the Conference,

"Therefore, be it resolved, That the Louisiana Conference requests each Methodist congregation in the Conference to make a special Christmas thank offering for the benefit of the claimants on, or before, Sunday, December 11, 1938, and that the offering be sent to Mr. A. M. Mayo, Treasurer, who is requested to divide the total offering equally among the claimants before Christmas."

These brothers and sisters who have labored long and hard before, and along with us, to bring the Gospel of the "Full Life" to humanity, ought not to be left in want. Beloved, let's not let irony sneer at these tried and faithful servants of God. It is hoped that through this special offering the reduction in the apportionments may be overcome.

—Action Louisiana Conference.

tions to assure immediate drainage during rains. Beams for the auditorium, which is 64 by 36 feet, were given to the church by the parish, and the driveway and beautification work will be done at the parish's expense.

—Baton Rouge Press.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will hold its second meeting for the fiscal year closing March 31st, 1939, in the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, January 11th, 1939, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 5th, 1939. No application will be entered on the Calendar after this date.

T. D. ELLIS,
Secretary.

CHRISTIANS' PLIGHT IN PALESTINE

By William T. Ellis

In the heavily propaganded subject of Palestine, there is one overlooked factor which makes especial appeal to Christians. That is the situation of the one hundred thousand "Arabs" resident in the Land who are Christians, mostly members of the Greek Orthodox and Roman Catholic Churches.

It is believed that many of these are the direct descendants of the earliest Christians, converted by the apostles. They have lived in the Land all through the intervening centuries, keeping alight the lamp of Christian faith, despite many persecutions and upheavals.

Most of us are not aware of the existence of this great Christian community. I myself was amazed, on one visit to Palestine, to behold the number of Christians in Arab dress who took part in the Greek celebration of Christmas at Bethlehem.

In spite of the ancient antagonism between Moslems and Christians, the two groups in Palestine are firmly and officially united in the Moslem-Christian organization, created several years ago [illegible] combat Zionism.

At the recent portentous [illegible] gress of Arabic-speaking [illegible] cial badge was a gilt [illegible] of half a dollar, on [illegible] was a reproduction [illegible] Omar, and on the [illegible] of the Holy [illegible] cantly, "The [illegible] tion."

Aside [illegible] consid[illegible]

are alarmed by Jewish threats to wipe out the holy places of the Christians in Jerusalem and Palestine.

During an eight-weeks' sojourn in Palestine this year I found that all Christian pastors and priests and missionaries, as well as all non-Jewish American residents in the Land, are utterly opposed to the Zionist project; as are also the orthodox Jews.

Many Christians in America have supported Zionism, in the belief that it is a fulfillment of prophecy concerning the return of the Jews to the Land they long ago occupied for five or six centuries. Surely the God to whom justice and righteousness are paramount considerations does not approve a movement which is not religious; and which seeks to oust from their ancient homes nine hundred thousand persons, of whom one hundred thousand are Christians, and heirs of the Apostolic Church.

DID YOU EVER HEAR—

Of a man losing his job because he was a total abstainer?

Of an insurance company that offered reduced premiums to booze addicts?

Of a woman saying, "My husband would be the best man in the world if he would only drink"?

Of a chauffeur who could drive his car with greater safety if he took a snort of alcohol before starting out?

Of a railroad engineer who stood better with his employers if he patronized the saloon or cocktail hour?

Of an Arctic explorer who stocked up his supplies with liquor in order to keep warm?

Of a child who complained because his daddy did not come home drunk?

Of a man who objected to his daughter marrying a young man because he was not a booze addict?

Of a woman complaining because her husband spent too little time in the saloon instead of spending his evenings at home?

Of a murderer on the gallows declaring that his practice of abstinence led him to his predicament?

Of a man who beat his wife and thrashed his baby because he was sober when he came home?

Of a house owner who charged higher rentals because a saloon had been set up next door?

Of a banker who threw up his hat with joy because a saloon was opened nearby?

Of a mother who consented to her daughter becoming a barmaid in order to help civilize the "dump"?

Of a preacher delivering a better sermon because he was half shot with liquor?

Did you ever hear of a "moderation society" that advocated total abstinence?

—American Statesman.

QUARTERLY CONFERENCES

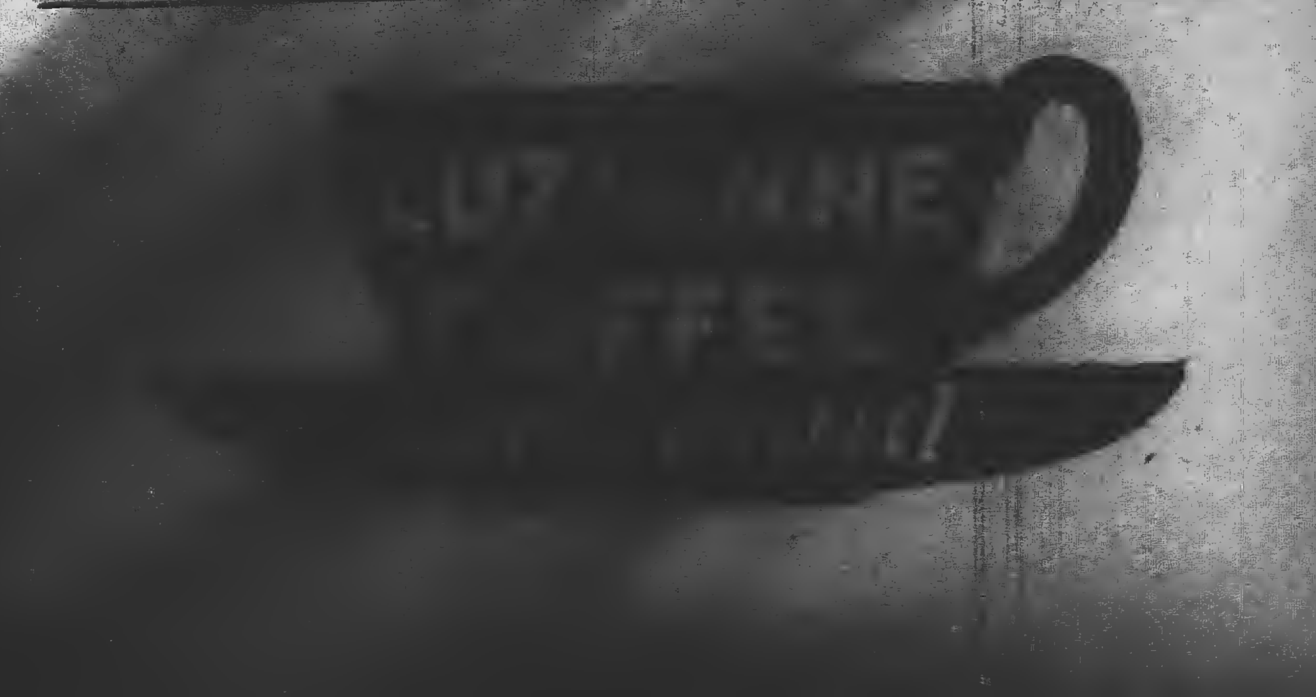
LOUISIANA CONFERENCE

Baton Rouge District—First Round

Amite, Dec. 1, p.m.; Q. C. following service.
St. Francisville, at St. Francisville, Dec. 3, a.m.; Q. C. 2 p.m.
Jackson, at Jackson, Dec. 3, p.m.; Q. C. following service.
Clinton, at Clinton, Dec. 10, a.m.; Q. C. 2 p.m.
Istrouma, Dec. 10, p.m.; Q. C. following service.
Walker, at Walker, Dec. 17, a.m.; Q. C. 1:15 p.m.
Denham Springs, at Live Oak, Dec. 17, p.m.; Q. C. following service.
Gonzales, at Carpenter's Chapel, Jan. 1, a.m.; Q. C. 1:15 p.m.
Greensburg, at Greensburg, Jan. 8, a.m.; Q. C. 1:15 p.m.
Kentwood, Jan. 8, p.m.; Q. C. following service.
Baton Rouge, First Church, Jan. 11, p.m.; Q. C. following service.
Plaquemine, Jan. 15, a.m.; Q. C. 2:30 p.m.
Lottie, at New Roads, Jan. 22, a.m.; Q. C. following service.
Zachary, at Slaughter, Jan. 22, p.m.; Q. C. following service.
Angie, at Mt. Hermon, Jan. 29, a.m.; Q. C. 1:15 p.m.
Franklinton, Jan. 29, p.m.; Q. C. following service.
Springfield, at Springfield, Feb. 5, a.m.; Q. C. 2 p.m.
Hammond, Feb. 5, p.m.; Q. C. following service.
Natalbany, at Natalbany, Feb. 12, a.m.; Q. C. 2 p.m.
Pine Grove, at Montpelier, Feb. 19, a.m.; Q. C. 1:15 p.m.
Ponchatoula, Feb. 19, p.m.; Q. C. following service.
Baker, at Baker, Feb. 26, a.m.; Q. C. 2 p.m.

The District Board of Stewards and the pastors of the District are called to meet at the District parsonage at 10 a.m. on Tuesday, December 13, 1938. This is a very important meeting. Let all try to attend. J. HENRY BOWDON, P. E.

"We handed over a little democratic state in Central Europe—the land of John Huss—wrapped in the Union Jack and the Tricolour, to a ruthless dictator who will deny freedom to both Germans and Czechs alike."—Mr. Lloyd George.



Mississippi Conference

PERSONAL AND OTHERWISE

Rev. T. C. Cooper writes that he has been very cordially received by the people of Kingston Church, Laurel, and finds them a delightful people with whom to work.

Rev. [illegible], who retired from active service at the recent session of the Conference, has moved from Hattiesburg to Jackson, Box 78, where his friends may reach him.

Rev. A. E. Ellison, Jr., recently assigned to Brooklyn charge, is already at work and faces the problems of his new task with a courageous heart and a determined spirit.

Rev. T. E. Winstead, recently transferred from Carthage to the Coatsville charge, is already in his field of labor and he pledges the Advocate his wholehearted support.

Acknowledgement is made of the early and faithful work of Rev. A. S. Byrd of Rosebank charge. Already the Advocate campaign is making progress towards its completion.

Rev. J. W. Thompson, who took the superannuate relation at the last session of the Conference, will make his home at Collins, according to a request for the change of address on his paper.

Rev. R. M. Lawrence reports that he is settled in his new parsonage at Heidelberg and has been graciously received by the good people of that place. He begins his work with a well filled pantry.

We regret to learn of the death of Mrs. R. L. Noblin, 84 years of age, at Forest, on November 20. She is the grandmother of Rev. J. S. Noblin, and is survived by a large circle of children and grandchildren.

Rev. O. M. Brantley, who was recently assigned to the Fannin Charge, has moved to his new field. He expresses his pleasure and profit by the weekly visits of the Advocate, which assurance we appreciate.

We appreciate the unfailing loyalty of Rev. C. C. Clark, pastor at Columbia. We were glad to see Bro. Clark at the session of the Louisiana Conference, and we trust that this may be one of the happiest and most successful years of his ministry thus far.

Rev. Rolla Hunt, 915 Bratton St., Jackson, continues his ministerial activity. Recently he baptized Anita Lorene, four-months old daughter of Mr. and Mrs. Walter T. Legg of Electric Mills, for whom he had performed the marriage ceremony and whose pastor he had been not so long ago.

Rev. W. H. Lewis, who has long been one of the outstanding ministers of the Conference, was granted the superannuate relation at the last session of the Conference and will make his home with his daughter for a while. His address will be 1903 11th Street, Meridian. The Advocate has no better friend than Bro. Lewis.

Rev. L. E. Allen, who was recently appointed to the Poplar Springs Church, Meridian, has been most cordially and graciously received by his people. Upon his arrival he was greeted by a large group of the women of his church and a bountiful meal was awaiting the pastor and his family. On the first Sunday he was greeted by two large congregations and on the following Wednesday evening a largely attended reception was held in the honor of Rev. and Mrs. Allen.

RESOLUTION OF APPRECIATION

Whereas, Dr. W. H. Box has served faithfully and well as chairman of the Board of Stewards of Newton Methodist Church for the last several years, and,

Whereas, he now feels that circumstances over which he has no control render it imperative that the chairmanship should be assumed by some one else, and,

Whereas, W. A. Bell was unanimously elected to succeed to the position;

Therefore be it resolved, by the Board of Stewards, in session assembled, extend to Dr. Box our sincere appreciation for his patient and efficient service during these years and felicitate him as he continues as a member of our body; and that we pledge our new chairman, Mr. Bell, our wholehearted support and cooperation in the work of the church during the new conference year, and,

Be it further resolved, that copies of this resolution be furnished the Newton Record and to the New Orleans Christian Advocate for publication.

Upon motion, duly seconded and unanimously adopted by the Board of Stewards of Newton Methodist Church, assembled November 22, 1938.

PARENTS AND THE CHURCH MEMBERSHIP OF CHILDREN

This all important theme will be emphasized in the February issue of the CHRISTIAN HOME. Special helps will be furnished to parents showing how they may work with pastors and teachers in the church school in preparing their children for becoming intelligent and active members in the church. Sample copies of this issue can be secured by writing to Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

EVERYONE A PARTNER

The 1938 Christmas Seal Campaign is once again offers every person the opportunity of partnership in the great campaign to eradicate tuberculosis. The design, which pictures a mid-Victorian mother and her two children lighting a candle, takes us back to those days when tuberculosis was looked upon as a destructive visitation of Providence—a hopeless hereditary disease about which nothing could be done.

Those were the days of dread suffering and death. It was the era in which the home was highly idealized, but little or nothing was known about how to protect it from the arch-killer—tuberculosis. Homes are safer today. There is at hand sufficient knowledge to control this disease. But, we must not be too complacent over the results. Day after day, tuberculosis takes its toll to the extent of one life every seven and one-third minutes. It ranks first as a killer in the important years from 15 to 45.

It is time now to revitalize our efforts and for all to unite in renewed determination to conquer this enemy. What could be a better rallying call to arms than the slogan for the 1938 Campaign—"Protect Your Home From Tuberculosis" and the warning—"No Home Is Safe Until All Homes Are Safe!"

Christmas Seals are now on sale everywhere. Become a partner in this great campaign—Buy seals generously.

MRS. W. N. NEELY

Mrs. W. N. Neely, wife of Dr. W. N. Neely, died October 22, 1938, at 7 p. m. She was the mother of sixteen children, three having gone on before her. She is now survived by her husband, Dr. W. N. Neely of Harrisville, and thirteen children; also a host of grandchildren and other relatives.

She was a member of the Methodist Church at Harrisville, and as long as she was able took an active part in church work. She loved her church and thought of it above everything else until the end came. Every time I visited her home she asked me to read the Bible and pray. She often talked of the God she loved, and told me she was ready to die.

Surely she rests with those that faithfully served their church, family and community.

'Tis hard to part when friends are dear,
Perhaps it will cost a sigh or tear.
They steal away, give little warning.
Choose thine own time.
Say not "good night," but in some brighter clime
Bid me "good morning."

W. R. MURRAY,
Pastor.

Harrisville, Miss.

ATTENTION—Ministers, Laymen, Missionaries, and All Methodist Families!

METHODIST Benevolent Association

"Life Insurance for Methodists"

Founded 1903—Assets $400,000.00—Insuring Methodists only—35 years without loss to a single Beneficiary—$600,000.00 paid to Beneficiaries and to living policy holders—Policies issued in amounts from $250.00 to $5,000.00, on 8 popular plans.

A Church-wide Life Insurance Brotherhood, operating by mail, on an at-cost basis. You are eligible for membership. For Quarterly Bulletin, Annual Statement, and other information, address

THE METHODIST BENEVOLENT ASSOCIATION, Benevolent Building, 808 Broadway, Nashville, Tennessee

A REAL JEW

Many who have been Jews only in name are becoming real Jews. They have been Jews after the flesh, lineal descendants of Abraham, but without the faith of Abraham. A Christian business man writes in a personal letter: "Some time ago I was privileged to speak to about forty Jews in a department store, the owner being present, and I have never seen a more attentive number who seemed to drink it all in. One man asked very seriously: 'If I accepted Jesus Christ as my Messiah, would I still be a Jew?' I assured him: 'David, you are not now a real Jew, as you doubt God, and when you believe him and take Jesus Christ as your Messiah, you will then be a true, believing Jewish Christian.' A wistful, hungry look came into his face." One of the greatest Jews of all times, who was "circumsized the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews" (Phil. 3:5), wrote by inspiration: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29). Again: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Surely we Gentiles, who have become spiritual children of Abraham by faith in "Jesus Christ, the son of David, the son of Abraham (Matt. 1:1; Gal. 3:7), should be faithful in giving Jews the Good News that their Messiah has come, and is Jesus Christ, Son of God and Saviour of the world. To Jew and Gentile alike God authorizes us to say, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

—Sunday School Times.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, Scripture mottoes, Scripture calendars, Scripture greeting cards. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher

Dept. 9GX, Monon Bldg. Chicago, Ill.

Raise **MONEY**

...Easily

There is no surer, easier or more pleasant way to raise needed funds for church [illegible] clubs than with the aid of our co-[illegible] plan. Women everywhere accep[illegible] schalk's Metal Sponge as the forem[illegible] scouring device. They buy this labor saver without hesitation [illegible] made almost every call. In [illegible] we have assisted thousands [illegible] to raise money. We [illegible] help you. Write for [illegible] SPONGE SALES CO[illegible] delphia, Penna.

Got[illegible]

"GOD MOVES IN A MYSTERIOUS WAY"

"Behind the seeming great misfortune that has come to Czechoslovakia, it is possible there may be greater plans of Providence, hidden as yet to our eyes," says Dr. J. P. Bartak, head of the Methodist Mission in Czechoslovakia.

"Today our heart is sick," Dr. Bartak continues," as we look upon the map of Czechoslovakia. The sacrifice of territory would be easier to bear if we did not fear that freedom of speech may be lost and that sacred ideals of democracy, humanity and brotherhood may be dragged through the mire. That makes it more difficult to [illegible]

"But the Lord is in [illegible] heaven and history has not come [illegible]. Greater plans of Providence [illegible] from our eyes. O[illegible] been called to these w[illegible] ye sold [illegible] before [illegible]

1:30 p.m.
Millsaps Memorial, Jan. 1, 7:30 p.m.
Benton, at Midway, Jan. 8, 11 a.m. and 1:30 p.m.
Clinton, at Ridgeland, Jan. 8, 4 and 7:30 p.m.
Fannin, at Fannin, Jan. 15, 11 a.m. and 1:30 p.m.
Mendenhall, Jan. 15, 4 and 7:30 p.m.
Vaughan, at Ellison, Jan. 22, 11 a.m. and 1:30 p.m.
Flora, at Flora, Jan. 22, 4 and 7:30 p.m.
Homewood, at Homewood, Jan. 29, 11 a.m. and 1:30 p.m.
Morton, at Morton, Jan. 29, 3:30 and 7:30 p.m.
Shiloh, at Shiloh, Feb. 5, 11 a.m. and 1:30 p.m.
Terry, at Forest Hill, Feb. 5, 7:30 p.m.
Galloway Memorial, Feb. 6, 7:30 p.m.
Lake, at Lake, Feb. 12, 11 a.m. and 1:30 p.m.
Greenfield, at Richland, Feb. 12, 7:30 p.m.

The District Stewards meeting and Pastors Conference will be held at Capitol Street Church on Monday, November 28, promptly at ten o'clock. Lunch will be served at the church for all who are present. Please let the pastors see that the stewards attend.

T. M. BROWNLEE, P. E.

What industry needs to do today is to go back and check a lot of things now taken for granted.—Road Builders News.

When You Can't Stand

ITCHY SKIN

Another Minute!

Don't scratch your skin to pieces—that only makes the condition worse! There is blessed relief for many kinds of itching, burning, broken out skin surfaces in every package of Palmer's "SKIN-SUCCESS" OINTMENT. It has been the standby of countless thousands of men, women, and children for 98 years. Apply it [illegible] to face, scalp, or other parts of [illegible]. Don't ever be without it! The [illegible] "SKIN SUCCESS" SOAP [illegible] with Palmer's "[illegible] OINTMENT. This soap's [illegible] and it [illegible] and many [illegible] INSIST on [illegible] SUCCESS" [illegible] 25¢ each.

[illegible] SKIN

[illegible] NO[illegible]

[illegible] Ointment

[illegible] SPECIAL [illegible] AND BURNS [illegible] MINOR BRUISES [illegible] store. [illegible] Gray's [illegible] 25¢, large size [illegible]

North Mississippi Conference

PERSONAL AND OTHERWISE

Rev. J. L. Nabors, Jr., who was returned to the Paris charge, begins his new year as the friend of the Advocate. His campaign is already under way.

We apologize to Rev. A. S. Brison of Vaiden for the inadvertence of changing the address of his paper. It was unintentional and we have sent to him the copies which he missed.

Rev. A. W. Bailey reports that he has about finished his first round on the Holcomb charge and that he sees prospects for a good year. We hope that the succeeding months may bring to fruit his fullest expectations.

Rev. J. A. Brown, than whom no church paper ever had a more faithful friend, has already reached Tutwiler, his new field of labor, and has posted the New Orleans Christian Advocate at the very head of his column of work.

Rev. W. P. Bailey transmits to us a fund from the Board of Christian Literature and we are giving it the direction which he indicates. He begins his second year on the Crenshaw-Sledge charge well and with good prospects.

Mr. Wilbur Young, son of the late Rev. and Mrs. W. M. Young of the North Mississippi Conference, died at his home in Nashville, Tenn., on Thanksgiving Day. His sister, Mrs. Alvis, is a member of Rayne Memorial Church in New Orleans.

Friends of Bishop Hoyt M. Dobbs will be rejoiced to know that reports from him are encouraging indeed. He is making steady progress toward recovery and no man will be more gladly welcomed back to his field of service than Bishop Dobbs.

Rev. W. A. Tyson, recently transferred from the North Georgia Conference and stationed at Tupelo, is already enlisted as a subscriber of this paper. We appreciate his immediate thought of us and we are glad to have him located among our friends in that goodly little city of northeast Mississippi.

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, continues to improve. Recently we had a letter from him in which he says that the Clarksdale church feels highly honored in that they have their pastor for an alternate delegate, a member for a lay delegate, and four ex-pastors as delegates, two of them from other Conferences.

Rev. Rudolph R. Scott, recently transferred to the North Mississippi Conference from North Alabama, loses no time in making contact with the church paper in his new field. Bro. Scott has already asked for the mailing list for his new assignment, which indicates that the Advocate is to find in him a fast friend. No goodlier spot than New Albany is to be found, and the lines have indeed fallen to him in pleasant places.

TYPEWRITER, BOOKS FOR SALE

Rev. H. H. Carter, Tillatoba, Miss., has a set of "The Pulpit Commentary," 49 volumes, and a new Remington portable typewriter which he wishes to sell at $10 each, since he will not need them as a superannuate. Any person interested may write him at the above address.

DR. BRISTER PASSES

Dr. S. L. Brister, for half a century a leading physician of Mississippi, died on November 10, following an illness of several weeks.

Funeral services were held the next day at 3 o'clock from the First Methodist Church with Rev. Sheaf Hill Caffey, pastor of the church assisted by Dr. Edw. J. Caswell, pastor of the First Baptist Church, conducting the services. Intermentment was made at the Odd Fellows cemetery.

Dr. Brister was a native of Attala county. Born April 25, 1864, he was graduated from the Memphis Medical College in August, 1888, and since that time has been steadily engaged in the practice of medicine in the Mississippi delta. He first located in Bolivar county immediately following his graduation and removed to Greenwood on January 2, 1891, where he speedily assumed a leading position as medical practitioner and citizen of the community which he loved and which loved him with an increasing tenderness as the years rolled by.

Dr. Brister was married in Greenwood on January 21, 1898, to Miss Daisy McGlathery, who with three children, Dr. S. L. Brister, Jr., Mrs. R. B. Wilburn and Mrs. R. H. Wilson, survive him.

No call ever came to Dr. Brister, either in his duties as a physician or as a citizen, which found him unready to answer and to give of his magnificent ability both to the service of humanity and to his community. The soul of honor, with judicial temperament, with kindly spirit, Dr. Brister ever made the problems of the growing community his own responsibility and the community relied upon him implicitly with the confidence in his decisions merited by but few other men who took an active part in its affairs.

Although one of the county's busiest physicians, Dr. Brister gave largely of his time to the service of his community. For more than twenty years he was a member of the Board of Trustees of the Greenwood city schools, and it was due largely to him in the progress of development that the Greenwood schools kept pace with the ever increasing needs of a growing and developing community.

Dr. Brister took a leading part in the promotion of the King's Daughters hospital in Greenwood, and served as president of the Board of Control which directed the affairs of the hospital successfully from its inception until it was taken over by the city and county a few years ago. Largely by his interest and direction was the hospital constantly expanded to perform the magnificent services which it has rendered. To him more than to any other person is due the credit for interesting I. Aron in the splendid memorial in the form of the nurses' home, in memory of little Lois Aron.

Dr. Brister was a member of the Board of Stewards of the First Methodist Church and was active in all of the interests of his church and its work in the community.

To the people of Greenwood, for the almost forty-seven years in which he lived and labored among them, Dr. Brister typified the noblest ideals of the medical profession and highest perfection of good citizenship, and to those friends and neighbors who paid their final tribute this afternoon as they followed the funeral cortege to its last resting place, his life has been a benediction and an inspiration, and their sense of loss in his passing is that of a deep personal bereavement as they join with the family in mourning the passing of a truly good and great man.

—From The Greenwood Commonwealth.

THE MEMPHIS CONFERENCE

By Rev. James E. Felts

The ninety-ninth session of the Memphis Conference was held at Martin, Tennessee, November 16-20, Bishop U. V. W. Darlington, presiding, Rev. L. H. Estes, secretary. A very considerable increase in membership and some three additional charges were indicated by the reports of pastors. Last year's statistical report gives this Conference eight districts, one hundred and ninety-one pastoral charges, and five hundred and fifty-eight societies. Three rivers, the Tennessee, Ohio and Mississippi, and the Tennessee-Mississippi state line form the boundaries of this conference. It is a conference rich in history and resources. This conference met in Holly Springs in 1842, Bishop J. O. Andrew, presiding; Grenada in 1845, Moses Brock, presiding; Aberdeen in 1848, Bishop Paine, presiding. It is interesting to note that before the organization of the North Mississippi Conference Bishops Capers, Soule, Kavanaugh, Early, Pierce, McTyeire, and Doggett sided, the last named, Bishop Doggett, presiding over the Memphis Conference at Brownsville, Tennessee, November 16, 1870, and the North Mississippi Conference the same year at Water Valley, November 30 to December 6. Numbers of the older preachers of this conference, when I was a boy preacher, spoke to me interestingly of experiences in Mississippi territory before our conference was organized.

There are an encouraging number of really "promising" young men "coming up" in the Memphis Conference. Bishop Darlington is in good favor. His leadership was smooth and satisfactory. Great throngs of people attended. The appointments seemed to be satisfactory. Many inquiries, coupled with thoughtful remembrances of Bishop Dobbs, gave evidence of keen appreciation and brotherly sympathy. The personnel of the conference will probably average well with the conferences of the whole church. Four changes were made in the presiding eldership. Something like one third of the preachers were sent to new charges. They care for their superannuate preachers decidedly better than our conference. All their apportionments are made on the same basis as that of the General Board. Martin is only eleven miles from Fulton, a cement road connecting the two places. This gave me opportunity to look in on the conference constantly. My personal acquaintance and first hand knowledge of the territory gave me an insight and interest of more than ordinary import. It is a really great conference. Intelligent consecration and effective devotion marks it as a whole.

QUARTERLY CONFERENCE

Corinth District—First Round

Booneville Sta., Nov. 13, preaching 11 a.m.; Q. C. Nov. 28, 7 p.m.
Corinth, 1st Church, Nov. 20, preaching 11 a.m.; Q. C. Dec. 21, 7 p.m.
Corinth, South Side, Nov. 20, preaching 7 p.m.; Q. C. Dec. 12, 7 p.m.
Iuka Ct., at Snowdown, Nov. 29, preaching 11 a.m., Q. C. 1:30 p.m.
Iuka Station, Nov. 27, preaching 11 a.m., Q. C. 2 p.m.
Wheeler Ct., at Carolina, Nov. 28, preaching 11 a.m., Q. C. 1:30 p.m.
Burnsville Circuit, at Burnsville, Dec. 1, preaching at 11 a.m., Q. C. 1:30 p.m.
Mantachie Ct., at Oak Grove, Dec. 3, preaching 11 a.m., Q. C. 1:30 p.m.
Fulton, at Fulton, Dec. 4, preaching 11 a.m.; Q. C. 2 p.m.
Sherman Ct., at Sherman, Dec. 5, preaching 11 a.m.; Q. C. 1:30 p.m.
Belmont Circuit, at Patterson's Chapel, Dec. 7, preaching 11 a.m., Q. C. 1:30 p.m.
Tishomingo, at Tishomingo, Dec. 8, preaching 11 a.m., Q. C. 1:30 p.m.
Potts Camp Ct., at Potts Camp, Dec. 10, preaching 11 a.m., Q. C. 1:30 p.m.
Holly Springs Station, Dec. 11, preaching 11 a.m., Q. C. 2 p.m.
Rienzi, at Rienzi, Dec. 14, preaching 7 p.m., Q. C. following.
Guntown, at Saltillo, Dec. 15, preaching 11 a.m., Q. C. 1:30 p.m.
Kossuth, at Kossuth, Dec. 16, preaching 11 a.m., Q. C. 1:30 p.m.
New Albany Ct., at Ingomar, Dec. 17, preaching 11 a.m., Q. C. 1:30 p.m.
New Albany Sta., Dec. 18, preaching 11 a.m., Q. C. 2 p.m.
Baldwyn, Dec. 18, preaching 7 p.m., Q. [illegible] ing.
Blue Mountain Ct., at Blue Mountain, Dec. 19, preaching 11 a.m., Q. C. 1:30 p.m.
Chalybeate, at Brownfield, Dec. 2, preaching 11 a.m., Q. C. 1:30 p.m.
Ashland Ct., at Harris Chapel, Dec. 13, preaching 11 a.m., Q. C. 1:30 p.m.
Abbeville, at Abbeville, Jan. 6, preaching 11 a.m., Q. C. 1:30 p.m.
Waterford, at Waterford, Jan. 7, preaching 11 a.m., Q. C. 1:30 p.m.
Oxford, Jan. 8, preaching 11 a.m., Q. C. 2 p.m.
Corinth Ct., at Mt. Carmel, Jan. 12, preaching 11 a.m., Q. C. 1:30 p.m.
Hickroy Flat at Hickory Flat, Jan. 13, preaching 11 a.m., Q. C. 1:30 p.m.
Myrtle, at Myrtle, Jan. 14, preaching 11 a.m., Q. C. 1:30 p.m.
Ripley Sta., Jan. 1, preaching 11 a.m., Q. C. 2 p.m.
Marietta, at Marietta, Jan. 20, preaching 11 a.m., Q. C. 1:30 p.m.
Dumas Ct., at Mt. Zion, Dec. 31, preaching 11 a.m., Q. C. 1:30 p.m.

W. R. LOTT, P. E.

GOOD NEWS
IF YOU SUFFER FROM RHEUMATIC
PAIN
Relief Usually Comes in Minutes when Genuine Bayer Aspirin is used

To quickly ease rheumatic pain, do this: Take 2 Bayer Tablets with a full glass of water. Repeat if necessary according to directions. That's all.

Thousands have found that this simple method brings amazingly fast relief from pain of headache, rheumatism and neuralgia — when genuine BAYER Aspirin is used.

Try this way first — then, if pain keeps coming back, see your family doctor. Let him find the cause and give you treatment.

Genuine Bayer Aspirin gives quick relief for two reasons — The nature of the pain-relieving element comprising Bayer Aspirin itself. And because Bayer Tablets disintegrate in the stomach in a few seconds — are ready to "go to work" with amazing speed.

Remember to ask for "*Bayer* Aspirin"—not just for "aspirin."

15c FOR 12 TA[illegible]
2 FULL DOZ[illegible]

EASE THAT
HEADACHE
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[illegible] Help Nature
[illegible] a Cold
[illegible]

Christian Education

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CHURCH SCHOOL LESSON DECEMBER 4

By Dr. J. R. Countiss

ADHERENCE TO THE TRUTH

Ex. 20:16; Matt. 15:19, 20; John 8:42-47; Eph. 4:25

Golden Text—Behold, thou desirest truth in the inward parts.—Psa. 51:6.

The portion of the text indicated by the International Lesson Committee for printing in the lesson helps is Exod. 20:16; Matt. 15:19, 20; John 8:42-47; Eph. 4:25.

King James Version

Exod. 20:16 Thou shalt not bear false witness against thy neighbor.

Matt. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Eph. 4:25 Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

The ninth commandment primarily forbids false testimony in courts, but by implication its prohibition extends to the court of public opinion as well. Social justice is impossible with perjured witnesses, and judicial forms become merely channels of injustice and personal vengeance. Men may live under almost any form of government so long as there are courts of justice where disputed questions and criminal charges are given an honest hearing and fair adjudication, but corrupt courts vitiate and destroy even the best forms of government. Exact truth is the life of the courts.

Truth is more than formal speech. The words uttered may conform precisely to the facts, yet the tone and manner of the speaker may convey exactly the opposite meaning. Jesus goes beyond all formal requirements and traces all falsehood, vice, and crime back to their origin in the human heart. That is the source of corruption and uncleanness. Words that come from honest hearts ring true, being uncolored by desire to deceive or to secure selfish advantage, but the speech of a partisan is tinted and tainted by the stain in his soul. No ceremonial cleansing of the hands, no partaking of sacraments, no formal profession of devotion to right and truth can save such a person from defilement that smells to heaven and disseminates a miasmatic poison over all his conduct.

Noble friendships and all intimate personal relations are based on kinship of spirit. There can be no concord between Christ and Belial. The spirit of Jesus was genuine, sincere and transparent—utterly opposed to the formalism and insincerity of the religionists of his time, men who bound grievous burdens upon others, but lifted no finger to lighten the load of the oppressed or to disperse the shadows of the sorrowing. They rested in their heritage of flesh and boasted of their blood, as if they had personally achieved a vast store of righteousness by selecting Abraham as their ancestor. Jesus pointed out their nearer kin whose image they bore and whose spirit they manifested in all their conduct. His own words they rejected, and his message they could not even understand because they were saturated with the spirit of falsehood.

Jesus made his appeal not on the ground of his unique personality, but the truth of his words, though the message and the Man are one. Truth is the foundation stone of his kingdom, as it is the foundation of all permanent institutions. It is the basis of all human co-operation, the life-blood of all development and progress. Without truth reason totters and intelligence perishes. What bread is to the body, truth is to the mind. To put poison into bread is not more dastardly than to vitiate the stream of truth with falsehood. We are members one of another and we reap what we sow. The liar has no right to expect the truth from others, as the thief has no right to expect that men shall deal honestly with him.

Many of the evils of our time are immediately and directly chargeable to falsehood. Lying diplomats provoke retaliation that ends in war. Lying politicians corrupt governments for their own profit. Lying advertisers rob the public of millions by false claims for poisonous nostrums, for shoddy garments made in sweatshops, for fake bonds and stocks, for worthless gadgets "guaranteed" to work wonders for health and wealth. Certain elect descendants of Ananias recommend floods of their particular brand of whiskey to make our generation temperate, witty, and wise. There can be no hope for a people who have lost their love for truth. Their final doom is to believe their own lies and perish.

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The Christian Fireside

COME INSIDE

A traveler visited a church famous for its stained-glass windows. The exterior was plain, there was no beauty in the windows from the outside—there never is.

The first look within was a disappointment. The guide bade him go forward and look eastward where the sun was rising. Lo, a marvelous vision broke upon him of Jesus in the temple with the doctors. It was called "The Glory of Christ." He was filled with ecstasy.

The guide asked him to return about noon. Another window flamed in the sun with Christ walking upon the sea. He was requested to come yet again at sunset, and the rays fell upon Christ on the cross, amazingly touching and convincing.

Many people see nothing to admire in the Christian church. It is a disappointment, a fraud, a delusion. There are always people who see it from without. There are some inside who view it from the wrong angle, or on a dark and foggy day; they see only the pews and the floor. Those who come inside and look toward the sun see the glory of Christ, and His salvation.—Selected.

WHAT NEXT?

A pastor in California has worked out what he calls a "Bride's Day Program." The purpose of it is "to call attention to the importance and sacredness of the marriage relation." The church is decorated in wedding style, and little flower girls present bridal bouquets to the couple present married for the greatest number of years and to the couple married most recently. The Prelude is, of course, "Lohengrin's Wedding March." At intervals during the "service" are interspersed the following solos: "O Promise Me," "Because," and "I Love You Truly." The offertory is "Love Confiding."

We are still gasping over the inventiveness of the ministerial genius who can think up such an orgy of sentimental mush. We are also rather surprised that "The Expositor" passes on this sticky mess of sentimentality for possible emulation. We sincerely hope that the California clergyman will find no imitators in Lutheran circles. We have trouble enough in keeping our church program from being cluttered up by all sorts of "special" Sundays proposed by various organizations and movements. We have gone sour on Mother's Day and are hardly in a mood to look even tolerantly on a Bride's Day. The "importance and sacredness of the marriage relation" need stressing but not against a background of flitting little flower girls, bouquet donations and the singing of sentimental love ditties. What a sweet and soggy time the attendants at that "service" must have had.

—American Lutheran.

BY BRUCE BARTON

Sometimes I have amused myself by speculating upon the bestowal of credit in this world, wondering whether, if all the facts were revealed to our finite minds, any man really deserves credit for anything. I cannot say. I only know that the blessings of which I myself am chiefly proud are those for w[illegible] serve no credit whatsoe[illegible] instance, as my wife[illegible] am the son of a p[illegible]

We preachers' [illegible] vantage over [illegible] show up [illegible] America[illegible] of N[illegible] dif[illegible]

architects like Sir Christopher Wrenn; poets like Tennyson, Ben Jonson, Cowper, Goldsmith, Coleridge, Addison, Matthew Arnold; here are Emerson, and other authors and essayists until you can't rest. Not all of us make good, of course. A third of us go to the devil; another third float around in between; but the other third rule the world.

The advantages which a preacher's son enjoys are many. He grows up in the company of books, for books a preacher must have, even if, as Henry Ward Beecher remarked, he has to write books in order to get them. There is good conversation in a minister's home carried on in clean, well-chosen English. There is an atmosphere of idealism which tends to make a man look up—if not always as high as heaven, at least higher than the foothills of life. For such a home in which to pass his childhood any man may be devoutly thankful; it is a blessing rather to be chosen than great riches, an asset for all the years to come.

Come close to Him! He may take you today up into the mountain top, for where He took Peter with his blundering, and James and John, those sons of thunder who again and again so utterly misunderstood their Master and His mission, there is no reason why He should not take you. So don't shut yourself out of it and say, "Ah, these wonderful visions and revelations of the Lord are for choice spirits!" They may be for you!

—John McNeill.

This Home-Mixed Cough Remedy is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It makes a real savings for you, because it gives you about four times as much for your money. It lasts a long time, never spoils, and children [illegible]

This is actually a [illegible] tive, quick-acting cough [illegible] stantly, you feel it [illegible] ens the phlegm, soothes [illegible] branes and makes breat[illegible] never seen anything better [illegible] pleasing results.

Pinex is a com[illegible] way Pine and [illegible] centrated form[illegible] agent for thro[illegible] Money refu[illegible] every way.

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[illegible]TUSSIN

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John E. Pollard
2431 Prytania St., New Orleans

The following interesting items were noted from the reports of the deaconesses at the November meeting of the St. Marks Board: The St. Marks Missionary Society is growing rapidly. Week of Prayer has been observed and the mission study on "The City and Its Church" has been given.

The Home Council held an interesting meeting and Mrs. Tucker was the guest speaker, using for her subject: "How To Choose the Best Movies."

The Glee Club is now practicing for an Operetta to be given during the holidays. A number of W. P. A. music teachers are now giving piano lessons at St. Marks.

Twenty-four Girl Scouts are making their own uniforms under guidance of Miss Southard. A week-end camp was recently held with forty-five in the group.

The Clinic had a total of 475 patients during the month.

The football season is just ending and plans are now under way for basketball games. A turkey dinner will be served next week to all boys who have joined the various clubs of St. Marks this fall.

Mrs. J. W. Warren is the capable president of the St. Marks Board and Mrs. D. B. Carre has served as treasurer for a number of years.

The Woman's Missionary Society of DeRidder elected the following officers for 1939: Mrs. W. N. Riddick, president; Mrs. H. H. Haynes, vice-president; Mrs. C. A. Youngblood, secretary; Mrs. Charles Sills, treasurer.

Mrs. Joe Sailor, the outgoing president, presented her two grandchildren with life memberships. They are Clara Jo Swearinger and Wilson David Sailor. The society will entertain with a party late in November in honor of its birthday.

A letter from Miss Mary Blackford, Shanghai, China, dated September 14, announces that schools have opened there and all are full. McTyeire school has more than 1,000 children on the campus, with more than 400 in the McTyeire middle school, and an equal number in the primary. Over 100 students are attending the Laura Haygood school, also being conducted on the McTyeire campus and about the same number are in the junior middle school. Soochow University is reported full to capacity with over 300 in the middle school.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Fourth Zone Meeting, which is Officers Training Day, will be held in the Greenville District for zones 1, 2 and 3, at Clarksdale on the 29th of November, for zones 4, 5 and 6 at Greenville on November 30th.

The Rosedale auxiliary sent three barrels, seven cartons, three boxes and a sack of potatoes to the Methodist Home. This was done under the direction of the ladies of the Missionary Society, but it represented the interest of the membership of the church. There was also an offering of thirteen dollars.

Benoit finished its Fall Mission Study book on last Friday. Mrs. J. B. Dorroh, of Rosedale, gave the last lesson in a beautiful setting of lighted tapers, soft lights and lovely flowers at the home of Mrs. Sidney Johnson.

In response to a plea by Mrs. Jim Dunn of Alligator, the Bolivar County Board of Supervisors is giving a hundred dollar scholarship for the winning essay on "The Effects of Alcohol."

SOURCE MATERIAL FOR PANEL DISCUSSION—FOURTH ZONE MEETING

Panel I.

(All page references are to the New Hand Book unless otherwise specified).

1. Zone Group and Its Functions—pages 34 and 35. (a) Duties of Zone leaders and how elected. (b) Zone programs—Conference minutes, pages 72 and 73.

2. Local organization of W. M. S. (a) Why organize—pages 7 and 39. (b) How—officers needed—qualifications—pages 8 and 40. (c) Who are members—How to enlist—pages 29 and 39.

3. Reports of local organization or society. (a) Name of new officers to corresponding conference officer. (b) Value of Quarterly Executive Committee meeting. (c) Promptness. (d) Uniformity.

4. President of local organization—page 20. (a) Duties—1. Executive committee meeting in December for January plans. (b) Study plans—1. Handbook; 2. Conference Minutes; 3. Official communications. (c) Immediate guiding, Conference Minutes, pages 70-71—1. Missionary; 2. Program of work.

5. Corresponding Secretary—page 21.

6. Treasurer—pages 22 and 40.

Panel II.

1. Spiritual Life Groups—page 26. Conference Minutes, page 74.

2. Superintendent of Study, page 28—Conference Minutes, page 77. (a) Handbook; (b) Conference Leadership School; (c) Coaching Day Council Certificates.

3. Young Women's Groups—pages 22 and 23. Conference Minutes, page 38.

4. Children's Work. (a) Three units in 1939; (b) Fourth Sunday Offering.

5. Baby Specials—page 25. (a) Baby Life Members; (b) Gift Boxes.

6. Supplies—page 24. (a) Council Institutions; (b) Conference Specials.

7. Literature and Publicity—page 28. (a) Subscription campaign in church at large.

In the Sardis-Grenada District, zones 2 and 4 will meet at Sardis on December 1 for an Officers Training Day program. Miss Rogers, District Secretary, will be in charge of the meeting.

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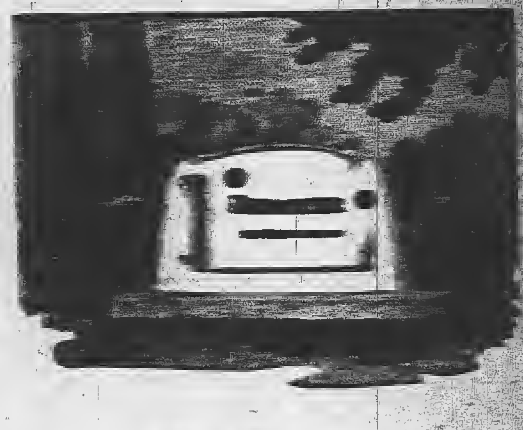

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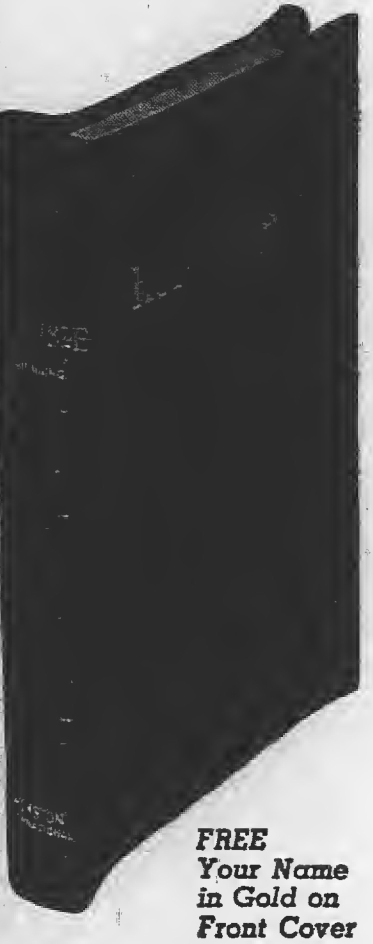

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Christ's sermon on the mount.
31 It hath been said, Whoso shall put away his wife, let him her a writing of divorcement:
32 But I say unto you, That

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Edited by Randolph E. Haugan

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THE MASTER OF ALL LIFE

Think of Jesus dedicating himself to the cause of the Kingdom; conquering the great temptations which beset him at the outset of his ministry; doing the mighty works which drew the multitudes to him; speaking the momentous words which are the words of life to all generations; transfigured on the mountain-top so that men fell on their faces; offering the complete sacrifice at Calvary; manifested as the living Lord and King of Kings forever; doing always the will of God.

Think also of Jesus born in a stable; a boy in a village; a worker at a bench; a friend of common people who always heard him gladly; a member of a family; a lover of the fields and flowers; at home with fishermen by the sea; a welcome guest in homes which knew joy and sorrow; a traveller by the wayside; familiar with weariness and thirst and hunger; tempted in all points like as we are; who knew what was in man, because he shared all our humanity; finding everywhere the friendship of God.—Morgan P. Noyes in Presbyterian Tribune.

To be thrown upon one's own resources is to be cast into the very lap of fortune, for our faculties then undergo a development and display an energy of which they were previously unsusceptible.—Franklin.

4 Reasons Why
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in the Youth Crusade

1. *The* HIGHROAD *answers questions about the Crusade.*

Beginning in January a monthly statement of information from the Directing Staff, Bishop Paul B. Kern, Harvey C. Brown, Walter Towner.

"For What Is Youth Crusading?" by W. A. Smart, explaining the purposes of the Crusade. Also in January.

2. *The* HIGHROAD *clarifies thinking and strengthens convictions.*

Special eight-page picture section in color telling youth's story and their religious needs, problems, and desires. In January.

An annotated list of books varying as to subject matter and price, and having special significance for the Crusade. In January.

Epworth League programs for January 22 and 29, and February 5, describing the why-what-how-when of crusading in the Christian cause.

3. *The* HIGHROAD *furnishes inspiration and guidance for carrying on the Crusade.*

An important key-note article by Bishop Kern in February, the month of first Crusade emphasis.

Young People's Day program (February 19) by G. Ray Jordan, a service of dedication to the Crusade.

4. *The* HIGHROAD *directs the planning of Crusade activities.*

Epworth League programs for February 12 (College Day) and 26, giving specific directions in methods of crusading and enterprises to be undertaken.

Every young person of your church who does not get the EPWORTH HIGHROAD is being pushed away from the center, where things happen, out to the fringes where important movements like the CRUSADE pass them by. These young persons may get Bible instruction through some other channel, but they are not getting experience in churchmanship. The EPWORTH HIGHROAD is the only publication of the church which serves their special interests and needs. Its price is low on that account—less than 2 cents per person per Sunday.

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Seek not great things for thyself, puts premium on mediocrity. The point of phasis is that true greatness seeks not thing for itself. The very seeking of t things for oneself brings the thing ght down to the size of one's own, l dimension.

—The Advance.

THE PRAYER-ROOM TODAY

O Thou Eternal Christ, Who openest hand in love and mercy and fillest overflowing, make us to be Thy ves- of constant use, bearing Thy bless- wherever there is human need. Amen.

—The Advance.

15.

NEW ORLEA
SDAY, DEC

Plea For Divine Leadership

O God, who lovest every land,
Wherein Thy children dwell,
From English peaks Thy lightnings flash
And Thy commandments tell:
On English parchments write Thy law
For Commons and for Peers:
Destroy our idols, and Thy will
Exalt through coming years.

Thy prophets and Thy poets send
To teach Thy way of life:
To lead us to Thy promised land,
And still our tribal strife;
May equity and justice reign,
With freedom [illegible]
And may Thy [illegible]
In every heart and mind
[illegible]

Wallet of the Week

A RECENT MAGAZINE POLL was conducted to determine the sentiment of the women of the nation on the use of liquor. We do not know whether the poll represents a true cross section of the women or not, but the tabulated results seem to indicate that more than half of the women favor drinking, more than half favor teaching boys to drink, and only fifty-four per cent oppose drinking by girls. Are we approaching the day envisioned by Emerson who said: "The end of the human race will be that it will eventually die of civilization."

* * *

THE POPULATION OF INDIA is reported to be two hundred and eighty-two millions and, under the better sanitary conditions now prevailing, it is increasing at the rate of three million six hundred thousand per year. The total area of the country is a little more than one half of that covered by the United States proper, the population is more than four times as dense already, and the annual gain, approximately thirteen per cent, is far in excess of the annual gain in the United States.

* * *

THE HOUSING SITUATION in New York is described by **Metropolitan Church Life** as making slow progress toward meeting the housing needs of that great metropolis. In a period of four years, only seven thousand three hundred and ninety family units have been built by all Government Housing Projects, fifty-eight thousand of the Old Law Tenements still exist, and the indicated need is for eighty-four thousand new dwelling units each year for the next twenty or thirty years. At the present rate of attack, it will require more than thirty years to do no more than replace the old tenements now in use.

* * *

"MADE IN USA" is given as an example of the ingenuity of Japan in defeating the severe American boycott against Japanese goods caused by that country's undeclared war in China. It is said that Japanese cities have been renamed in order to make the deceit plausible. Other instances are "Sweden," a Japanese island from which matches are exported, and "Macclesfield," from which silks are exported. A missionary told us years ago that Japanese tradesmen were such counterfeiters of labels that well-known articles like Coleman's Mustard might not be purchased with any assurance that the buyer would not get a worthless product.

LOS ANGELES COURT RECORDS for 1937, according to **The Watchman-Examiner,** show a total of eighty thousand men and women arrested, and forty-nine thousand of them were jailed for drunkenness. This is an average of nearly one thousand a week. The records of the same city show seven thousand eight hundred arrests for drunkenness in 1919, the year before Prohibition, and in 1920 the arrests of drunks dropped to two thousand seven hundred and fourteen. Compare the figures and draw your own conclusions.

* * *

GENERAL MAUDE BALLINGTON BOOTH says that "society has fallen down on the job of befriending the paroled prisoner." She feels that the great progress which penal institutions have made toward the rehabilitation of men and returning them to society as assets is being defeated by the utter indifference of the public toward these paroled men. Naturally the men whose hopes have been raised feel a sense of keen disappointment at the coldness of their reception and the blocking of the way to even the employment necessary for decent living, and a return to their old life sometimes seems to offer the only open road for them.

* * *

THE HOLY LAND, which has done so much toward enriching the museums of the world from its wealth of buried treasures, is no longer permitting archaeological treasures to be removed except by permission. All finds must be reported to the Palestine Administration and selections are made for a Palestine collection before anything can be exported. The Rockefeller interests have erected a magnificent museum and library in which a growing collection of valuable antiquities is being housed and studied by students who will make definite contribution to the understanding of that land.

* * *

RELIGIOUS LIFE IN LONDON, according to a survey carried by **World Dominion,** is not very encouraging. In the last twenty years the population has increased from five million five hundred thousand to seven million four hundred thousand, at the same time the churches have decreased from four thousand and twenty-nine to three thousand eight hundred, and church attendance has decreased twenty per cent. While this is the state of the churches the movies and saloons are crowded. Worst of all, this is said to be a situation common to all the large cities of the world.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South

Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

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EDITORIAL

PROPAGANDA

The confusing effect of national and international propaganda is such that even intelligent and reading people are left in doubt as to what may be the truth in any of the great issues now claiming the attention of the world. An editor's desk presents an appearance which might be described as a spot where industrious dirt-daubers drop little pills of mud which were intended to form a place of deposit for luckless spiders who were in the end to be devoured in the production of another generation of dirt-daubers. After all, the design of propaganda is too much akin to "mud-wasp" engineering and benevolence.

BY THE SPIRIT OF BEELZEBUB

Certain individuals arrogate to themselves a guardianship of public morals which they exercise with such freedom and abandon as to make of themselves little less than a brood of pious slanderers. On the tongues of some who are anything but morally circumspect this form of Plutonic piety is often a constant source of irritation and agitation, and a most damaging liability in social, civic, and church life. From such neither individuals nor movements are protected and these bitter critics in some instances come ultimately to find the restraints of decency and even of criminal law so inconvenient as to lead them to resort to methods of communication to which no self-respecting person would consent and no right-intentioned censor would even consider. Such persons may be deserving of pity, but in no case should they receive a recognition, official or otherwise, which might change the appearance of their attacks and make them appear other than what they are—slander.

MAKING UP THE MIND

The process of making up the mind is not always as individual and sim[illegible] are apt to imagine. It is, [illegible] which is illustr[illegible] of living. It is [illegible] individually it is like the photographer who with a salt bath stops the action of the light upon the sensitized plate when the details have reached their most effective stage. It is called "fixation." The waiter in the cafe removes the menu as soon as the guest has given his order. It is neither an accidental circustance nor a conventional practice—it completes the making up of the mind of the guest. The same principle plays a large part in the genius of salesmanship. The good salesman has mastered the art of stopping debate at a point next to the "dotted line." This process of making up the mind is equally important in religion and church administration. Vague, aimless, and interminable discussion of options are characteristics of a method which ends in defeat. Leadership, in its last analysis, is a form of the art of terminating uncertainty at the exact point where decision is indicated—making up the mind, our own and that of others.

GOING TO MILL

Some years ago we ran across the statement: "Anarchy lives in a rented house." The writer meant to say that one's philosophy is reflected in one's economic condition. It is needless to say that the implications of this statement are too sweeping, but can we deny that there is a very positive connection between character or reputation and what we achieve? About a year ago we noticed the card of a candidate for office under the glass top of a writing desk in a hotel. The card was in no sense unusual. It bore the likeness of the aspirant for office and a detailed account of his virtues and qualifications, ending with the typically American declaration of independence—he was unpurchasable. Then followed the declaration that he was the tail of a very respectable kite, to which an unfriendly critic had appended "22 caliber. Just a boy trying to go to mill." We had no interest in the campaign, but we could not [illegible] upon the selfishness and the [illegible] which often play such a disastrous [illegible] tion and planning. That [illegible] its own message, [illegible] for it [illegible] facts which tended to betray rather than to promote the ambitious dreams of a callow political fledgeling. The caustic comment was not surprising, for the unfriendly and the cynical are always present and can be depended upon to puncture the little balloons of men of great aspirations and small merit. No matter what testimonial we bear to our own virtues we must in the end face the painful fact that we must carry the grain if we would bring back the meal.

"HAM AND EGGS"

Newspaper columnists of the country are having a riotous time at the expense of the various groups supporting old-age pension schemes which they designate as "Ham and Eggs" proposals. While we do not share the views of those who support those proposals, we are not blind to the conditions which are largely responsible for the emotions finding vent in the advocacy of old-age pensions. The constant depression of the age limit of economic effectiveness is making for an old-age dependence of ever-widening proportions. The upsurge and the clamor for public relief is more than the piteous plea of the old and the indigent. This increasing economic pressure tends to transform what was once largely an accidental or exceptional circumstance into a by-product of a definitely planned social life and, therefore, a charge against public morals and public resources. Sympathy and support for these fantastic pension schemes has spread to the ranks of those who must share the growing burden resulting from a mechanically drawn line of old-age dependence. They feel, and rightly so, that it is something of an abnormal situation created in part by the repression of multitudes who are economically self-sufficient except for the arbitrary closing of economic channels to them. It is a situation which cannot be laughed off by such shallow witticisms as "Ham and Eggs."

OUR PLANS

It is our plan and purpose to devote much space to the recommendations of the committee reports prepared for the Uniting Conference. To make one Discipline out of three, with as much divergence of polity and ideal as existed in the three uniting Methodisms is not going to be an easy task. This is a time when every Methodist ought to be fully informed—not with the purpose of resisting something, but in order to appreciate the spirit and the values which will converge at Kansas City next April. We must have an intelligent view of the whole situation if we are to make the most of the great day to which we are come. This paper proposes to do a full and a fair part in the publicity which it will give to every detail of the Uniting Conference.

Second, we want to make the New Orleans Christian Advocate an indispensable factor in the new Church. We would like to be assured that it would continue for a hundred years. We believe that a circulation of ten thousand will do much to make certain its continuance. We need something more than two thousand to make safe this total. We appeal to our friends in Mississippi and Louisiana to join with us in plans to widen the circulation and to give greater meaning to our efforts to inform our people on the great issues now pending.

Editorial Miscellany

By Dr. H. T. Carley

THE LILLIPUTS

Some of us of an older generation remember, perhaps, a book with the title, "Gulliver's Travels," which in our unsophisticated youth, we read with a considerable degree of interest and wonder. As we recall it, a certain Dr. Lemuel Gulliver made four extraordinary trips—one to the land of the Lilliputians, one to the country of the Brobdingnags, a third to the floating island of Laputa, and the fourth to the land of the Houyhnhnms, a race of horses wiser than any known race of men. The student of literature will identify the book as one of the bitterest satires on humanity ever written; but the casual reader will center his interest in the amazing adventures of Dr. Gulliver.

The Lilliputians were dwarfs—only a few inches high; the Brobdingnagians were giants—sixty feet or more in height. Jonathan Swift, who wrote the book, was giving his imagination full play, and his dwarfs and giants were creatures of his mind only. His adventures were fiction, pure and simple.

All the more amazing, therefore, is it to discover that there actually are Lilliputs in the land today. It should be noted, however, that there is a difference between a Lilliputian and a Lilliput. The Lilliputians were small in body—physical dwarfs; the Lilliputs are little in mind and soul, though normal physically.

Since the Lilliput is of normal size physically, he can be discovered only by his actions and attitudes. He is just "little." The Lilliput will let you move the piano while he takes care of the stool. He will pick out a good place for the fire while you clean the fish, and go down to see if the boat was properly fastened while you wash the dishes. He'll do all the talking and let you do all the work. He'll take the roses and leave you the thorns. He won't even say "Thank you" when you've done him a favor.

Little minds and souls are a lot worse than [illegible] bodies.

A SENSIBLE AND TIMELY LETTER

Dear Dr. Duren: I have just returned from a very remarkable celebration in Nashville honoring the Bishops of our American Methodism and the leaders of Protestant Methodism as they came together for the first time since 1844. The Banquet, of 1200 covers in the Grand Lodge building, Tuesday evening of November 29, was a flood-tide of enlarged and restored fellowship. The mass meeting at War Memorial auditorium last night, as well as the banquet, was a great history-making event.

The thrilling romance of this movement for Methodist Union is gripping the Church. But it is not all romance. We are now called upon to set up housekeeping together. That will not be easy. To bring together three great families, with their variegated furnishments and heirlooms for adjustment in one house, is almost a superhuman task.

I am convinced that two principles are vital to the peace and unity of "The Methodist Church."

1. Declaration by the Uniting Conference, that "The Plan of Union" is a vital contract between the three Churches, creating "The Methodist Church," and therefore it is of the essence, and is the Constitution of the Church.

2. A large measure of autonomy for the Five Jurisdictions and Jurisdictional Conferences.—They being bound together much as the states of the Union under one Federal Government, and with inalienable rights and prerogatives not to be encroached upon by the General Conference. A feeling that strong guarantees should be given at this point is, I am sure, gaining ground rapidly among our Church leaders of all three Churches. That was in evidence on every hand at that great Nashville meeting.

There are two other items of policy in bringing Methodist Union to realization that I think are of great importance.

1. "Open covenants openly arrived at." I think the Church should be informed as to proposals for adoption by the Uniting Conference. All reports of Commissions should be made available to the public as well as to the delegations. I am sure this will be done.

2. Ample time should be given for final adjustments in the details of corporate Union. The date of the First General Conference, I believe, should be delayed as long as is consistent with meeting the pressing problems of administration. U[illegible] due haste and precipitate legislation might easily prove fatal to th[illegible] this miracle movement of [illegible] clesiasticism.

The spirit of patien[illegible] brotherly cooperation [illegible] devotion to the Gre[illegible] was very much i[illegible] gathering at N[illegible] be there.

We of the Columbus District are already united. With enlarged borders and, we trust, enlarged vision, we are happy together and face the year's work with confidence. We are to have Bro. Grisham for a round of Institutes the second week in January, and Dr. G. L. Morelock for a week of Institutes in the early Spring. With six ex-elders and a number of prospective presiding elders, and four of the clerical delegates to the Uniting Conference, we are all set to go. Come to see us.

Faithfully,
L. P. WASSON.

THE LAST GENERAL SOUTHERN METHODIST MEETING

The last great general meeting of the Methodist Episcopal Church, South, as now constituted, will be the General Missionary Council, which meets in San Antonio, Texas, January 3-6, 1939. Within four months after that date, the Uniting Conference will meet, and the Methodist Church will succeed th[illegible] three leading bodies of American [illegible].

On this account [illegible] the General Missionary Council [illegible] be of unique and historic impor[illegible]. Never again will Southern M[illegible]ts, as such [illegible] in conclave. [illegible] able to say [illegible]re, that one [illegible] sent in [illegible] of our [illegible] Met[illegible] opal Ch[illegible], [illegible], will be [illegible] of some [illegible] mbrance. [illegible] n prepa[illegible] [illegible] them[illegible] [illegible] UNIFICATION [illegible] the [illegible] ce [illegible]

Among these will be Bishop Ernest G. Richardson, President of the Board of Home Missions and Church Extension; Mrs. W. H. C. Goode, President of the Woman's Home Missionary Societies; Mrs. Frank G. Brooks, Correspondent for India and Burma, of the Woman's Foreign Missionary Society; Bishop Ralph S. Cushman, Chairman of the Commission on Evangelism; Bishop Edwin H. Hughes, Chairman of the Commission on Unification; Bishop A. W. Leonard, President of the Board of Education; and Dr. W. E. Shaw, Secretary of the Board of Foreign Missions, all representing the Methodist Episcopal Church. From the Methodist Protestant Church will come Dr. James H. Straughn, President of the General Conference, and Dr. J. W. Hawley, President of the Board of Missions. Our own Church will be represented by our Bishops, Dr. W. G. Cram, Secretary of the Board of Missions, Dr. Paul N. Garber of Duke University, Dr. Forney Hutchinson from Tulsa, Okla., and Mrs. J. H. Spillman of Harrodsburg, Ky.

From all sections of the nation, Methodists of every denomination will come to San Antonio. All are invited and urged to attend. The official business meeting of the Council will open on the morning of January 3rd. The first inspirational session for the general public will be on the evening of January 3rd, at which time Bishop John M. Moore and Bishop Edwin H. Hughes will speak on "United Methodism and the Conquest of the World."

A booklet has been prepared which gives the complete program and information about the city of San Antonio, hotel accommodations, etc. All who have not received the booklet and are interested in attending the Council should write for a free copy to Dr. Elmer T. Clark, Program Director of the Council, 623 Doctors Bldg., Nashville, Tenn.

REMEMBER THE SUPERANNUATE

Received from North Mississippi Conference $12.49.

As has been our custom, we again make an appeal for a contribution to send the New Orleans Christian Advocate to the superannuates and the widows of preachers who cannot spare the price of the paper from the meager sum allowed for their support. In some cases the amount apportioned this year for the support of our retired veterans was even smaller than it was a year ago, and we sincerely hope that the amount received for our Superannuate Christmas Fund may be sufficient to include every one of these worthy men and women. All amounts received will be acknowledged in the paper from week to week. Please include the superannuates in your list of Christmas remembrances.

MINISTERS' WEEK AT EMORY

A special feature of Ministers' Week, to be held at the Candler School of Theology at Emory University, January 16-20, is a seminar on rural work and conditions.

Emory has [illegible] doing some special extension [illegible] south Georgia along the broad [illegible] rural rehabilitation, playl[illegible] [illegible]lth and rural coop[illegible] [illegible], but giving [illegible] [illegible]talising the pro[illegible] [illegible]. The seminar [illegible] experiences of this [illegible] plans looking for[illegible]

[illegible]ers for Ministers' [illegible] Edward Day and [illegible]. Bishop Paul B. Kern [illegible]n will each be present [illegible]e first lecturing on the [illegible] and the latter on Evan-

DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

Louisiana Conference

PERSONAL AND OTHERWISE

Rev. L. W. Smart remembers us from Belcher and Gilliam. We appreciate his early interest and enterprise in behalf of the Advocate.

We appreciate the fine spirit of Mrs. H. S. Crow of Coushatta, who sends her subscription with an apology which was in no sense required, but which we appreciate nonetheless.

Rev. D. B. Boddie, now in his second year at Hodge, writes us enthusiastically of the recent session of the Conference and of his personal appreciation of Bishop Smith and his administration.

Rev. D. W. Poole, who was returned to Tallulah at the last session of the Annual Conference, is carrying forward his work with the method and enterprise which are characteristic of his ministry.

Rev. D. B. Boddie, pastor at Hodge, included in his calendar for November 27 a detailed statement of his report for the year which gave the figures for each church of his work. A very creditable report it was.

Rev. H. L. Johns, new pastor of First Church, Lake Charles, arrived last week and received a most enthusiastic welcome. People of Lake Charles are looking forward to a period of progress under his inspiration and leadership.

Rev. J. E. Hearn, who makes a remittance for Mrs. B. E. Methvin at Zachary, is the first individual to register in the Advocate campaign as a Christmas gift for superannuates. Bro. Hearn reports that he is looking forward to a good year.

Dr. Henry T. Carley, Associate Editor of the Advocate, was taken ill with a cold during the session of the Conference and while he is somewhat improved is not altogether free of the malady. We hope, however, that the worst may be past already.

The editor appreciates a cordial message from Miss Ione Gandy of MacDonnell School, Houma, where she is rendering a great service in that very important mission field of our Church. We appreciate no less her interest in the Advocate and its message.

Rev. J. B. Grambling, pastor at First Church, Bogalusa, was a pleasant caller at the Advocate office on last Friday. He reports activity and progress in his field which promises to carry the program of the Church to success despite the difficulties in the lumber industry of that section.

Rev. C. M. Hughes, recently transferred to Louisiana from the Memphis Conference, is at his post in Waterproof, and despite the discomforts of the cold weather at the time of his arrival he says that he is happy to be home again and reports people have received them with great cordiality.

Mr. John Edgecomb, of Nairn, was a caller at the office of the Advocate on Tuesday of last week. We regret to learn of his impaired health and hope that he may soon be turning the corner on the road to recovery. He has been a reader of the Advocate for more than forty years.

Dr. D. B. Raulins, new presiding elder of the Ruston District, makes his bow as a presiding elder and sends us a characteristically racy message which we appreciate whether we undertake to live up to all of his requests or not. We predict for him and for the District a period of happiness and progress.

Rev. H. W. Ledbetter, pastor at Pioneer, writes us a note regarding other matters and states that everything starts well for the new Conference year with him. We appreciate his interest in the causes which the Advocate is seeking to promote and we shall be only too happy to cooperate in the desire which he expresses.

Mrs. Cohen, widow of the late Jacob Cohen, died at her home in New Orleans on Monday of last week. She had been ill for a long while, but her going was rather sudden and unexpected. She and her husband were of sturdy German stock, were staunch Methodists, and were landmarks and faithful members of Carrollton Avenue church.

Dr. W. L. Doss has called the district stewards of the Monroe District to meet at First Church, Monroe, on December 12. He urges a full attendance for this initial meeting of his administration on the District. Dr. Doss closed his pastorate at Lake Charles by preaching to two great congregations. and he and Mrs, Doss were the recipients of many kindnesses and other remembrances as they left for their new home.

Rev. S. A. Seegers, Lake Providence, writes to approve our effort in behalf of the superannuate through the Christmas offer. He says also that his reception for the new year was most gratifying and was made profitable by those who came bearing gifts. He is arranging for an assistant for each steward of his church who will sit in the meetings of the Board of Stewards and render any assistance which may be required at their hands.

CHANGES IN APPOINTMENTS

Bishop A. Frank Smith authorizes the following changes in pastors in the Louisiana Conference: Rev. W. T. Gray from Franklinton to Indian Bayou; Rev. R. L. Clayton from Indian Bayou to Kentwood, and Rev. E. B. Chaney from Kentwood to Franklinton.

J. HENRY BOWDON, P. E.,
Baton Rouge District.
B. H. ANDREWS, P. E.,
Lake Charles District.

KINDNESS APPRECIATED

We wish to express through the church paper our thanks and appreciation to the preachers of the Louisiana Conference for their consideration during the illness and death of our husband and father.

Sincerely,
MRS. P. B. McCULLIN
AND FAMILY.

REV. H. L. JOHNS APPRECIATED

Whereas, for the past four (4) years the Church of Winnsboro in Monroe District, has been wonderfully blessed, as having as our District Pastor, the Reverend H. L. Johns. If we could have our wish, it would be that Brother Johns might be permitted to remain with us, but knowing the laws of our Church, we realize that he cannot serve us another year. During this time Brother Johns has served us with devotion, and guided us with his quiet, unassuming way. We truly appreciate and are grateful to him for the splendid constructive work he has done for us, and have been impressed with his devotion to the principles of our Church.

Therefore, be it resolved, that we pray that nothing shall keep him from continuing his work for our Master; that we ask God's richest blessing upon him and his family in their new home.

Resolved further, that a copy of these resolutions be spread on the Conference minutes, a copy sent the New Orleans Advocate, a copy sent Franklin Sun, and a copy be given to Brother Johns.

Resolutions passed at the Fourth Quarterly Conference of the Winnsboro Church, November 13, 1938.

MRS. C. W. BERRY, SR.,
MRS. E. FAY WALTER,
MISS MARTHA PARDUE,
Committee.

He is always the severest censor on the merits of others who has the least worth of his own.—E. L. Magoon.

DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

A CHALLENGE! THE SEVEN MAJOR PROBLEMS OF METHODIST UNION

Great Problems But Greater Opportunities. We Are Able, Ready and Willing to Overcome

By Bob L. Pool

Progress must be wrought. Much can be taught and bought, but the best attainments must be gained through experience. This usually involves overcoming barriers. Just as every privilege carries a responsibility, every road to progress has washouts and detours to test our mettle. Every problem is a wall purported to shut out an opportunity. Remove the problem and turn the opportunity into a realization.

The seven major problems which must be faced in the consummation of desirable Methodist Union are enumerated in the descending order of importance:

1. SPIRIT — Discovering, developing and cementing together kindred sentiments, attitudes, desires and purposes; eliminating, minimizing, suppressing and sublimating our divergent sentiments, attitudes, desires and purposes.

2. EXPERIENCE—Receiving or restoring, nurturing and spreading heart-felt religion; keeping to the forefront spiritual growth, repentance, faith, service, zeal and holy glow.

3. CONNECTIONAL—Through fellowship, association, understanding, organization and administration to preserve, create, cultivate and develop an admirable connectional spirit and an elastic but real connectional program both in theory and practice.

4. ITINERANT—Maintaining and perfecting a God-called and prayerfully sent ministry but correcting or modifying the system as experience and providence may direct; waiting, listening, and surrendered to be sent of God and the Church rather than called by the laity.

5. BOARDS—Combining, correlating, eliminating and creating boards with the single eye of promoting the will of God through the medium of the Church and that without creating super-boards or becoming mercenary.

6. MERGERS—By molding favorable sentiment, discovering needs, advocating advantages and through a gradual natural process merging two or more congregations where there is overlapping or other good reasons; exercise care to hold and use the leadership of the congregations involved, safeguard the property values and rights, and keep or get and maintain the community goodwill.

7. PERSONNEL—Keep, use, and provide for the ministry and the other employees of the three Uniting bodies, making wide opportunity to afford the [illegible] velopment of the gifts and grac[illegible] to the glory of God and the goo[illegible] at the same time guardi[illegible] creation or maintaining of churches, offices, institutions, or boards merely to protect the interest of an individual, individuals or special classes or groups.

PREACHERS ARE FRIENDS

A true preacher is the friend of every man, woman and child. It is to every person's interest to practice what God commanded in the Bible, what Christ taught and what preachers proclaim from the pulpit. The sinner is his own enemy, no matter what sort of sin he practices. The preacher is the drunkard's friend and the friend of his family. The best thing he can do for himself is to heed the preacher's message and do it at once.

There would be as much consistency and good sense in a man with typhoid feeling that a good doctor is his enemy as for a drinker to so feel towards a faithful preacher. The preacher is the liquor seller's friend. As a business, selling liquor is a very poor business. It is complicated with all sorts of trouble. This writer will never forget a day in Weatherford when a man and his wife from Longview came into the pastor's home and told of the trouble they were in. He had been a saloon man and it had resulted in the ruin of their family. He should have taken the counsel of his friends, the preachers.

Some years ago a man on a train sat immediately behind two men who were abusing Sam Jones. He listened for quite awhile and then broke in with the question, "Gentlemen, what harm did Sam Jones ever do you?" They said, "None;" but they did not like him. The one who interrupted then recited how he formerly had a splendid position with a good salary. He had lost all through drink and gambling. He had gone down and down until his family was on starvation. Sam Jones held a meeting in which he was converted. He joined the church and lived as Sam had preached with the result that he had gotten his former position and salary. Sam was his friend as is every faithful preacher to every sinner.

It is often difficult for a preacher to be in his heart as good a friend, personally, to sinners as his gospel is to them. Every preacher must oppose sin and oppose the conduct of sinners. God is angry with the wicked every day and at the same time He is their greatest friend. His anger is judicial, not the anger of passion. So it ought to be with preachers. They ought to live this difficult but God-like life and take to all men the greatest possible helpfulness.

—The Baptist Standard.

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Monroe District—First Round (In part)

First Church, Monroe, Dec. 11, a.m., Q. C. to be arranged.
West Monroe, Dec. 11, p.m., Q. C. to be arranged.
Winnsboro, Dec. 18, a.m., Q. C. 2:30 p.m.
Gordon Avenue, Dec. 18, pm., Q. C. after service.
Gilbert, Jan. 1, a.m., Q. C. 2 p.m.
Wisner, Jan. 1, p.m., Q. C. after service.
Waterproof, Jan. 8, a.m., Q. C. 2 p.m.
Tallulah, Jan. 8, p.m., Q. C. after service.
Mer Rouge, Jan. 15, a.m., Q. C. 2 p.m.
Bastrop, Jan. 15, p.m., Q. C. after service.
Oak Grove, Jan. 22, a.m., Q. C. 2 p.m.
Lake Providence, Jan. 22, Q. C. after service.

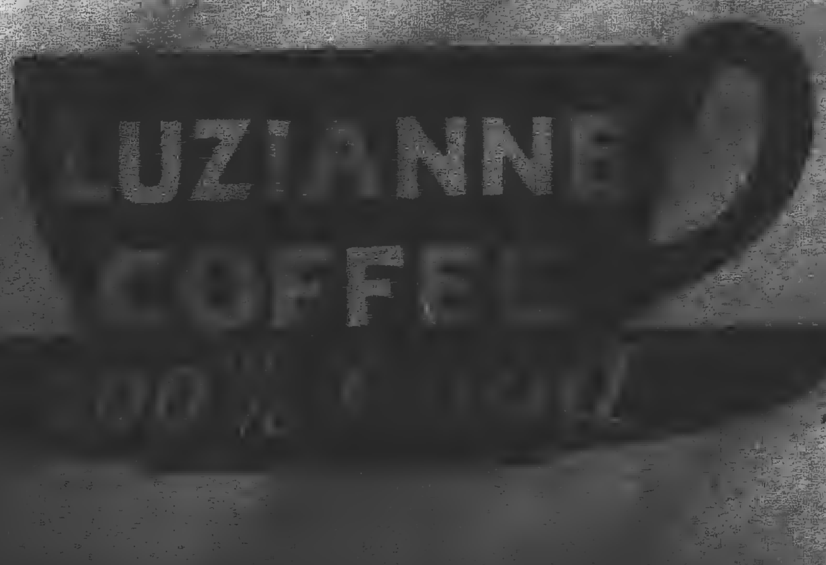
Other appointments will be announced later. District Stewards' Meeting is called for 10 A. M., on Monday, December 12, at First Church, Monroe. A full attendance of District Stewards and pastors will be appreciated.

W. L. DOSS, JR., P. E.

Ruston District—First Round

Clay, at Clay, Dec. 11, a.m.
Jonesboro, Dec. 11, p.m.
Ruston, Dec. 18, a.m.
Hodge, at Hodge, Dec. 18, p.m.
Sibley, at Sibley, Jan. 1, a.m.
Minden, Jan. 1, p.m.
Athens, at Athens, Jan. 8, a.m.
Homer, Jan. 8, p.m.
Lisbon, at Lisbon, Jan. 15, a.m.
Haynesville, Jan. 15, p.m.
Ringgold, at Ringgold, Jan. 22, a.m.
Heflin, at Brushwood, Jan. 22, p.m.
Springhill, Jan. 29, a.m.
Cotton Valley, Jan. 29, p.m.
Choudrant, at Choudrant, Feb. 5, a.m.
Arcadia, Feb. 5, p.m.
Bienville, at Bear Creek, Feb. 12, a.m.
Calhoun-Downsville, at Downsville, Feb. 12, p.m.
Eros, at Frantom Chapel, Feb. 18, a.m.
Simsboro, at Simsboro, Feb. 19, a.m.
Gibsland, at Gibsland, Feb. 19, p.m.
Dubach, at Dubach, Feb. 26, a.m.
Farmerville-Marion, at Farmerville, Feb. 26, p.m.

D. B. RAULINS, P. E.



DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

Mississippi Conference

PERSONAL AND OTHERWISE

We appreciate a note from Mrs. J. T. Abney, Overton, Texas. Sister Abney is the widow of the late J. T. Abney of the Mississippi Conference, and is a long-time friend of the Advocate.

Rev. J. B. Cain, pastor at Hazlehurst, has accepted the chairmanship of the Advocate campaign in the Brookhaven District. Neither the editor nor the Advocate has a better friend than J. B. Cain.

Bro. R. W. Maddox, of Magee, proves himself a friend of the Advocate, not more by his subscription than by his attitude toward the paper itself. It is a joy to render a service to a man who exhibits his spirit.

Rev. J. L. Sells, superannuate of Long Beach, has as a primary function of his retired service the promotion of the Christian Advocate. He has been a long-time friend and one of the most faithful and effective leaders in promoting church publicity.

Rev. A. Joe Beasley, who was placed on the retired list at his own request at the last session of the Conference, will make his home at Vaughan, where he will be among friends whose love and loyalty will take away something of the loneliness from his new relation.

Rev. J. F. Campbell ,presiding elder of the Seashore District, has evidently been doing some figuring since he has worn out the pencil we gave him and asks for another. He says that he is looking forward with expectancy to the new year. All of his preachers are moved and happy in their work and there is a spirit of optimism everywhere.

Rev. J. M. Lewis, whose retirement at the last session of the Conference necessitated the readjustment of his affairs, is now happily domiciled in a home of his own at 519 Pennsylvania Avenue, McComb. He says that he is enjoying his new relation and that he has appointed himself pastor at large of the Methodist churches in that city.

Rev. A. M. O'Neill, who was returned to New Augusta at the last session of the Mississippi Conference, has lost none of his zeal for the care of his people or the program of the Church, both of which are encouraging factors in the ministry of any man. He reports that Mrs. J. C. Ellis has not been in robust health of late, but is as well as could be expected at her age. She is the widow of the late Rev. J. C. Ellis.

Rev. J. L. Neill, Brookhaven, asks us to call attention to the fact that the Mississippi Conference Commission on Evangelism will meet at Jackson, 10:00 a m., December 19, in the Capitol Street Methodist Church. Bishop Selecman and Dr. Harry Denman will be present for the Conference. Dr. Denman desires that all presiding elders, commission members, and district directors of evangelism, shall be present for this meeting. The conference will be an open meeting and all visitors will be welcome to sit in the sessions.

HOMEWOOD CHARGE LEAGUE UNION

Despite the cold weather a large crowd gathered at High Hill church on November 25, at 7:30 p. m., for the second meeting of the Charge-wide League Union. The meeting was called to order by the president, Luther Tadlock of Homewood. The Homewood League was in charge of the program, which was very inspiringly arranged on the Youth Crusade.

After the song, Day is Dying in the West, the Scripture was read and some very timely comments were given by Wardine Nelson. Prayer was offered by Brother Nelson. Song, Jesus Calls Us; first topic, the Youth Crusade, by Paul Brown of Homewood, ministerial student of Millsaps. Further discussion on the Youth Crusade was given by Mrs. Thomas, Young People's District Director from Millsaps College. I. H. Sells, Secretary of the Conference Board of Education, was present and gave a very interesting talk on College Days. Among the items attended to during the business session was the matter of a Charge Young People's Training School. It was unanimously voted to hold one this summer. After the reading of the minutes of the last meeting and the group song, Give of Your Best to the Master, the program was closed with prayer by Brother Sells. The next meeting will be held at Gaszue Chapter Church.

REPORTER.

BOOK REVIEW

George of the Parsonage, by Susie McKinnon Millar. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., pp. 87. Price 50c.

The author of this little story for children is the wife of Dr. A. C. Millar, veteran editor of the Arkansas Methodist. Her life has been spent in a Methodist parsonage and the incidents which enliven the pages of this book are as leaves from her own diary. The hero of the story, a little red-headed and impulsive five-year old son of the parsonage, is clothed with all the energy and the curiosity of the average boy, but he takes seriously the whole business of being a Christian and acting like it. He blunders into the hearts of old and young alike, helps to relieve complicated situations by his thoughtless enthusiasm and childish interest, and he absorbs at the parsonage fireside a passionate devotion to the under-privileged children of the poor. Among other manifestations of his enthusiasm, is the organization of a Sunday school for the boys of the sand-lot, which grew into a church of which he became the pastor twenty years later. It is an interesting story and wholesome in language and in ideal.

UP THE RIVER IN THE DARK

The tropical sun was setting, flooding the sky with crimson and gold. Our tiny motor-launch, the **Cusapin,** slowly chugged her way up the placid waters of the Cricamola river into the very heart of the thick forests of Central America. The calm surface of the river reflected the beautiful rose-coloured afterglow; but already the shadows of night rested upon the mysterious forest around us, and the tree-tops appeared like black outlines against the crimson sky.

"Slow down the engine," said the captain quietly; "we must be careful now the light is fading."

Instantly Cyril, the black engineer, reduced the speed and the chug-chug became slower and less noisy. The light was fading rapidly now. The last flashes of pink died away. For a while the stars shone like jewels, but black clouds spread across the sky and the darkness became intense.

"I will take the wheel myself now, Cyril," said the captain. "You stand in the bow and look out for floating logs." Then to me he said, "It was along here that our last launch tore her side open on a submerged tree-trunk floating down stream. The thing was just below the surface and we could not see it. The poor old launch foundered."

It was pitch dark now. I could see neither river nor forest nor sky. Yet we kept on our course steadily.

"We are coming now to a very nasty bit," the captain told me. "The river twists a good deal, and there are sandbanks and mangroves to guard against." He peered steadily into the darkness and slowly turned the wheel, now right, now left. "You have to know your way along here like you know your catechism!" he said dryly.

I could see nothing—not even the captain, though I was standing beside him.

Then as we rounded a curve, a feeble light became visible ahead. It was a long way off, and very dim.

"You see that light?" asked the cap-

DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

tain. "That is the Indian dwelling where we are going to sleep to-night."

Sometimes the light disappeared; then we saw it again, till at last we came up close to it and slowed down. We were scarcely moving now. A few shouts brought a couple of Indian half-castes to our aid— though I could not see them. A rope was thrown, and one of them caught it and helped to pull us in.

Then, still in the darkness, the captain took my arm and led me up a steep path, until the light we had seen in the distance revealed a ramshackle wooden dwelling, the squalid home of a half-caste Indian family who greeted the captain as an old friend who was always welcome to spend the night with them when he passed that way. So Cyril and the boys made fast the launch with ropes, and carried up to the house our bedding and food-baskets. In the dim yellow light of the lamp we had a simple supper, put up our camp beds, and were soon fast asleep.

* * *

I remember waking up in the middle of the night and wondering where I was. I was very drowsy, and it took me several minutes to think things out. Slowly it all came back to us—the night journey up the dark river into the forest, the Indian house, and all the rest of it. I could hear the captain snoring in his camp-bed next to mine, and Cyril in a hammock just beyond. A great chap, the captain, and a very, very dear friend of mine. He can handle a motor-launch with anybody in all Central America; but that is not his real job. He is a Methodist minister, a brown man, who has spent over twenty years winning the Indians of these forests for Jesus Christ. Some of you boys and girls must have seen him when he was in England this last summer—the Rev. Ephraim S. Alphonse. He is a wonderful man, doing a wonderful work.

* * *

Early next morning we started again; not in the motor-launch this time, for there were many miles of rapids ahead. So the launch has to be tied up securely, and the rest of the journey done in a dug-out canoe—a tree-trunk hollowed out, you know.

Boys would get excited over a journey like that, but girls would not like it. Sometimes you see alligators lying asleep on sandbanks. When they hear you they slip into the water with a great splash. Then you "shoot the rapids" for miles on end. That's a thriller for you; enough to make your hair stand straight!

So on and on, to the place where Mr. Alphonse was then living, "at the back of nowhere," right in the heart of those wild forests. And why? Just that he might tell hundreds of Indians that God loves them. Quite a lot of them have become Christians, so his work has not been in vain.

Ephraim S. Alphonse is a true Methodist pioneer missionary.

—F. Deaville Walker, in
Methodist Recorder.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore District—First Round

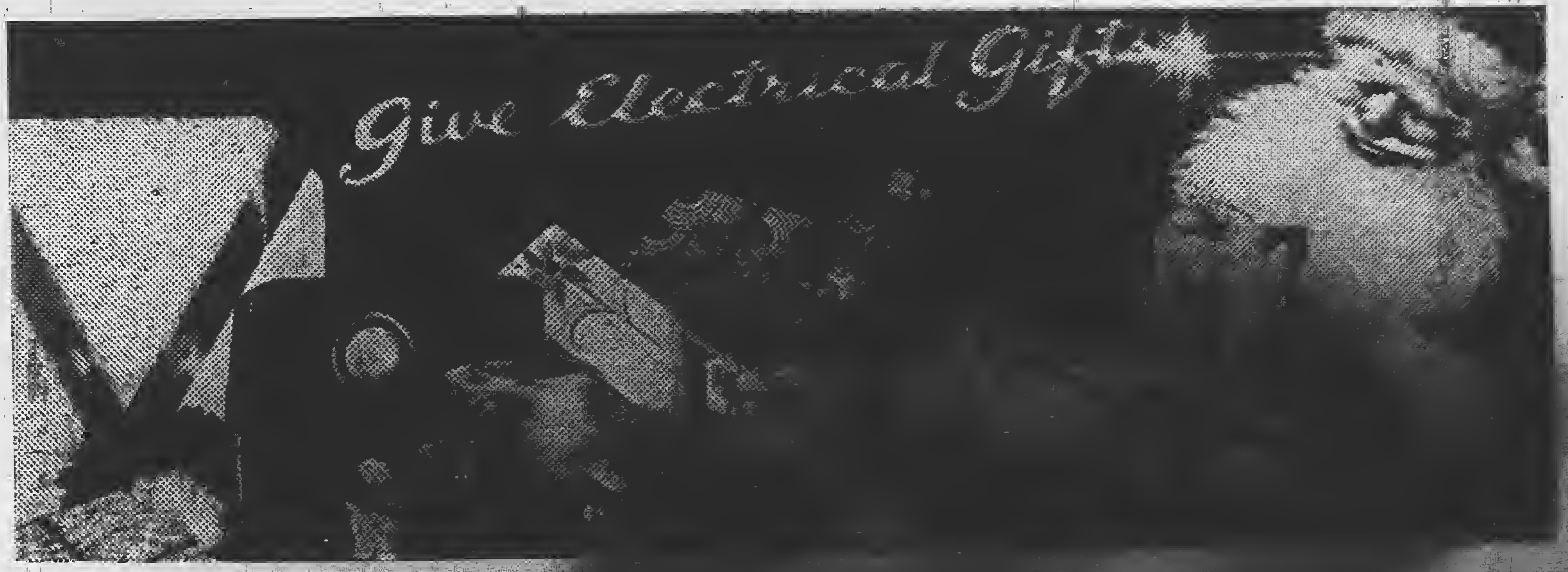
Pascagoula, Jan. 1, 11 a.m.
Kreole, at Orange, Jan. 1, 3 and 7:30 p.m.
Poplarville, Jan. 8, 11 a.m.
Lumberton, Jan. 8, 3:30 p.m.
Purvis, Jan. 8, 7.30 p.m.
Carriere, at McNeil, Jan. 15, 11 a.m.
Picayune, Jan. 15, 3.30 p.m.
Logtown, Jan. 15, 7.30 p.m.
Saucier, at McHenry, Jan. 22, 11 a.m.
Wiggins, Jan. 22, 3:30 p.m.
Brooklyn & Bond, at Brooklyn, Jan. 22, 7.30 p.m.
Vancleave, at Mt. Pleasant, Jan. 29, 11 a.m.
Ocean Springs-Mentorium, Jan. 29, 3:30 p.m.
Epworth-Wesley, Jan. 29, 7:30 p.m.
Long Beach, Feb. 1, 7:30 p.m.
Americus, at Cross Roads, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 3:30 p.m.
Leakesville, at Leakesville, Feb. 5, 7:30 p.m.
Bay St. Louis, Feb. 8, 7:30 p.m.
Moss Point, Feb. 12, 11 a.m.
Escatawpa, at Caswell Springs, Feb. 12, 3:30 and 7:30 p.m.
Coalville, Feb. 19, 11 a.m.
Handsboro, at Burton Memorial, Feb. 19, 3:30 p.m.
Biloxi, Feb. 19, 7:30 p.m.
Gulfport, Feb. 22, 7:30 p.m.
Oloh, at East Columbia, Feb. 26, 11 a.m.
Columbia, Feb. 26, 7:30 p.m.

Pastrs may change the place of the quarter-
gagement by arranging with the people and
ly conference to correspond to the preaching en-
notifying me; but please do not ask to change
the date unless it is absolutely necessary.

J. F. CAMPBELL, P. E.

God's goodness hath been great to thee—let never day or night unhallowed pass, but still remember what the Lord hath done.—Shakespeare.

As a piece of literature, entirely apart from its supreme value as the sacred book of the Christian religion, the Bible holds a unique and remarkable position. —Amy Cruse.



YOUR
DEALER
HAS
THEM

Are [illegible] somet[illegible] lasting as we[illegible]? [illegible] Many C[illegible] oth[illegible] . . . but [illegible] out the [illegible] [illegible], [illegible] can be [illegible]

[illegible]

DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. A. S. Brisco, wife of the pastor at Vaiden, sends us a personal message coupled with good wishes for which we are duly grateful.

Mrs. R. L. Gee, of Ethel, writes appreciatively of the Advocate which she has read since she was a child and for which she has subscribed herself until she would now feel lonesome without it.

Rev. W. R. Lott, Secretary of the Conference and presiding elder of the Corinth District, sends notice that the Minutes of the North Mississippi Conference will be in the mails on or before December 3.

Mrs. N. H. Dement, Church Secretary for Rev. W. A. Tyson, Tupelo, takes immediate steps for an accurate record of Advocate subscriptions in that church where we ourselves served for a period of four years.

Rev. W. S. Selman, Kosciusko circuit, reports that he is "parked" in his new field and very comfortable. He had a very cordial reception, a part of which was a great pounding. He is very much pleased with his new charge.

Rev. C. T. Floyd, our good friend and the presiding elder of Sardis-Grenada District, overlooked the payment of his Advocate subscription at Conference, and he proposes to do penance in a very noble way—he sends a subscription to another as well as renews his own.

Rev. C. A. Northington, reports that he has been graciously received by the people of Verona. He has placed 100 copies of the New Cokesbury Worship Hymnal in the church at Verona, has a wide-awake presiding elder, and he promises that the Advocate campaign will be in full.

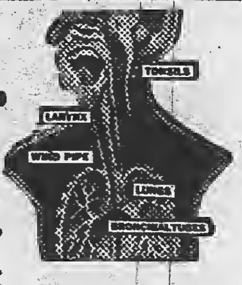
Mrs. T. H. Porter, who with her husband, makes her home in Memphis, Tennessee, has lost none of her interest in her Conference paper. We regret to learn that Bro. Porter is quite feeble and has failing sight, but he experiences no recession in his loyalty to the cause which he served through the years.

Rev. Jeff Cunningham and his family were graciously received at the parsonage in Sardis upon their arrival for the new year. A renovated parsonage, a generous kitchen and pantry shower, and a handsome electric refrigerator added to their comforts and helped to raise their expectations for the coming year.

COUGHS...

Here's Why You Cough...

WHEN YOU CATCH COLD



1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.

2 The secretions of these glands often turn to heavy, clinging phlegm.

3 This sticky phlegm irritates your tender throat tissues and you cough.

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1 Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.

2 Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.

3 Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

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PERTUSSIN

PRESCRIBED BY MANY DOCTORS FOR 30 YEARS

PLANS FOR A NEW BUILDING AT UNION COLLEGE

People in Brazil are interested in education and are enthusiastic in their support of Methodist schools, especially since illiteracy in that country is still about 80 per cent, and it will be a long time before the government of Brazil is able to maintain enough schools to meet the educational needs of the people.

In a recent campaign, conducted at Uruguayana to raise funds for a new building for Union College in the city of Uruguyana, enough money was subscribed to go ahead with the building project even before the time set for closing the campaign. Dr. Wesley Carr and Rev. James E. Ellis, director of Christian Education in Brazil, were in charge of the campaign with the endorsement of Bishop Cesar Dacorso.

Dr. Carr says that one of the largest subscribers to the building fund, a man probably more interested in the new building than anybody, died at the height of the campaign. The Board of Trust of Union College has suggested that the family carry out his wishes in regard to his large subscription and that the new building carry the name of this devoted Brazilian Methodist as a memorial to him. This would be something new in Brazil, according to Dr. Carr, where the people are not accustomed to anything of this sort. He believes this to be an auspicious time to introduce the idea of memorials of this sort to the Brazilian people.

Do not anticipate trouble or worry about what may never happen. Keep in the sunlight.—Franklin.

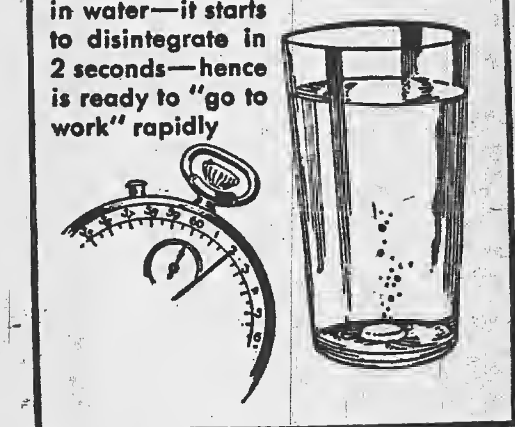
A recovered passion, a renewed emphasis and a rediscovered technique will make the new evangelism adequate to the personal and social needs of this troubled day.

—Michigan Christian Advocate.

FACTS YOU SHOULD KNOW

IF YOU TAKE ASPIRIN TO RELIEVE HEADACHE OR RHEUMATIC PAIN

Drop a Bayer Tablet in water—it starts to disintegrate in 2 seconds—hence is ready to "go to work" rapidly



This Quick Dissolving Property Explains Fast Relief Thousands Get with Bayer Aspirin

If you suffer with headaches or the pains of rheumatism or neuritis, keep the above picture about genuine Bayer Aspirin in your mind. Especially if quick relief is what you want.

For the way a Bayer Tablet works in the glass is the way it works when you take it. It starts to dissolve almost at once—hence is ready to "take hold" of the rheumatic pain or headache with astonishing speed. Relief often comes in a few minutes.

Always ask for "BAYER Aspirin"—never ask for "aspirin" alone.

Bayer Aspirin

15c FOR 12 TABLETS
2 FULL DOZEN 25c

DO NOT NEGLECT THE "LOVE OFFERING" FOR THE SUPERANNUATES

"Christianity is a tremendous personal loyalty to, and friendship with Christ, which results in living his life and doing his will."—Leslie Weatherhead.

LAKE W. M. S. CELEBRATE BIRTHDAY

The Sixtieth Anniversary of the Methodist Woman's Missionary Society was celebrated by the Lake W. M. S. on Monday afternoon, November 28, in the home of Mrs. C. S. Sanders. The living room was attractively decorated with potted plants and chrysanthemums.

In the absence of the president, Mrs. T. H. Vance, as leader of the program, presided. During the business session the officers for the ensuing year were elected as follows:

President, Mrs. C. C. McClenahan; Vice-President, Mrs. G. C. McCombs; Corresponding Secretary, Mrs. W. C. Rush; Recording Secretary, Mrs. C. S. Sanders; Treasurer, Mrs. T. H. Vance; Superintendent Mission Study, Mrs. L. L. Matheny; Superintendent Local Work, Mrs. I. E. Nichols; Superintendent Children's Work, Mrs. G. C. McCombs; Superintendent Baby Specials, Mrs. Jim Hollingsworth; Superintendent Supplies, Mrs. G. C. Kimbrough.

The Society voted to make Baby Nancy Elaine Matheny a Life Member.

The devotional was led by Mrs. W. C. Rush, after which she gave a talk on Stewardship. A Skit entitled "Our Sixty Years," was given by six members of the group. Mrs. T. H. Vance read "The History of the Lake Ladies' Aid and W. M. S.," which began in 1900. An attractive poster showing the years 1878-1938 was displayed by the leader.

Following the program, the birthday cake was cut and served with coffee to the members present and their pastor, Rer. L. L. Matheny.

IN MEMORIAM

Thomas Albert Wilson, beloved resident of Sunflower, Miss., passed away on Wednesday morning, November 9, at Greenville Hospital, after an illness of several months duration.

He was a devout Christian of the Sunflower Methodist Church.

He was dearly loved by the entire community and his passing comes as a great loss, not only to his family but to the church and to his scores of friends in the State.

The great throng of people and the abundance of beautiful flowers revealed the high esteem in which he was held.

Besides a host of friends, his [illegible] are his wife, Mrs. Winnie [illegible] Wilson, and daughter, Nell; [illegible] Mrs. John Whittle, Winona, [illegible] Mrs. John DeLoach, [illegible] three brothers, G. A. [illegible] Miss.; C. B. Wilson, [illegible] Louis Ogletree, Mem[illegible] services were held [illegible] J. O. Dowdle, J. [illegible] son.

His body [illegible]

Don't Let the Crusade Pass Your Youth By!

Of vital concern to Methodist young people in the near future is the YOUTH CRUSADE instigated by the Bishops and launched by the General Conference in these words: "This General Conference challenges you to a courageous advance in the name of Christ. We are convinced that the destiny of civilization is in your hands. No earthly man can lead you up to the heights of conquest; no human remedy for the ills of mankind is available. The only leader worthy of your allegiance is Jesus Christ. . . . The only solution to the problems of the world is to be found in the Gospels of Christ. We challenge you to follow him. We pledge you our prayers, our counsel, and our help."

If you wish the young people of your church identified with the CRUSADE, and taking places of usefulness in united Methodism, you will find that the most helpful agent to bring it about is the EPWORTH HIGHROAD, the youth journal of the church. Because it is the only periodical published by our church for youth past sixteen years of age, it will be one of the important instruments the CRUSADE will use in reaching its goals.

Not only does the EPWORTH HIGHRO[illegible] materials for a complete [illegible] of activities of [illegible] school department, it [illegible] enlists youth's [illegible], on-going [illegible] of Methodism and [illegible]. By keeping [illegible] ders abr[illegible] of [illegible] and [illegible] by [illegible] concerns [illegible] it [illegible] activities. [illegible] not get the [illegible] from the [illegible]

[illegible] HOUSE
[illegible] RICHMOND, VA.

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
DECEMBER 11

By Dr. J. R. Countiss

CONTENTMENT WITH OUR OWN POSSESSIONS

Ex. 20:27; Luke 12:13-21; I Tim. 6:6-10

Golden Text.—Thou shalt not covet.—Exod. 20:17a.

Exod. 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Luke 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

I Tim. 6.6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

The tenth commandment mentions no specific act but covers the whole area of greed by forbidding an attitude of covetousness. It by no means prohibits emulation or benefits to be derived from the example and success of others. How very poor we should all be had we not seen and in some measure copied the better homes, better living conditions, and better business methods of others. We rise with the world in which we live and find inspiration and encouragement in the advancement of our neighbors. It is no sin to desire something equal to that of our neighbor provided we are willing to pay its price in effort and enterprise, in thrift and self-denial. In many ways those who have and have achieved have blazed trails and shown possibilities for those who have not. Their possessions do not necessarily diminish the holdings of others, but may even serve to increase them. Their enterprises call for labor in many fields and for raw materials from the ends of the earth, and so enhance values and opportunities for a multitude.

Covetousness is a sin of the soul that may secretly corrode its every fiber without ever coming to overt act. It is confined to no group or class. Possessions do not signify greed, nor does poverty indicate generosity. A pauper may be on fire with greed, and a rich man may be aflame with generosity. The sin is the same whether its goal be five cents or five thousand dollars, a Babylonish garment or a Naboth's vineyard, a place on the board of stewards or an appointment to First Church. A child may covet another's toy; a student, another's grade; a man, another's good name—all without being willing to pay the price. Perhaps the most wide-spread sin of our day is the desire to get something for nothing—covetousness.

The injunction against covetousness implies the right to private possessions, as the command to share implies the right to acquire. If none have, none can give. Christianity is not an opiate designed to make men content with poverty, hunger, disease, or ignorance, but an incentive and an inspiration to overcome all these. Christian contentment means living a balanced life, properly evaluating body and soul, self and others—being rightly related to God and man. It means keeping desire in harmony with achievements and needs. Covetousness connotes suffering—the burning desire for what we cannot afford, often for what we do not need and could not enjoy. The covetous can never be happy, no matter what they may achieve or possess.

Jesus put first things first. Character was of more concern than equity in estates, the soul of more value than bursting barns and expanding fields. Only those who have laid up treasures in heaven are truly rich. Worldly possessions often bring poverty of soul, robbing the holder of family and friends, of all opportunity for personal culture, of all time for doing good or enjoying life, bringing slavery instead of freedom. Inherited wealth is more often a curse than a blessing. It is work that makes men, effort that builds character, yet multitudes are sacrificing their own lives to rob their own children of the high privilege of struggle and cooperation with others in building personality and accumulating a competence. Generosity should begin with gain and increase with gain. Those who are unwilling to share their little will be the more unwilling to share their bounty. Their love of money will grow with their possessions. Against the sin of covetousness, of selfishness and greed, all of us need to be on our guard.

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The Christian Fireside

CREEDS UNDERLIE LIFE

One still meets people who ask, "What does it matter what you believe, provided you have the Christian spirit of love?" The answer is that it is not possible to have the spirit of love to men, in the deepest and strongest and truest sense of that term, unless one believes certain things with one's whole heart. There are of course some beliefs that make no difference whatever to the sort of person we are; from the point of view of right personal relationships it does not matter whether we believe the earth goes round the sun or the sun round the earth. But there are other beliefs which make all the difference. Sooner or later they work back into the personal life . To separate belief and character entirely, to hope to have a distinctively Christian style of personal life apart from a distinctively Christian creed, is indeed to run counter to the plainest teaching of experience.

Perhaps people think that conduct and belief can be thus separated. because they interpret belief in too theoretical a way. When we speak of belief fashioning the personal life we mean of course, real beliefs, convictions by which men live. There is obviously all the difference in the world between theoretical beliefs and living beliefs. The former may be quite sincerely held, yet they rest only on the service of the mind and lay hold only of the thinking part of us; the latter go deeper than that. We assent to them not only with the thinking part of us, but also with a more or less deep reverberation of feeling and a more or less definitely directed movement of will. It is beliefs of the latter sort—living convictions, convictions that we do not have continually to hold by means of supporting and defensive argument, but in spite of all continue to hold us—that fashion the personal life.

—The Christian World.

PREPARATION FOR CHRISTMAS MAILING

Postmaster Ferguson suggests that mail for the various States be deposited as follows:

December 14th.—Washington State, Oregon, Nevada, Utah, California, Montana, Wyoming, Idaho, Arizona, North Dakota, South Dakota, Colorado, New Mexico, New Hampshire.

December 15th.—Minnesota, Wisconsin, Iowa, Nebraska, Vermont, Delaware.

December 16th.—District of Columbia, Pennsylvania, Michigan, New York, Massachusetts, Connecticut, Rhode Island, New Jersey.

December 17th—Ohio, Indiana, Illinois, Oklahoma, Kansas, Maryland, Florida, Kentucky, Virginia, West Virginia, Texas.

December 19th.—Missouri, Tennessee, South Carolina, North Carolina, Alabama, Arkansas, Georgia.

December 20th.—Louisiana, Mississippi.

Mail intended for delivery in the city should be in the post office not later than December 21st.

There will be no mail delivery on Christmas Day, December 25th; therefore, mail early for delivery before that day.

Wrap all parcels securely, use strong paper and heavy twine.

Show complete address, house number and name of street, post office box, or rural route number, typed or plainly written in ink. Place return card in upper left corner of every piece of mail.

DO NOT MAIL GREETING CARDS IN RED, GREEN OR OTHER DARK COLORED ENVELOPES, OR IN VERY SMALL ENVELOPES.

Be sure that postage is fully prepaid.

USE AIR MAIL—the domestic air mail rate of postage is six cents for each ounce or fraction thereof.

For further information make inquiry at the Post Office, or lettered Stations.

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Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid $1.00. Guaranteed, write for NEW CATALOGUE.
L. S. SALES COMPANY, Asheboro, N. C.

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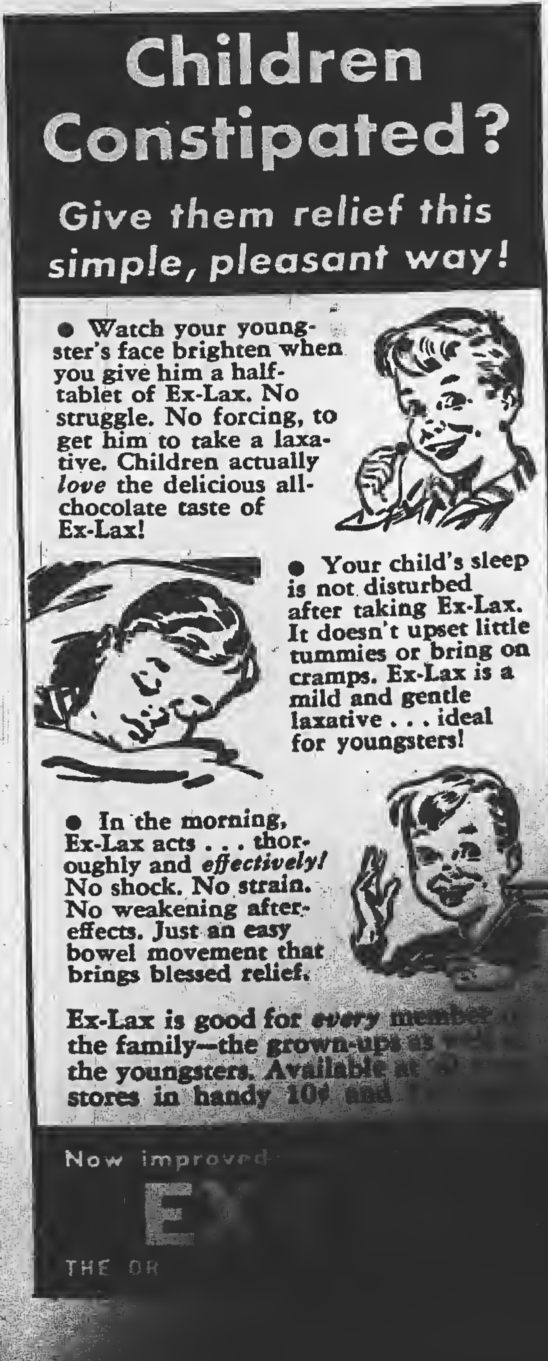
Do FALSE TEETH Rock, Slide or Slip?
FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.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Give them relief this simple, pleasant way!
● Watch your youngster's face brighten when you give him a half-tablet of Ex-Lax. No struggle. No forcing, to get him to take a laxative. Children actually *love* the delicious all-chocolate taste of Ex-Lax!
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● In the morning, Ex-Lax acts . . . thoroughly and *effectively!* No shock. No strain. No weakening after-effects. Just an easy bowel movement that brings blessed relief.
Ex-Lax is good for *every* member [illegible] the family—the grown-ups [illegible] the youngsters. Available at [illegible] stores in handy 10¢ and [illegible]
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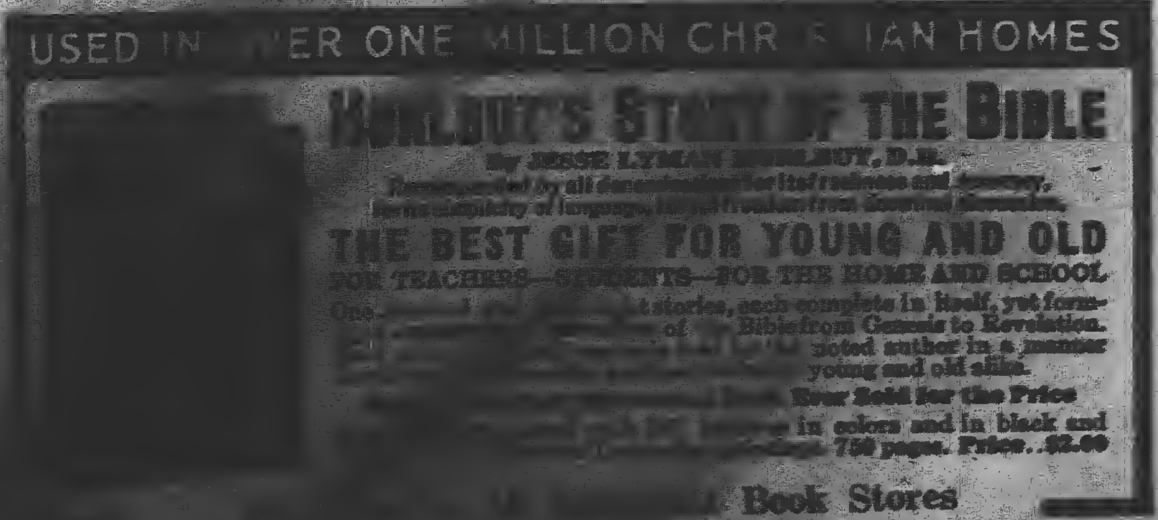
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HURLBUT'S STORY OF THE BIBLE
By JESSE LYMAN HURLBUT, D.D.
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THE BEST GIFT FOR YOUNG AND OLD
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL
One [illegible] stories, each complete in itself, yet form[illegible] of the Bible from Genesis to Revelation. [illegible] noted author in a manner [illegible] young and old alike.
[illegible] Ever Sold for the Price
[illegible] in colors and in black and [illegible] 750 pages. Price, $2.00
[illegible] Book Stores

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania Street, New Orleans

All missionary women are vitally interested in Scarritt College. Please read the following letter which will interest all:

Dear Mrs. Pollard:

Dr. Moreland at Scarritt writes that they feel confident our Methodist Episcopal and Methodist Protestant friends, under unification, will want to send large numbers of their Christian workers to Scarritt to prepare them for service. In fact, they are already making requests for a larger number of places for students on the campus, and only a fractional part of which they are able to accept because of lack of accommodations.

He further states that if Christian friends will rally to their support with consecrated gifts at this time, they will be able to multiply many times over the scope of their service.

Therefore, December 15 is set as the date for 2,000 New Associates **from our** Church. Of this number, Louisiana's quota is 50.

Will you do all you can to assist in securing these **New Associates** immediately?

Some one has said: "One dollar contributed through an Associate Membership is worth $500.00 in 'personality production' and Christian service."

Are we not all anxious to have a share in a contribution which produces such extraordinary dividends?

Very sincerely,
MRS. GILMAN McCONNELL,
Chairman Scarritt Associates in Louisiana.
Box 356, Baton Rouge.

The Diamond Jubilee of Congo Missions was held at Leopoldville in June. A feature of the celebration was a pageant, representing 60 years of Protestant Missions in the Congo. In the native choir there were 330 voices. From the Southern Methodist Mission five missionaries and nineteen native workers attended as delegates. They drove for six days in a car and a truck. It was the first time a truck had made the long journey from the interior to Leopoldville, and this fact called forth favorable comment from the Governor General of the Belgian Congo. A missionary writing of the celebration says: "A few years ago when even two tribes came together there was war, but at this Jubilee more than 30 tribes met as one to worship one Chief."

Misses Kathryn Eye and Annie Laura Winfrey sailed from New York on the ILE DE FRANCE August 20, for France and the Belgian Congo. They will spend some time studying French in France and Belgium before proceeding to the Congo.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

With only three weeks to work, we are still below our goal of 1200 subscriptions for the "World Outlook." If one woman in each auxiliary would give a subscription as a Christmas gift we could easily reach our goal. Let's do that!

This is our standing as of October 20:

District	Oct. 20th	Goal
Brookhaven	185	200
Hattiesburg	109	150
Jackson	310	325
Meridian	186	175
Seashore	113	160
Vicksburg	220	200
Total	1123	1210

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Zone Four of Sardis-Grenada District held their fourth zone meeting at Pope church Thursday afternoon, November 17th, with six auxiliaries represented, namely: Sardis, Batesville, Davis Chapel, Courtland, Chapel Hill, and Pope with total number of thirty-six members. Mrs. G. G. Hay of Davis Chapel, was chairman and Mrs. J. G. Pon of Courtland, was secretary.

After two opening songs with Miss Dora Moore at the piano, Miss Cornelia Ruffin of Sardis, gave the devotional—a talk on stewardship. Report of all the auxiliaries for this year's work were very favorable. Following these Mrs. C. T. Floyd led in prayer.

After four years of faithful service Mrs. Hay resigned on account of ill health. Mrs. L. F. Hentz, president of Pope Auxiliary, was elected to serve as chairman for 1939, with Mrs. Pon re-elected as secretary.

Mrs. Russell Harmon gave the consecration service with Mrs. P. F. Luter singing a solo, after which Mrs. Sid Carlton of Sardis, gave the dismissal prayer.

MRS. L. F. HENTZ.

In October, the Crenshaw and Sledge Missionary Societies, under the guidance of the pastor's wife, Mrs. W. P. Bailey, made a most interesting and profitable study of "The American City and Its Church." Meeting jointly, the two societies presented the following topics: "The City and Its People," "Homes in the City," "Problems and Loneliness of City Life," "The Church Speaks," and "The Church at Work in the City." The meetings alternated between Sledge and Crenshaw; the visiting society furnished the program. The fourth and last session was an all-day affair at which the Crenshaw Society was hostess. A lovely plate lunch was served at the noon hour.

These two organizations have also observed the Week of Prayer by coming together on November 15th, in Sledge, for an all-day Retreat. The regular program as furnished by the Council was given by Mrs. Bailey, assisted by members of both societies. The Sledge ladies served a buffet luncheon in the home of their president, Mrs. R. F. Sledge.

These meetings were well attended and much interest was displayed.

MRS. B. W. WADLINGTON.

Clarksdale, Mississippi,
November 23, 1938.

To The Auxiliary Members:

Dear Friends:

You are interested in the status of the Missionary work of the Conference as we approach the close of the year. We rejoice in an advance along all lines of activity though we have much to do yet to complete the enlarged program which was undertaken at the beginning of 1938. We are hearing of splendid efforts in the observance of the Sixtieth Anniversary celebration. This heartens us greatly for it means increased membership and Missionary giving.

The important items this quarter are the election and training of the new officers. An excellent Zone Program was published in the October Bulletin for your fourth meeting which we trust you will use to profit. Report the new officers to your District Secretary and to your respective Conference officers.

Check the EFFICIENCY AIM (Page 73 of Conference Minutes), and send it with your fourth quarter's report to the District Secretary. We are expecting a large increase in the number of auxiliaries that attain this Aim over the number last year—study it again to be sure no item is overlooked.

Keep in mind the fact that the increase of $1000 in our Council pledge means an increase of at least 5 per cent in your Conference funds. It will take about $6500 to meet all obligations for this year. We know that we can count on you for your part.

How often we think of you and your splendid service and thank God for our fellowship and for our work with Him for the sake of His Kingdom.

With appreciation and love,
MRS. H. L. TALBERT,
President.

BIBLE STORIES

HURLBUT'S
STORY OF
THE BIBLE

HURLBUT'S STORY OF THE BIBLE

By Jesse Lyman Hurlbut, D.D.

Recommended by all denominations for its freshness and accuracy, for its freedom from doctrinal discussion. **THE BEST GIFT FOR OLD AND YOUNG. For Teachers—Students—for the Home and School.** One hundred and sixty-eight stories, each complete in itself, yet forming a **continuous narrative** of the Bible from Genesis to Revelation. Each of the world-old stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.

Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. **$2.00**

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By Elsie Egermeier

The new revised edition contains 234 fascinating stories, each complete in itself, yet forming a continuous and accurate narrative of the Bible from beginning to end. Recommended by all denominations. There are over 200 pictures and illustrations in all. Actual photographic halftones, 20 beautiful color reproductions, drawings, animated maps, illustrated end sheets, Holy Land scenes, presentation box, etc. A unique feature is the new animated maps, which vividly portray to young and old the most important Bible events with geographic illustrations—an innovation in Bible story-telling.

Popular Edition. Cloth, $2.00

De Luxe Library Edition. With de luxe cover and 16-page art section of unusual Holy Land scenes in sepia tones on ivory enamel paper. In special gift box. **$3.50**

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By W. Russell Bowie

Written with charm and beauty so plainly that children will enjoy it, and yet it embodies a comprehensive knowledge of backgrounds and an intelligent modern viewpoint. Illustrated in color. **$2.00**

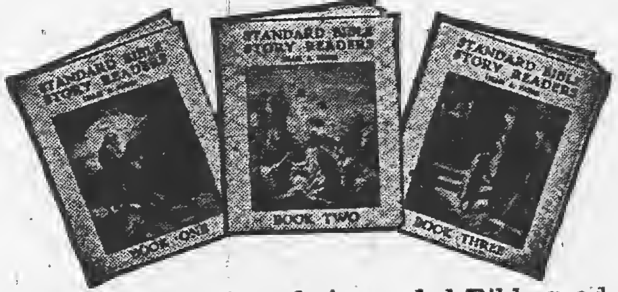
BIBLE STORIES AND HOW TO TELL THEM

By William J. May

A popular English preacher and contributor to many publications of his own country and America tells twenty-seven Bible stories, each with prefatory notes on how to tell it. Two introductory sections of his book deal with the art of Bible story-telling, and the craft of the Bible story. **$1.50**

STANDARD BIBLE STORY READERS

By Lillie A. Faris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STANDARD BIBLE STORY READERS
BOOK TWO
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BOOK THREE

A charming series of six graded Bible readers for children in the home, school, and church.

The stories are told in pure, clean English, and in a language that the children can understand. Large, clear type is used. The books are absolutely graded to the child's advancement, and one of our careful critics has said: "These books are doubtless the greatest contribution of the century to juvenile literature." Order a set for your home library, remembering that properly constructed Bible stories are invaluable in developing high ideals in childhood.

Book 1—The Primer (first grade). Eighty four-color illustrations; 128 pages. Blue art vellum cloth. **Price, 80 cents.**

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Book 3—Second Reader (third grade). Eighty four-color illustrations; 160 pages. Blue art vellum cloth. **Price, 90 cents.**

Book 4—Third Reader (fourth grade). Fifty-four four-color illustrations; 176 pages. Blue art vellum cloth. **Price, 95 cents.**

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BOYS OF THE BIBLE

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The first two books of this series are written for the primer age reader, and the third and fourth are for the first and second grades. With illustrated jackets and durable cloth binding. Many pictures in black-and-white and in color.

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Stories of Characters and Incidents in the Old and New Testaments that are written in simple, understanding language and have a special appeal to children. It contains twenty colored pictures and is printed from large, clear, easily read type. Bound in fine cloth, gold stamped, and with colored inlay. **50 cents**

BIBLE PICTURES AND THEIR STORIES

By Susanna G. Fisher

The thirty-one beautiful pictures in this book are reproductions in full colors of paintings by the English artist, E. S. Hardy. They illustrate many Bible incidents that are of particular interest to children.

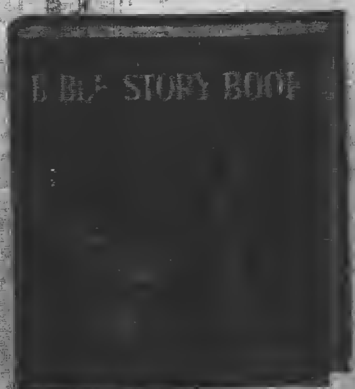
Facing each picture is the story written in an interesting way for boys and girls. The stories are by an author having wide and successful experience in writing for young folks. Bound in cloth with jacket in colors. **50 cents**

THE ILLUSTRATED BIBLE STORY BOOK

ONE-VOLUME EDITION

By Seymour Loveland

Pictures in color and black and white by Milo Winter



This richly illustrated volume contains the best-loved and most famous stories of the Bible, both Old and New Testaments, retold for boys and girls. In clear, simple language the author retains the beauty of the original tales while making them interesting and appealing to children. A dozen lovely full-page, full-color pictures, three times as many smaller colored pictures, and seventy illustrations in black and white portray the scenes and characters from the stories.

This one-volume edition is an abridgment of the two famous volumes, "Illustrated Bible Stories," "Old Testament," and "New Testament," which are priced at $2.00 each.

Size, 7¾x9 inches; 160 pages. Bound in cloth, stamped; colored jacket.

Price, one-volume edition, $1.00

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5 Because that A'brā-hăm
ed my voice, and kept my ch
my commandments, my stat
and my laws.

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ST. LUKE, 11 ***The good***

33 But a certain ªSă-măr'ĭ-tăn, as he journeyed, came where he was: and when he saw him, he had compassion *on him.*

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Because it contains features usually found in Bibles selling for twice as much, this Bible is one of the best values we have ever offered. For only five dollars you get a handy size Bible with overlapping, genuine leather covers, leather lined. The type is the famous CLEARBLACK easy to read and easy on the eyes. It contains center column references, concordance, helps to Bible study, and twelve maps in colors. Printed on India paper, which provides for lightness in weight and a thickness of only one inch. A fine Bible for five dollars that will suit your every need.

King James Version with the difficult words marked for easy pronunciation. Size of page, 4⅝x7 inches. Round corners, red under gold edges, and ribbon marker.

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Specimen of Type

PSALM 89

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

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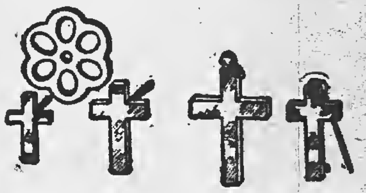
Please Order From Nearest House

GIFT *Suggestions*

MINIATURE GOLD CROSSES



Midget size gold crosses are becoming increasingly popular for daily wear in men's or boy's lapel or on women's or girl's frocks. Ideal, inexpensive gifts or rewards. The first four numbers are for men or boys, each with wheelscrew, which holds the cross firm and prevents loss. (340)

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No. 9363. Gold Plated, ¼x⅛ in. ..	$0.15	$1.50
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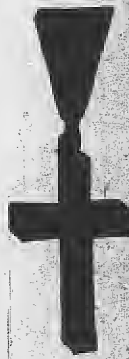

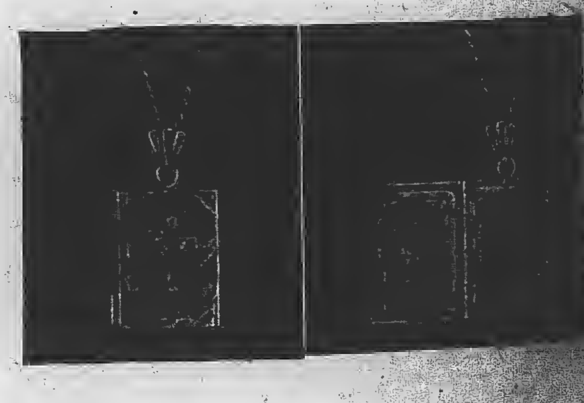

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THE WORLD IS MY PARISH

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On every hand one hears the catch slogan, "The best buy." Perhaps in each case it may seem like the best buy, but the test of time and use will tell. Character values are tested, too! Can they stand sorrow and disappointment? Can they face the hard wear of daily routine? God's gold is only burnished by the fire!

—Selected.

THE PRAYER-ROOM TODAY

Lord of the doors of life, through whose permissions and denials our lives are guided to their appointed ends, we thank Thee that Thou hast often, through what Thou hast prevented, made clear before us Thy ways of love and goodness. Give us understanding to see Thy way in all our ways and since the past has led us wisely, trust the future to lead us lovingly. Amen.

Vol. 85.

NEW O

THURSDAY,

TELL ME ANOTHER ONE

Wallet of the Week

THE JUBILEE OF LOUIS PASTEUR, the renowned French scientist whose work resulted in the founding of Pasteur Institute in Paris, has been responsible for the focusing of attention on the continuing and the interlocking effects of all scientific research. Pasteur's work was the basis from which Lord Lister evolved his "painless surgery," and Madame Curie's discovery of and experimentation with radium undergirds the whole program of cancer research today. Science truly represents a great service and a great fellowship.

* * *

SOUTHERN MINISTERS recently came in for a round of criticism for their support of consumer co-operative movements. The Association of Retail Credit Managers and Insurance men, offering the criticism, said that these ministers and the denominations sympathizing with the idea of co-operatives are threatening the existence of that large body of retail business men who make up some of their most loyal membership. The criticism should be given fair and just consideration, especially that the putting down of one form of selfishness may not be the cause of building another.

* * *

DAHU DI' UYUYU AMBUYA!, The Testaments have come, shouted the multitudes in the heart of the Belgian Congo when the Otetela translation of the New Testament arrived at Wembo Nyama. It was a shout of joy in day of happy realization for two hundred and fifty thousand souls in a land of neglected and underprivileged black men. On February 12, 1914, when the mission was opened by representatives of the Methodist Episcopal Church, South, the people of the tribe had no written language. In 1937, Africa claimed eleven of the seventeen translations put out by the American Bible Society.

* * *

ALGERNON CHARLES SWINBURNE, the famous English poet, is said to have received much of the inspiration and the cultural background for his work from the literature and the works of art in the library of his distinguished grandfather, Sir John Edward Swinburne. It is also said that the poet developed great affection for his grandfather, and that he was the standard with whom he compared such celebrities as Landor, Mazzini, and Hugo. Sir John's castle at Capheaton was for a time the hiding place for Roman Catholic priests, but he early broke with that faith and lived a pronounced nonconformist, dying in his ninety-ninth year.

THE BRITISH MOVIE INDUSTRY is reported to be pioneering in new methods for extending the use of film studies. Among other things, it is seeking to perfect a new type of daylight movie screen which will make it possible to produce a perfect picture in a well-lighted classroom. It is known as the Edgenser Daylight Rear Projection Screen. With it, the teacher can face the class, give the lesson and operate the projector all at the same time. The market price of the screen in England is about forty dollars.

* * *

A MEMORIAL CHAPEL to H. J. Heinz, at the University of Pittsburgh, was dedicated on November 20. The chapel is the gift of the H. J. Heinz family and its cost was a million dollars. Howard Heinz presented the memorial to his father as the embodiment of a concept of religion and education which had guided the family in the selection of the memorial. Mr. Heinz is one of the most widely known characters of the past generation. He was eminently successful as a business man, he was a man of high Christian character, and he undertook to practice that which he professed.

* * *

ROMAN CATHOLICS IN JAPAN now number one hundred and eleven thousand eight hundred and twenty-seven—one-sixteen hundredths of one per cent of the total population—says a correspondent of **The Tablet,** London. In addition to the missionaries, the Church has one hundred native priests with four hundred Japanese now in preparation for the priesthood; six hundred and seventy-two Japanese nuns, a great number of parochial and other schools; and seventeen periodicals. The Catholic University of Tokyo now has an enrollment of eight hundred students, the largest in the history of the institution.

* * *

ALEXANDER McGILLIVRAY, gifted son of a Scotch trader and the daughter of a chief of the Creek Indians, was a mystery man of American colonial history. He was educated in Savannah and Charleston and he is now known to have been one of the shrewdest diplomats of his day. President Theodore Roosevelt credited the stand of the Creeks against the aggressions of the white man to his astuteness, and he was known as the "Tallyrand of Alabama." John Walton Caughey, who discovered an enormous bundle of his correspondence in the Archives of the Indies at Seville, Spain, has produced a thrilling biography of McGillivray which recently came from the Press of the University of Oklahoma.

New Orleans
Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

TEN THOUSAND

Please Consider this personal and confidential. Wouldn't you like to share in a real service to your church paper? Wouldn't you like to have part in a Christmas present which would make the editor supremely happy? We invite every pastor to join our Christmas party to make the Advocate circulation ten thousand within the next two weeks. We invite every subscriber to share by securing at least one new subscription. We have given four years of our very best effort to make the paper worthy of your love and enthusiastic support, and we hereby pledge our share in this Christmas event. If every pastor would secure an average of five new subscriptions the task would be done. We challenge you to do it. By the time this reaches you, we expect to have a definite plan that may end in a great victory for the paper. Early in January we wish to publish a "New Orleans Christian Advocate Issue" and include pictures of district groups with brief statements as to the fun you had. Let's make the effort as unanimous as it is sudden. Send the Advocate for a Christmas present to a new reader, enlist a friend or two, and then tell us about your party.

WE WAIT FOR THE RETURNING TIDE

In the last issue of the Richmond Christian Advocate, are three impressive graphs which tell the story of the record made by the Virginia Conference in Benevolent contributions, membership growth and the payment of church debts during the past thirteen years. The first shows that the Benevolences reached the highest point in 1926 after which they dropped abruptly and continuously to a maximum low in 1935, when the Benevolences amounted to practically one-third of what they had been at their best. For 1936 and 1937, there was a slight upturn, but in 1938 practically one-half of the total gain was cancelled by a recession. During this same thirteen years, there was a membership gain of approximately nine per cent and church debts were reduced by almost half a million dollars. But despite the membership gain and an annual saving of $40,000 in interest charges, the contribution for Benevolences remains at practically the lowest point reached during the depression. At the present time the Virginia Conference is asking contributions of less than half a penny a day per member for the evangelization of the world. We have not the figures for our own Conferences, but we believe that they would not show a better situation. The outstanding meaning of this contribution, as we see it, is that we are consuming the energies of economic recovery upon ourselves. We have become self-centered—indifferent to the piteous cry of multitudes who sit in darkness. Surely this belated turning of our Benevolence tide must be extremely disheartening to the watchers upon our far-flung missionary frontiers.

CULTURE vs. CHRIST

Often we receive contributions whose practical effect is to attack the educational policy of our Church, particularly as that policy has to do with standards for the ministry. We do not think it wise or constructive to publish material which would tend to destroy confidence in the agencies which seek to keep the ministry of the Church abreast of the thinking and the culture of our day. Neither do we think that a few exceptional cases ought to deflect the Church from a course and a program whose total effect is to lift the life of the people to a nobler plane of thought and action.

With certain implications of the articles which come to us, we are, however, in hearty sympathy. In the day of advancing educational standards, we should not overlook the fact that training and culture do not of themselves furnish an adequate foundation for a Christian ministry. To be sure, culture quickens the mind and makes men more effective in the pursuit of their aims, but it may be bent to the service of bad purposes as well as those which are good. In certain quarters, as is too well known, training and intellectual specialization have not saved religion and the church from the worst impasse of a thousand years. Educational processes and standards, necessary as they are, must not be permitted to divest our Church of its evangelical spirit—the reflex of a profound and personal realization of the unveiled face of the Son of God.

OUR DELINQUENT SUBSCRIBERS

We have just mailed expiration notices to several hundred of our subscribers. Many of these subscriptions have been due since June or July. We would like to urge upon our friends the importance of giving these notices immediate attention, especially if they happen to be marked "Second Notice" or "Final Notice." We do not want to lose a single subscriber and we **must** observe the postal regulations governing our mailing permit. A prompt remittance may save us embarrassment and it will help to prevent confusion in the mind of the subscriber as to **his** expiration date. We will be glad to send a mailing list to any pastor if he will furnish us a list of the post offices through which his people receive mail.

THIS FREEDOM

The Roman captain who rescued Paul from the mob in Jerusalem used language which seems to us to have gone much deeper into human attitudes and understanding than he intended or perhaps realized. The Captain said to Paul: "With a great price obtained I this freedom." Whatever may have been in his mind, he was estimating the value of his freedom by commercial standards. His was no exceptional case. With most men freedom is accepted as a right to be selfishly used rather than an outlet for their nobler emotions. No matter whether freedom be an inheritance, as was the case with Paul, or whether it be something attained at the end of a desperate personal or social struggle, we tend to drift into an eddy of inaction and stagnation where sympathy is lost and self is lionized. Some one has intimated that the paint-pots of moral crusaders have only two colors, black and white, and that their weakness is in the tendency to over simplification—they fail to carry through in the complex application of great ideals and principles. It is easy enough to indicate the ills of a system, but the cures are not always so obvious. Two thousand years ago, Jesus said: "Whosoever shall compel thee to go a mile, go with him twain." He had in his mind the abuses of that Roman authority which permitted any soldier of Caesar's legions to conscript any subject person to pack his luggage a Roman mile. But no less definitely was he speaking to the resentments of those who thought of such restraints of their freedom in terms of physical energy. Underlying the tyrannous homage which must be paid to power, the soulless repression of groups for no individual reason whatever, and the endless variety of discriminations which soil the whole record of human progress, is a complex story of the wrong estimate of freedom—the assumption that it is an unrelated something to be attained or held and selfishly enjoyed.

Editorial Miscellany

By Dr. H. T. Carley

MOONLIGHT NIGHTS IN THE COUNTRY

One of the many compensations of country life over city life is the chance to enjoy moonlight nights. In the city, there are so many street lights and brilliantly illuminated commercial signs that moonlight has a poor show. About the only knowledge some of the old folks have of the beauty of a full moon is based on their recollection of childhood days on the farm; and doubtless there are city children who wouldn't know a moonbeam from a lightning bug. How sad!

The full moon was shining last night. We have no street lights in our village; and by nine o'clock the stores were all closed. We sit up late at our house—oftentimes the only light visible at midnight is the one shining from our windows. The afternoon had been cloudy, with a sprinkle of rain in the late evening. But by ten o'clock the clouds had passed away, and the moon was in its glory. We stood on the front porch—not very long, to be sure, for it was pretty chilly—and reveled in a wonderful scene. Most of the trees are bare of leaves now, and their bodies and limbs look drear and desolate in the daytime; the vegetation of the fields is no longer green, but drab and brown. But under the magic of the moonbeams their tones were softened, and it was almost possible to imagine that they were enjoying the calmness of a quiet night after a season of budding and growing and blooming and fruiting. The village street was deserted—except for the elves that play in the moonlight. Somebody else was sitting up late last night—the gleam of a light from a house down the way added a touch of life that drove away every feeling of loneliness. It was a beautiful night.

From the hills to the east of the village, and again from the big swamp across the river, came the sound of dogs on the trail—the possum hunters and the coon hunters were abroad. A rooster crowed somewhere in the distance—maybe he thought it was daylight. He could hardly be blamed—the night was as beautiful as a gentle dawn.

Some nights are dark and stormy and freighted with woe—but not all of them. **Thank God for the moonlight nights!**

SPECIAL NOTICE

As has been our custom, no paper will be issued on December 29. We do this in order that those who do the work of getting out the paper may have a chance to enjoy a holiday. The next issue after Christmas will be on January 5.

—The Editor.

THE URGENCY OF EVANGELISM

By the Bishops of the Methodist Episcopal Church, South

To mediate Christ's salvation to men is the supreme mission of the Church. There may be many changing tasks and numerous transient responsibilities to which the Church must give its attention for a season, but its abiding, unchanging mission is the proclaiming of Jesus Christ to men. It is our abiding conviction that "there is none other name under heaven given among men whereby we must be saved." Men will be saved by that Name, or men will not be saved. We stand unshaken in the faith that the only message for an age such as this is salvation through Jesus Christ.

We affirm our conviction, therefore, that, as a confused world totters on its foundations, we of the Church have new responsibilities in proclaiming this salvation. The obligation to share Christ with men is not new, but the weight of this responsibility and the urgency of the obligation varies with a changing world. As an individual Christian, every man has the responsibility of sharing with every other man the salvation he has found, but surely when he stands beside a dying man there is a new responsibility and a new urgency upon him. Nor can the Church escape the urgency of this hour. It is not pressing the figure too far to say that the Church stands beside a dying world—"an hour of great extremity in the world's life; an hour of lost authorities, declining morals, shattered ideals and extreme confusion."

The world was never more uncertain of its future or in greater need of a Saviour. It is an hour when men shall either heed the gospel of Christ or be lost in their own darkness. It is not a matter of choice between different ways of salvation. The choice is between Christianity and confusion, Christ and collapse. Nor can this choice be deferred. Already our age has deferred the choice until civilization is toppling with its weight of un-Christian elements. The times are ominous. Decision is upon us. Delay will be fatal. Christ alone can match this hour. Only Christianity in the hearts of men can prevent dissolution. Surely the Church of God has upon it a stupendous weight of [illegible] as the herald of the only message that can save our world.

Holding such convictions, it was with great joy that we heard requests from various annual conferences to the recent General Conference asking that the present quadrennium be one in which a supreme place should be given to evangelism. We were further gratified with the promptness and unanimity with which the General Conference responded to these requests. We fully share the view of that Conference that "repentance and faith in God is the only salvation for a mad world. Nothing else will avail. We can hope for no true regeneration of society until men are changed from within by a grace which comes down from above. What the world needs, and must have if it is to be saved, is a mighty, heaven-sent, far-reaching, all embracing revival of religion."

REMEMBER THE SUPERANNUATE

Received from North Mississippi Conference $12.49.

Rev. W. P. Buhrman, Sanford, Fla.	1.50
Mrs. B. E. Methvin, Zachary, La.	3.00
Rev. O. S. Lewis, Philadelphia, Miss.	2.00
J. H. Johnson, Clarksdale, Miss.	7.50

As has been our custom, we again make an appeal for a contribution to send the New Orleans Christian Advocate to the superannuates and the widows of preachers who cannot spare the price of the paper from the meager sum allowed for their support. In some cases the amount apportioned this year for the support of our retired veterans was even smaller than it was a year ago, and we sincerely hope that the amount received for our Superannuate Christmas Fund may be sufficient to include every one of these worthy men and women. All amounts received will be acknowledged in the paper from week to week. Please include the superannuates in your list of Christmas remembrances.

We heartily commend the General Conference for its creation of a Commission on Evangelism, charged with enlisting the entire church "in a supreme effort to call our people back to a conscious, intimate, and personal knowledge of the presence of God and the power of his spirit in human redemption." We call upon every pastor and every layman to earnestly support this Commission on Evangelism as it leads the Church in a revival of religion.

If we are to be successful in this effort to bring about another great awakening in American religion, we must give attention first to primary things. Methods and technique are important—but secondary. The matter of supreme importance is that our ministers and members shall find afresh that inner urge that sends men out as evangels. This is not something native to the human heart. It comes only as men renew their inner lives by the help of a grace from beyond themselves. The work of evangelism cannot be accomplished by human skills. It can only be done by those who personally know the meaning of God's grace. The call to the work of evangelism is therefore a call to avail ourselves of this grace that we may have something to share. Barren hearts cannot enrich the lives of others and we can have no persuasiveness over men, no convincing word to speak until we are able to say, "I no longer live but Christ liveth in me."

In this church-wide effort again to set our Methodism to its old work of leading men to Christ we must resort to all the methods and techniques the Church's historic experience has proven to be effective. From the days of the apostles mass evangelism has had its place in advancing the kingdom of God. In the high hours of the Church's history impassioned evangelists have known how to preach Jesus Christ to men in an irresistible way. No preacher with the real passion of evangelism will have a barren ministry. So long as sinful men are brought face to face with their sins under the true preaching of the gospel there will be a turning away from sin and a turning toward the Christ by heart-hungry humanity.

There is no peculiar condition in our age that makes the pulpit an ineffective way of converting men to Christ. The pulpit will recover its power when it recovers its confidence in the efficacy of the message which it utters. Man can be reached still by the appeal of the prophet of God. But not always will the people come to the place where the prophet declares his message, and if not, then must the prophet go where the people are. Methodist preachers may find it once again imperative that they take to the streets and the fields, to the factories and the highways. Certainly if the fire that lighted the soul of John Wesley at Aldersgate breaks forth in the hearts of all Methodist preachers again they will find a way to preach Christ to men wherever they are.

But mass evangelism cannot stand alone. However earnest the plea of the preacher, no man can accept Christ until he knows who Christ is and for what way of life he stands, and the imparting of this knowledge is an educational task. No matter how done—whether through the home, the community, the school, the church-school or the Church, or all together—the man who responds when the evangelistic appeal is made does so because he has already been given a comprehension of Christ and of his meaning to men. And the breadth of this compre-

(Continued on page 11)

Louisiana Conference

PERSONAL AND OTHERWISE

Bishop C. C. Selecman will make his home at 1901 Douglas, Oklahoma City, after January 1. Those desiring to reach him can therefore address him as above.

Dr. A. M. Serex, presiding elder of the Shreveport District, reports that everything is quiet in his field and that indications are for a good year of activity and service.

Rev. D. B. Boddie, pastor at Hodge, is already actively at work upon the program for the year and the Advocate is not to be the last to come in for his consideration.

The Board of Stewards, First Church, Shreveport, consists of eighty-one members. Their names are given in the calendar for December 4. Dr. Dana Dawson is the pastor.

Rev. A. D. George is now at home in Jonesboro and he says that he is much pleased with his new charge. We wish for him great success and personal happiness in his new field.

Mrs. F. N. Sweeney, widow of the late Rev. F. N. Sweeney, says: "The Advocate has meant a lot to me. I have enjoyed reading it more for the past eight years than ever before, and I hope that I may continue to enjoy it."

Rev. Albert A. Collins was recently transferred to the North Texas Conference and is now located at Wylie, Texas. He has been cordially received by the people of his new charge, and his interest in the Advocate and his friends in Louisiana survives.

Dr. H. C. Morrison, veteran evangelist of the Louisville Conference, and for fifty years one of the great spiritual leaders of our church, has consented to make occasional contribution to our columns. By many throughout our territory this information will be gratefully received.

Rev. J. O. Bennett writes us that he is leaving Gibsland for a visit of several months to his daughter, Mrs. W. H. Caufman, 704 East 5th Street, Seymour, Indiana. We trust that it may not be long until we may have him back in his old home and among his closest personal friends.

Dr. Forney Hutchinson, pastor of Boston Avenue Church, Tulsa, has generously consented to make contribution to our columns in the near future. We hope that it may be but one of a number of such contributions out of the experience of one of the most gifted and best loved pastors of Southern Methodism.

A fire originating in a closet in the Administration building of Centenary College did considerable damage, but caused no irreparable loss, on Thursday night of last week. Some books in the library were burned, but none of the records or valuable documents were injured. The loss was fully covered by insurance.

Dr. A. M. Serex, presiding elder of the Shreveport District, reports a fine spirit and general optimism prevailing at his meeting of the District Stewards on Tuesday of last week. Pastors and people are falling in line with the district program and are losing no time in making sure that this shall be a great year for the Shreveport District.

Rev. J. M. Boykin, who transferred to the Memphis Conference at the last session of the Louisiana Conference, is at home in the parsonage at Obion, Tennessee. He reports that it is pretty cold up that way, but that they are comfortable and have been graciously received. At his request we convey the good wishes of Bro. and Mrs. Boykin to their friends in this Conference.

TRANSLATED

Miss Emily B. Atkinson passed away at her home Thursday afternoon, December 8, after an illness of long duration. She was a devout Christian of the Methodist Church, South. She was esteemed by all who knew her. She is survived by three sisters, Miss Juliette Atkinson, Miss Bertha Atkinson, Mrs. Raymond Sarver, and two brothers, Fred Atkinson, son, and Joseph L. Atkinson, all of Crowley, La. Services were conducted by Rev. W. T. Gray, assisted by Rev. C. Krumwell, and Rev. Bishop, at Hebron Church.

CROWLEY CHURCH HONORS PASTOR

The young people of Crowley Methodist Church honored Reverend and Mrs. G. W. Pomeroy with a reception in the social hall of the church on Sunday, December 4, from three to five o'clock. All members and friends of the church were invited to welcome the minister and his wife on their return for the third year.

Refreshments were served from a beautifully appointed tea table. Music and flowers added to the pleasure of the many persons who came and expressed happiness at the return of their beloved leaders.

On the same day at the eleven o'clock hour, two memorial gifts were presented to the church and accepted by the pastor. A set of collection plates were given by Mrs. H. H. Hawsey in memory of her late husband, Dr. H. H. Hawsey. A beautiful hand-carved baptismal font was presented by three daughters in honor of their mother, Mrs. Lillian Archer Lewis. The carving was the artistic work of Miss Lee Lewis.

ALICE GORTON WYNN.

RESOLUTION

Whereas, the Almighty God, the Supreme Architect of the universe, has sent his death angel and summoned our pastor, counselor, friend and co-worker, Rev. P. B. McCullen.

Therefore, be it resolved by the Lambuth Union, that in the passing away of Brother McCullen, this Union has lost a wise and loyal counselor, one whose life and Christian character not only exemplified the principles of Christianity, but stimulated the youth of the Church to develop into useful Christian citizens; and he was willing at any time to extend a helping hand for the benefit of humanity.

Be it further resolved, that the entire membership of this Lambuth Union extends to Brother McCullen's bereaved wife, Bennie, and other members of the family our sincere sympathy and condolence, that a copy of these resolutions be spread on the minutes, a copy sent to the Christian Advocate, the Franklin Sun, and a copy mailed to Mrs. McCullen.

CARRIE MAE WIGGERS,
PAUL PRICE,
JOS. HOOPER,
Committee.

New Orleans District—First Round

First Church, Dec. 4, 7:30 p.m.; Dec. 21, 7:30 p.m.
Franklin, Dec. 11, 11:00 a.m.
Felicity, Dec. 11, 7:30 p.m.; Dec. 28, 7:30 p.m.
Second Church, Dec. 15, 7:30 p.m.; Dec. 18, 8:30 a.m.
District Stewards, District Parsonage, Dec. 16, 7:30 p.m.
Epworth, Dec. 18, 11:00 a.m.; Dec. 14 7:30 p.m.
Munholland Mem. Dec. , 7:30 p.m., Q. C. Following.
St. Marks, Dec. 19, 7:30 p.m.
City Board of Missions and Ch. Ext., Dec. 20, 8:00 p.m.
McDonoughville, Jan. 1, 1939, 7:30 p.m.
Union Communion Service, First Church, Jan. 1, 3:00 p.m.
Bogalusa, First Church, Jan. 8, 11:00 a.m.
Bogalusa Ct., Jan 8, 3:00 p.m.
Slidell, Jan. 8, 7:30 p.m.
Houma, First Church, Jan. 15, 11:00 a.m.
Houma Heights, Jan. 15, 7:30 p.m.
Parker Memorial, Jan. 18, 7:30 p.m.
Aldersgate, Jan. 20, 7:30 p.m.
Covington, Jan. 22, 11:00 a.m.
Covington Mission, Jan. 22, 3:00 p.m.
Pearl River, Jan. 22, 7:30 p.m.
Algiers, Jan. 25, 7:30 p.m.
Golden Meadow, Jan. 29, 11:00 a.m.
Lockport, Jan. 29, 7:30 p.m.
Reserve, Feb. 3, 7:30 p.m.
District Missionary Institutes, Houma, Jan. [illegible], 10:00 a.m.; Saint Marks, Jan. 26, 7:30 p.m.
Port Sulphur, Feb. 5, 11:00 a.m.
Parker Memorial, Feb. 5, 7:30 p.m.
Morgan City, Feb. 12, 11:00 a.m.
Donaldsonville, Feb. 12, 3:30 p.m.
Rayne Memorial, Feb. 19, 11:00 a.m.; Feb. [illegible], 7:30 p.m.

ELMER C. GUNN, P. [illegible]

CHRISTMAS BROADCAST

Dear Dr. Duren: The students of Scarritt College will broadcast "The Beauty of Christmas" over Station WSM (Kilocycle Frequency 650), Friday evening, December 16, 10:30 to 11:00, Central Standard Time. The friends of Scarritt College are invited to "Tune in."

J. E. MORELAND.

EMORY CLUB

The Emory Club of the Mississippi Conference has had a good year under the direction of C. C. Clark, president, G. H. Jones, vice-president, and L. D. Haughton, secretary and treasurer. The major accomplishment of the club during the year has been the sending of a young minister, J. H. Cameron, to the summer school at Emory.

The annual meeting was held during the Annual Conference at Natchez on Saturday, November 12. Dr. Franklin N. Parker was the guest speaker. He is a great favorite with Emory men and his appearance before the club at Natchez was an occasion of appreciation on the part of the two dozen members who met for an hour between Conference sessions. Considerable interest was manifested in Ministers Week at Emory and a number of members of the club announced their intention of going to Atlanta in January.

According to its custom, the club elected new officers, as follows: J. L. Carter, President; M. L. Smith, vice-president; and J. D. Slay, secretary and treasurer. The club is particularly pleased to welcome the new Millsaps president as a member.

REPORTER.

A HAPPY PREACHER

Dear Doctor Duren: Please give me space in the Advocate to tell the world how happy we are to be returned to Newton for our fourth year. We have never received a more unanimous or hearty welcome than we received on our return to Newton for our fourth year. About a year ago, when we returned for our third year, a great host of people gathered at the parsonage and gave us a "shower" of groceries, etc., which was of magnificent proportions; but this year the "shower" turned out to be a "storm." I won't tell you how much we got, for fear that some of the boys might say: "he's lying; there just ain't no such poundings these days." More than 100 pounds [illegible] sugar, several sacks of flour, [illegible] other things too numerous to [illegible] even including shirts for the [illegible] and a nice dress for his [illegible] deserve such good [illegible] can't live up to [illegible] mined, by the [illegible] very best in the [illegible] among these [illegible] We are [illegible] of great spiritual prosperity along with our material blessings. If you want to meet some of the friendliest and finest people in the world, come to Newton some time.

Your brother,

M. K. MILLER.

OPEN HOUSE AT WESSON

The Wesson Methodist Church was the scene of a delightful open house reception Sunday afternoon, December 4, in honor of the Rev. and Mrs. H. L. Daniels. This Christian couple are entering their fourth year of a very successful ministry to this church.

The guests were received by the Rev. and Mrs. Daniels, and daughter, Miss Vera, and after partaking of delicious refreshments served by the ladies of the Missionary Society, the church secretary received pledges for the coming year.

Artistic arrangements of beautiful poinsettias and lighted red tapers added much to the beauty of the occasion. Soft sacred music was heard during the entire afternoon.

As a result of this meeting the stewards feel that the budget of the church for the coming year will soon be completed, and the members have been brought into a deeper spiritual fellowship.

MRS. SAM ARMSTRONG, JR.,
Reporter.

A CHARGE-WIDE BANQUET

On Friday evening, December 2, 1938, the pastor, stewards, Sunday school superintendent and visitors of Taylorsville charge had a banquet at Taylorsville. All stewards were present except two from Fairmount.

The meeting opened with a prayer by Mr. J. D. Anderson, followed by a beautiful program of music rendered by Mrs. Cannon Moore and Miss Marj[illegible] Kennedy. Rev. A. F. Gallman, [illegible], made a very inspiring talk.

In the business session, all churches voted to pay on [illegible] budget [illegible] to raise preacher's [illegible] from $1,21[illegible] [illegible] $1,500. Benevo[illegible] were raised [illegible] $184 to $2[illegible] [illegible] ennett, [illegible] was elected as charge lay leader. The churches also voted to raise money to buy a tent for the charge, and Mr. D. C. Grissom, of Taylorsville, was elected as chairman to raise the money for this purpose.

A delicious dinner was served by the Woman's Missionary Society of Taylorsville.

MRS. J. W. WALLACE.

Summerland, Miss.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

RESOLUTION—MRS. JULIA WEISSINGER

On September 20, 1938, in the quiet and stillness of the early morning hours, after loving hands of devoted loved ones could do no more, the gentle spirit of Mrs. Julia Weissinger took its flight to the golden shores of the great beyond.

Whereas, God, in His divine love and wisdom, has called to her eternal home our beloved friend, neighbor and co-worker, we bow in humble submission to His holy will; and,

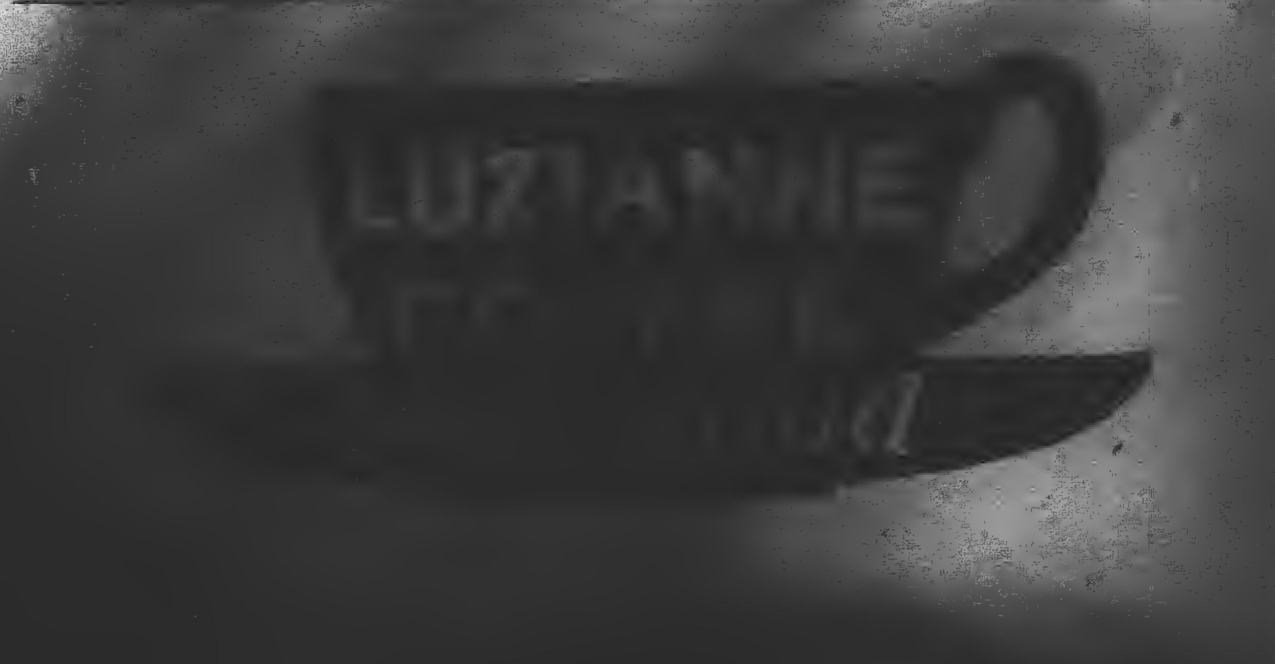
Whereas, our society has lost one of its oldest and most faithful and consecrated members;

Therefore, be it resolved, that the society extend to her children and friends our deepest sympathy; invoking the blessings of God upon them in their great sorrow.

Be it further resolved, that a copy of these resolutions be given the family, that a copy be sent to the New Orleans Christian Advocate, and that one copy be preserved by the society.

Respectfully submitted,
MRS. JOE YATES,
MRS. FRANK BULLOCK,
MRS. J. W. WILKINSON.

A reputation for good judgment, fair dealing, truth [illegible] rectitude is itself a fortune.—H. [illegible] Beecher.



SKETCH OF FIRST METHODIST CHURCH, CANTON, MISS.

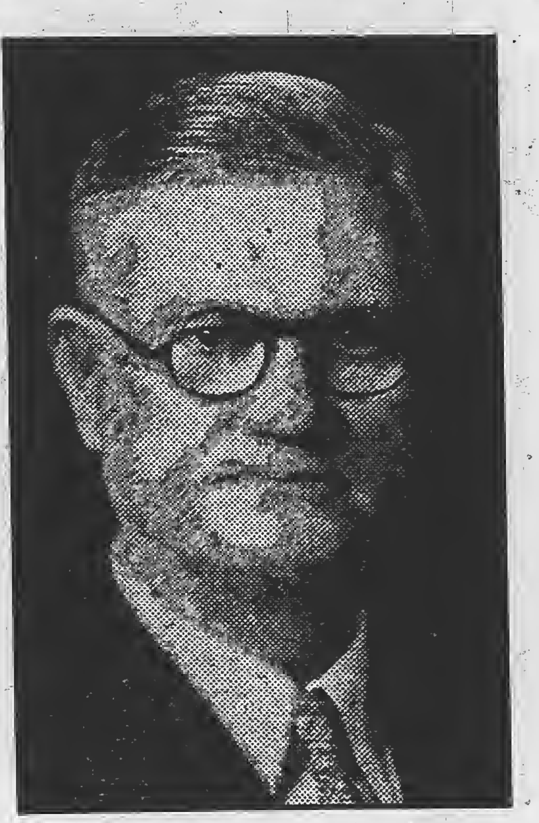
Ever since the dawn of creation, man has sought a place in which to worship God.

The first church in which the Methodists of Canton worshipped was a Union Church. A large frame building on North Street, which was succeeded by one built on Peace Street where the Weiner home now stands.

The first church to be built by the Methodists in Canton was a brick building where the present church is located. The land was patented to the Methodists by John M. Evans in 1833, and the church erected in 1837.

Mr. John V. Fitchett was the first member to be enrolled, January 2, 1838. Later this building was condemned and through the efforts, largely of Dr. Phillips and Col. Lyons, a frame building was erected. This building was made historic by the fact that it was here that Chas. B. Galloway was licensed to preach and later became Bishop Galloway, who was internationally known and beloved. He was admitted into the Mississippi Conference November 18, 1868.

It was from this church that J. W. Lambuth, D. D., and his wife dedicated their lives to the cause of missions in China; later opening up many new fields in the Orient.



REV. C. W. WESLEY, Pastor

And now the time has come when the old must give place to the new. In 1920 our people, realizing the need of a more adequate building to meet the growing needs of the Sunday School, young people's organizations, as well as the rapidly growing congregation, decided to build a modern church.

During the ministry of Rev. C. C. Evans, of beloved memory, we conceived the plan of the massive structure that we now occupy, said to be in architecture and equipment, one of the most perfect in the Mississippi Conference.

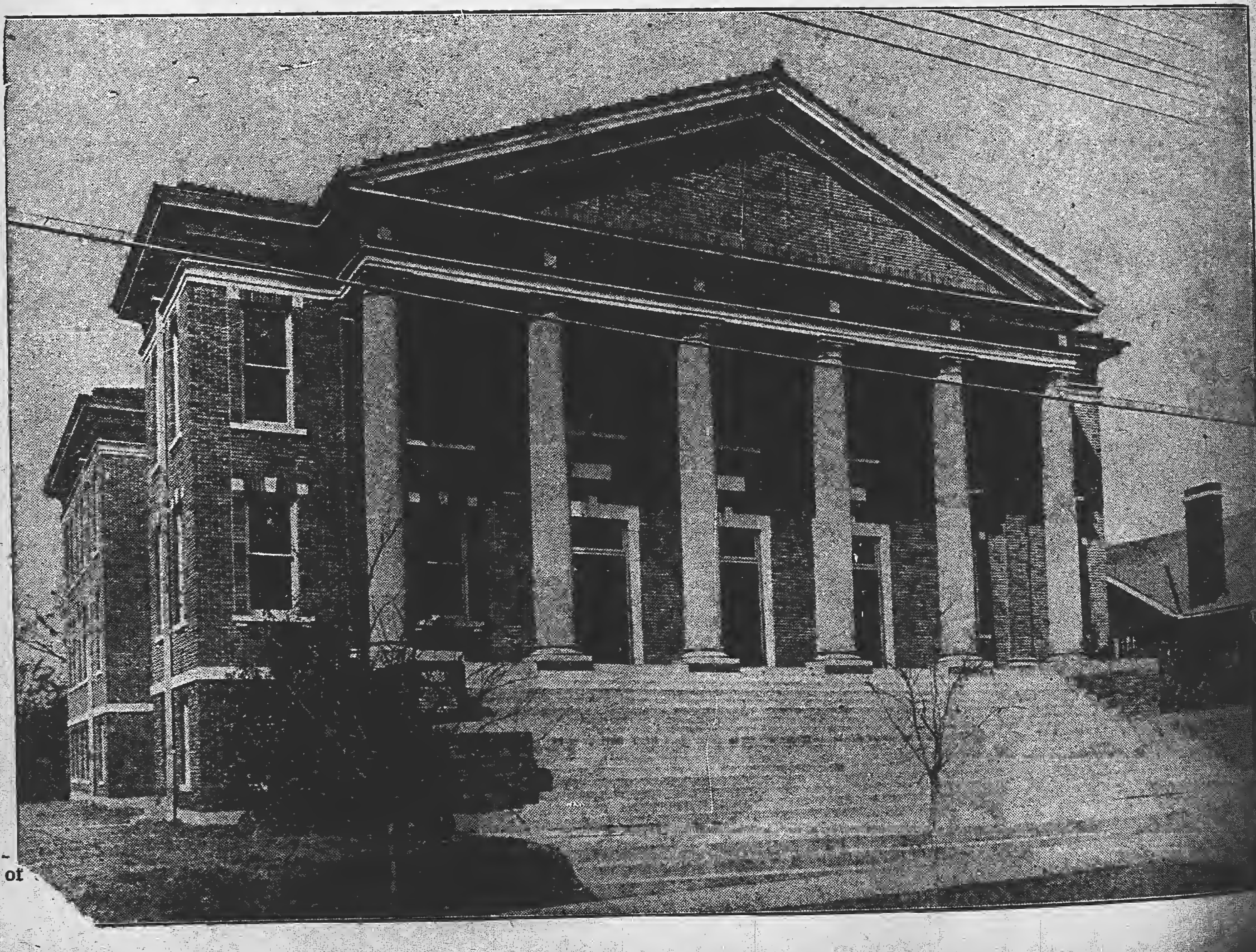
It was during the ministry of and due to the untiring efforts of Rev. H. A. Gatlin that the present building was completed in 1923 at a cost of $65,000.00.

The building committee was as follows: W. R. Baughman, G. P. Cook, C. W. Dekle, J. R. Davis, J. H. Grimmet, George Harvey, Dr. John B. Howell, H. L. Morgan, S. M. Riddick, and John T. Sharp.

Historical facts, taken from the bound volumes of the Mississippi Conference Journal and from Volume II, of the History of Methodism in Mississippi, written by Rev. John G. Jones, who was presiding elder of the Sharon District and lived at Sharon at the time the Canton Methodist Church was built.

The Madison County Circuit of the Methodist Church was formed at the Annual Conference in December, 1829, and Rev. Benjamin F. Cox was appointed pastor.

The pastor for the year 1831, does not



of

appear in the Journal, as he was appointed after the conference adjourned. The names of the pastors for the six succeeding years are as follows: Rev. Washington Ford, 1832; Rev. Preston Cooper, 1833; Rev. Thomas Nixon, 1834; Rev. J. Ira E. Byrd, 1835 and 1836.

The report made at this time to the conference held in Vicksburg, December 6, 1836, showed a white membership of 236 on the circuit.

The work had grown so that at this conference the circuit was divided. Canton and Madison were taken from the Madison Circuit and made a separate charge, with Preston Cooper as pastor, and it was during this year that the plans were perfected for the building of the First Methodist Church in Canton. Rev. Preston Cooper's health failing him, he located at the conference of 1837. The Rev. John Cotton was appointed to Canton alone for the year 1838, Madisonville being put back on the Madison Circuit. It was during this year that the First Church was completed. Doubtless due to the financial collapse of the country at this time, Canton was annexed to the Madison Circuit in December, 1838, and remained a part of the Madison Circuit for a period of ten years.

Canton became a station with full time service in 1849, and has been in the list of appointments in the Journal as a station ever since.

The Sharon District was formed in 1836, with the presiding elder living at Sharon, and so continued for thirty years. Then the district was changed to Jackson in 1866 and the presiding elder has lived there ever since that date.

L. E. ALFORD.

(From the Written Record)

Pastors who have served most effectively the local church, in recent years, are as follows: Rev. H. A. Gatlin, 1921, 1922, 1923; Rev. W. M. Sullivan, 1924, 1925 and 1926; Rev. L. L. Roberts, 1927 and 1928; Rev. W. H. Saunders, 1929; Rev. O. S. Lewis, 1930, 1931 and 1932; Rev. L. E. Alford, 1933, 1934 and 1935; Rev. C. W. Wesley, 1936, 1937, 1938 and 1939.

The church at present has 633 members and is well organized in every department. During the pastorate of Rev. C. W. Wesley, the church debt has been reduced from $15,500 to $9.500, and all interest paid to date. The debt has been recently refinanced from 6 per cent interest to 4 per cent and during the coming year the principal will be greatly reduced.

PERSONAL AND OTHERWISE

Rev. Otho M. Brantley, Fannin charge, has already registered his interest in the "New Orleans Christian Advocate," for which we make grateful acknowledgment.

Rev. J. L. Smith, pastor at Grace Church, Jackson, reports that he is getting a fine start for the new year and this in connection with a business note to the Advocate office.

Rev. W. J. Ferguson and his wife are now domiciled in their parsonage at Flora and he begins his pastorate in the midst of a church building enterprise and by making some needed repairs on the parsonage.

Rev. Claude P. Jones, formerly of the Mississippi Conference, was moved from Bartlett, Texas, to Fort Worth, according to request for the change of his paper. His address is 522 Missouri Avenue, Fort Worth, Texas.

We regret to learn that Mrs. Katherine A. Wilson, Meridian, who is correspondent for our Advocate Woman's Page,

(Continued on page 13)

THIS PRESENTATION OF THE

CANTON, MISSISSIPPI, METHODIST CHURCH HISTORY

IS MADE POSSIBLE BY THE FOLLOWING FIRMS AND INDIVIDUALS

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North Mississippi Conference

PERSONAL AND OTHERWISE

Mrs. W. T. Johnson, Greenwood, continues an honored name on our subscription list and revives happy personal memories of days that we spent in that goodly city.

The church at New Albany redecorated their parsonage and have given Bro. Scott a royal reception, prelude no doubt to a happy relation between pastor and people.

The Pastors' Association of Corinth District has been reorganized with the following officers elected for the year: Melville Johnson, president; R. R. Scott, vice-president; and J. Noel Hinson, secretary.

Rev. H. R. McKee, pastor at West Side, Corinth, has been graciously remembered by his people with poundings and with additional furniture in the parsonage. He and his family are both happy and comfortable.

Rev. E. B. Sharp, Macon, is actively engaged in promoting the responsibilities of the year in his charge. A subscription sent calls to mind the face and the fellowship of one of our dearest friends of the years that have gone.

The editor wishes to make personal acknowledgment to Rev. H. R. McKee for his painstaking and full report of interesting happenings in the Corinth District. We hope that his example may encourage others to do likewise.

Mrs. Bessie W. Lipscomb, long connected with the woman's work of the General Board, is back from her visit to the Orient, where she spent something like a year with her children. She has recently been on a visit to Natchez.

Rev. Melville Johnson, pastor of First Church, Corinth, is now comfortably settled in the recently renovated parsonage. He is having large congregations and his people are happy in the assignment of Bro. Johnson for the Conference year.

Rev. R. C. Morehead of the North Arkansas Conference has been in Touro Infirmary, New Orleans, for some time where he is undergoing treatment. Bro. Morehead is now on the retired list and is temporarily making his home at Long Beach.

Rev. W. D. Wendel, a superannuate of the North Mississippi Conference living in Tullahoma, Tennessee, expresses his pleasure in the Advocate and asks for its continuance for another year. Brother Wendel is kindly remembered by his friends in the Conference.

Mrs. W. H. Cheairs has moved from Michigan City to Tutwiler for the winter. She renews her Advocate subscription and adds a new subscriber, both of which are the more appreciated for her good word: "I love the dear old paper and should hate to have to drop it."

Friends of Mr. J. H. Johnson, Clarksdle, will regret to learn that he has had a slight backset. He is, however, improving and is able to do some work from his room. We appreciate his check for the Superannuate Fund, acknowledgment of which is made on another page.

Rev. H. H. Griffin, one of our subscribers, was moved from Jonesboro to Hot Springs, Arkansas, at the last session of the Conference, at which place he will receive the weekly message of this paper. We trust that he may have a year of great happiness and good health.

Rev. W. R. Lott, new presiding elder of the Corinth District, is making a good start and has already held a number of quarterly conferences. His fellow-workers are expecting that he will be a good successor to Rev. J. D. Wroten who was well liked by both the preachers and the laymen.

Rev. W. W. Hartsfield and Rev. R. R. Scott, the one at Fulton and the other at New Albany station, are new preachers in the Corinth District. Bro. Hartsfield came by change of district lines, and Bro. Scott by transfer from North Alabama. Both of these have received a cordial welcome to the District.

The District Stewards of the Corinth District met at Ripley on Nov. 22. The meeting was largely attended by stewards and pastors. The business was dispatched with great unanimity of sentiment, and a delightful lunch followed, the contribution of Dr. C. M. Chapman and the fine people of Ripley.

Rev. W. R. Lott, the efficient secretary of the North Mississippi Conference, has already distributed the Minutes of the last session. They not only do credit to the Conference and its secretary, but the inclusion of many pictures will make the volume of great interest in the years to come.

Mrs. W. E. Jackson, Advocate representative for Grenada, where Rev. C. A. Parks is pastor, sends us the first good list of subscriptions for the new Conference year. We appreciate the ten renewals and we wish for our new representative great success in her campaign and great happiness in the work.

Dr. Andrew A. Kincannon, a native of Noxubee County, Mississippi, and long an outstanding figure in the educational circles of Mississippi and Tennessee, has been seriously ill in Touro Infirmary, New Orleans, for some time. When we called to inquire about him on Sunday afternoon a member of the family told us that his condition was extremely grave. He died at an early hour Monday. The funeral was held in Hattiesburg with interment at Columbus.

CHURCH EXTENSION MEETING

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet in Grenada, Thursday morning, December 22, at 10 o'clock. Let all applications for aid please be in my hands before that date and in correct form. The committee is helpless in handling any application not properly filed.

W. J. CUNNINGHAM,
Sec.-Treas.

SARDIS-GRENADA DISTRICT NOTES

By Marlin McCormack
District Reporter

Of the four years that your reporter has been in the Sardis-Grenada District the present year holds the brightest prospects, at the outset, of any.

This was evident in the recent district stewards-pastors meeting at Sardis. There was an unusually large attendance of both stewards and pastors—practically every charge was represented.

Each of the askings of the Annual Conference received sympathetic consideration; and those present went away resolved to do his best to lead his charge in an intelligent, Christian approach to the financial responsibilities of the Church, (wherever possible).

The district extends a cordial welcome to ten new pastors: H. D. Suydam, Byhalia; W. D. Smith, Horn Lake; A. W. Bailey, Holcomb; B. F. Bullard, Pleasant Hill; G. D. York, Red Banks; H. L. Beasley, Sardis Circuit; W. J. Cunningham, Sardis Station; M. S. Brantley, Shuford; S. A. Brown, Tutwiler; and W. R. Hammontree, Tyro.

This fine array of ministerial talent speaks well for the presiding elder, who seems to know how to pick good new men (as well as how to hold good old ones). Last year we had an "All-America" district; and it looks as if we will have that this year.

Seamon Rhea continues his fine work as the president of our pastor's association. Jeff Cunningham goes in as vice-president, and W. P. Bailey as secretary. Our first meeting will be at Senatobia, Tuesday, December 13th.

Our district intends to gi

emphasis to the "Advocate" this year; and the distinguished editor is welcome up here any time; as a matter of fact, we would be glad to have him.

THE URGENCY OF EVANGELISM

(Continued from page 5)

hension determines the depth of conversion. The dedication of spiritually uneducated hearts may be sincere but it fails to generate great power.

John Wesley's effectiveness following his conversion was due to the fact that his heart was no vacuum. Into it had gone the discipline of religious education from childhood. If a conflagration started at Aldersgate, it was because combustible things had been put in Wesley's heart by the educational process. The products of our mass evangelism will be effective workmen in the kingdom of God precisely in proportion as educational evangelism has prepared their hearts for the sacred flame. We have no need to choose between these two types of evangelism. Both must be used as means by which men are brought to Christ.

Neither the appeals of mass evangelism nor the efforts of organized educational evangelism, though, will be adequate, for there are vast masses who neither hear the gospel preached nor submit themselves to training in the Christian graces by the educational method. These can only be reached when the Church itself has experienced such a revival of inner religion that its regenerated sons and daughters leaven the life of a secular world through personal contacts. The oldest method of Christian evangelism was the personal appeal. Jesus won his first convert that way. After all organized methods of evangelism have been used, there will be that residue of men who can only be reached through the appeal of man to man. We will not meet our responsibilities in this hour nor show evidence of an intimate fellowship with Christ unless we know how to speak to men personally about Jesus Christ.

Let us therefore not be partizans of a particular method but promoters of all methods by which men have been won to Christ. Very wisely did the General Conference charge the Commission on Evangelism, the College of Bishops and the general Boards of the Church to promote "a continuous crusade of genuine evangelism, which shall include mass evangelism, educational evangelism, rural evangelism, pastoral evangelism, personal visitation evangelism, lay evangelism and any other that may insure [illegible] invasion of every phase of human [illegible]ence, looking toward the reco[illegible] divine image in human [illegible]

While the Commission [illegible] has been especially [illegible] leadership of this m[illegible] of responsibility rests upon all. The various Boards of the Church, through their organized work, will lend their great weight. Already the laymen of the Church, under the leadership of the Board of Lay Activities, have a program of personal evangelism and they will be a tremendous power as they join in this crusade for the kingdom of God. But the heaviest weight of responsibility will rest finally upon the minister of the Church. No Methodist preacher can escape this responsibility. Evangelistic preaching is a necessity of the hour in every Methodist pulpit. Let no one believe that he cannot be an evangelistic preacher for evangelism is the very genius of Methodism. We must find the zeal and the power for this great task for only thus can we remove the reproach of a barren ministry and a powerless pulpit. Closed churches will be opened and empty pews filled when all our ministers learn afresh the meaning of Pentecost and Aldersgate.

"If we may but catch something of the vision of the early Church and something of the spirit of early Methodism whose founder declared, 'The world is my parish,' we will then be thrown back upon our need of spiritual power. Too long we have pointed down the road to Aldersgate and Pentecost as so many spiritual hitch-hikers seeking an excursion at some other man's expense of prayer, self-discipline, ceaseless toil and tears.

"If we too must become like Wesley, 'more vile' and preach in the open air; if we too must lay aside our love of ease and spend long hours in prayer and labor; if we too must touch the leprous flesh of the sick and filthy world; if we too must become familiar with jails and death cells, charity wards and muddy, ill lighted streets; if we too must range and roam this modern wilderness in search of lost souls, then let us pay the price of power. Let us make the adjustment of our wills and faith and emotions to the unchanged, undiminished resources of divine grace.

"It was from an altar on a crooked, narrow London street that John Wesley arose with a burning heart and unflagging energy to inaugurate the Methodist Revival. And it is from this same source of power that we are to receive the equipment for the evangelism of a new day."

Finally, as we go to this great task, let us remind ourselves that evangelism is not propaganda in behalf of a sect or the mere promotion of the interests of a denomination. Nor is it simply the effort to see that our religion wins the world because it is our religion. True evangelism wells up out of a regenerated heart—a heart that has found in Christ the meaning of life. It knows nothing of the imperialistic spirit that would thrust something on men. The essence of the spirit of evangelism is that in Christ we have found the meaning of life and that our brother—whether here or in lands beyond the seas—simply must have the privilege of sharing with us this most precious thing in life. We have a Christ we would share with men, a Christ whom not to know is to miss the goal of life.

We, your humble servants, who labor only for the good of the Church and the glory of God, pledge you our prayers and our labors that this great movement in evangelism may come to a glorious consummation, in which Christ will be exalted, the Church will be revived and men will find salvation.

Signed by: U. V. W. Darlington, Hoyt M. Dobbs, Arthur J. Moore, Paul B. Kern, A. Frank Smith, Ivan Lee Holt, William W. Peele, Clare Purcell, Charles C. Selecman, John L. Decell, William C. Martin, William T. Watkins.

When anyone has offended me I try to raise my soul so high that the offense cannot reach it.—Descartes.

Itching of ECZEMA Relieved
Even in stubborn cases, the tortured skin is eased by soothing
RESINOL

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
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Calotabs Help Nature To Throw Off a Cold

[illegible] Calotabs a [illegible] treatment of [illegible] two tablets the [illegible] the third [illegible] Nature [illegible] Second, Calotabs are [illegible] kidneys, promoting the [illegible] of cold poisons from the [illegible] serve the double [illegible] and diuretic, [illegible] be needed in the [illegible] economical; only [illegible] package, 10 [illegible])

Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CRURCH SCHOOL LESSON DECEMBER 18

By Dr. J. R. Countiss

CHRIST'S NEW COMMANDMENT

Mt. 5:43-48; 22:34-40; John 13:34, 35; John 15:12-14

Golden Text: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13: 34.)

(Matt. 5: 43-48)

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

(Matt. 22: 34-40)

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

(John 13: 34, 35)

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

(John 15: 12-14)

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

It is easy for men to lose the spirit in the letter, to place greater emphasis upon interpretation than upon the Bible itself, to value the sermon above the text. By placing their emphasis upon the word "neighbor," the Pharisees restricted their love to a small and congenial group. By contrasting their love for these with their attitude toward others, they concluded that they might properly hate their enemies. Jesus emphasized the necessity of having love in the heart and then letting that love fall as impartially upon others as the sunshine falls upon the race of men. Even pagans love the lovable, those from whom they receive more than they give, or those who love them and show them kindness. Christians are to do more than this. They are to strive for the common good, to seek the welfare of all mankind, to manifest the godlike quality of love for the unthankful and the evil, thus proving that they are true sons of God.

The scribes had catalogued more than six hundred commandments. Life was lost in a maze of regulations. Either action or inaction was likely to result in violation of some rule. Jesus summed up the ten commandments of Moses in two, and welded the two into the one new commandment, "Love!" To motivate all conduct by love is Christian perfection. Perfect conduct would demand perfect knowledge, perfect conditions, even perfect cooperation on the part of others. That is unattainable, but we can always act in good faith and good will. Of course good intentions are not enough. We often hear a blunderer excused—or condemned—by the saying, "He means well." We are to love with the mind as well as the heart, striving by all possible means to see that our love is effective in accomplishing benefit to its object.

Love is discriminating. It distinguishes between the person and his conduct. Jesus loved Peter deeply, but just as deeply deplored and reprimanded his conduct on certain occasions. He loved the attractive personality of the rich young ruler, but suffered him to go away because his conduct did not meet the demands of the Kingdom. His heart overflowed with love to the inhabitants of Jerusalem even while he wept over their conduct that invited destruction. Love also distinguishes between persons. Jesus loved the trustful, loyal, affectionate, cooperative John as he did not love the scheming, covetous, treacherous Judas. Yet his love made ceaseless effort to win Judas from his sins and transform him into another John.

Self-love is always genuine and always aims to benefit self. Love for our neighbor should have the same quality. Self-love delights to receive a fair wage for its work, to buy at a fair price, to accept the ministry of friends in illness and distress. Neighborly love should find equal delight in paying a fair wage, selling at a fair price, and in giving service to those in need. When we find as much happiness in paying our debts as in collecting our accounts, we are, so far, loving our neighbor as ourselves and doing unto others as we would have them do unto us. Is anything less than that honest?

Such abounding love, such loyal obedience proves that we are children of God and friends of Christ. Our God loves the sinful and the unthankful, even though they can never repay his goodness. How much more should we love them, we who are every day recipients of their patience, forbearance, and forgiveness, and who may at any time find ourselves utterly dependent for life itself upon their good will and generosity! Enlightened self-interest alone should incline us to add our heart's full measure to the sum total of the world's unselfish love.

Difficulties strengthen the mind as labor does the body.—Seneca.

COUGHS!
Get After That Cough Today with PERTUSSIN

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal! Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal syrup for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN
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EASE THAT HEADACHE

You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neu- ralgia, muscular aches and aching discomforts accompanying colds. CAPUDINE liquid is stomach—easy to take and quickly. Try it — Use it.

CAPUDI

PERSONAL AND OTHERWISE

(Continued from page 9)

has been indisposed recently. We are happy to know, however, that she is now well on the way to recovery.

We appreciate a brotherly note and cordial Christmas greeting from Dr. J. T. Leggett who is beginning the fifth year of his pastorate at Main Street, Hattiesburg. We make acknowledgment of his remembrance of the Advocate.

Mr. Lucius Cowan reports that the people of Broad Street Church, Hattiesburg, are happy indeed to have Dr. and Mrs. Winfield returned to them for the coming year. He feels sure that they are fortunate indeed in the assignment.

Rev. Dan P. Yeager reports that he has gotten moved to his new home in Bogue Chitto and that he likes it fine. He is looking forward to a happy and a prosperous year, and he assures us that he will not forget the interests of the Advocate.

Dr. J. O. Leath, who has re-entered the pastorate, after many years in the educational field, is now located at Purvis. He begins his program for the year like a veteran in the service. We trust that he may have a great and happy year in the pastorate at Purvis.

Reports from Bishop Hoyt M. Dobbs have reached us from two sources and both are encouraging as to the progress he is making toward regaining his health. This will be grateful news to his many friends throughout Mississippi and Louisiana.

Rev. O. S. Lewis, Philadelphia, sends a check for two superannuate subscriptions. He says also that two of the recent superannuates at the Mississippi Conference were among the eight Lewis preachers on the effective list when he joined the Conference in 1903, and he is the only one of the eight now left on the effective list. He adds that he never received a more hearty welcome anywhere than upon his return to Philadelphia and he is looking forward to a great year.

O PERFECT LOVE

By Rev. H. B. Urquhart

Great God, in thee may I rejoice!
To do thy will with each new day
When in command shall call thy voice,
Be all my joy—I would obey.

Ah, sin hath not its joyous balm;
Its sweet at once to bitter turns,
To turbulence its heartfelt calm;
Its pleasures are the fire that burns.

Distressed of present guilt through sin,
Dark fallen nature's destined will
New guilt incites. New fears begin,
And sorrows new my soul doth fill.

Heal, Lord, this leprosy of sin;
Thou canst if willest thou through grace.
In mercy hear. Let faith begin
And full salvation's love embrace.

Salvation's Lord, I fly to thee.
Awakes thy love the pure desire
That perfect love may reign in me—
The baptism of a holy fire.

O perfect love! From founts of grace
Insatiate flows a quenchless love,
While ceaseless praises upward race
And all the soul is lost in love.

"That's good enough," Temptation cries, and some plan fails, or some dream dies; no more the soul the summit tries, just when it waits within our reach.

—Douglas Malloch.

Some one has observed that the raising of the price limit to twenty cents by ten cent stores would make it possible for them to add a foreign bond department. How about the inclusion of a "little nations" counter? It might save traveling expenses.

H O S I E R Y
Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid $1.00. Guaranteed, write for NEW CATALOGUE.
L. S. SALES COMPANY, Asheboro, N. C.

666
relieves
COLDS
first day,
Headaches
and Fever
due to Colds
in 30 minutes
LIQUID, TABLETS
SALVE, NOSE DROPS
Try "Rub-My-Tism"—a Wonderful Liniment

To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because it makes such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2½ ounces of Pinex, a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This makes a full pint of cough remedy, very effective and quick-acting, and you get about four times as much for your money. It never spoils, and is very pleasant in taste.

You'll be amazed by the way it takes hold of coughs, giving you quick relief. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.

Troubled by Constipation?
Get relief this simple, pleasant way!

- Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!
- You sleep through the night . . . *undisturbed!* No stomach upsets. No nausea or cramps. No occasion to get up!
- In the morning you have a *thorough* bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for *every* member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than eve
EX-LAX
THE ORIGINAL CHOCOLA

THE IDEAL GIFT AT ALL TIMES

GOD'S MINUTE . . .
Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

GOD'S MESSAGE . .
365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A Spiritual thought for every day
●
A daily reminder of the giver

For Sale At All Methodist Book Stores

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

December always brings us joy, because of its high tide of love and good-will. It also causes us to look back on the year almost gone and forward to the New Year ahead. It should be a time of heart-searching and renewed consecration.

Let us make the most of Christmas. Isn't it a tragic thing that for only one day in the year the whole world tries to be kind! It is a glimpse into that day, when "His Kingdom will come and His will be done on earth as it is done in Heaven."

Christmas is a family festival and a religious one. As missionary women we should make it strictly a Christian celebration. It will be easy this year since Christmas comes on Sunday and our churches should be filled to overflowing with children and young people who, with their parents, will worship the Christ child whose spirit today lives in our hearts. Let us attend to our little errands of love early this year that we may have time to meditate upon the glorious star and lead our children to understand its meaning.

Will we meditate long enough to realize the value of spiritual ideals in our lives? Do we truly want to have a deeper spiritual experience this year? If so, may we resolve that we will make the most of these precious days, giving some time every day to reading, study and prayer? How can we plan for 1939 and leave no time for enriching our fellowsship with God and for deepening our understanding of our brother's need?

The Spiritual Life and Message leader of your conference is profoundly impressed that the needs of the hour call for a closer walk with God and:

"For a faith that shines more bright and
clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

Do you feel that you need a more satisfying experience of God in your life? If so, pray about it and talk to your friends about joining a prayer group. Such a group may become the nucleus for the spiritual life work in your auxiliary and slowly the influence of this circle will be felt in your church. If we love our church, we will do our utmost to make it a vital force in our community.

The Church is composed of persons just like ourselves and if we are not radiant and victorious Christians, how can the Church redeem the world? How can we dare to call ourselves Christian unless we are studying Christ's principles and trying to make his dreams come true?

Can it be that we are indifferent? Oh, if we would bring about a spirit of peace and good will, it must come first in our own hearts.

May the spiritual meaning of Christmas sink into our inmost consciousness and arouse us to a new zeal and enthusiasm for our church and our God.

MRS. R. E. SMITH,
Conference Chairman of
Spiritual Life Work.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Zone Program—First Quarter

Thought for the day: "Christ alone can save the world but Christ can't save the world alone."

Devotional: Luke 22:32.

I. My Ideal for the Zone in 1939—Zone leader.

II. Successful plans used for 1938 and new plans for 1939. (Five minutes allowed for each president in zone).

III. Why do we not have more women coming into the Woman's Missionary Society?

(A forum—Be sure this is planned for).

Dear President and Members of the W. M. S.: We are nearing the close of this year, and I am writing you to ask that you stop now and, considering the plans you made in January, see just how much you lack completing your task.

When we read how deeply the love for the Kingdom of God has been planted in the hearts of the native Christians of other lands, we realize that our labors and sacrifices have not been in vain.

Miss Howell, of Scarritt, recently stated, "The most vital contribution women have made to human welfare has been made through their activities in sharing the privileges of the gospel with people around the world."

Of course you know our own Conference Pledge must be paid if Mississippi has her part in this kingdom building, as nothing worthwhile is ever done by wishful dreaming.

May I make one or two suggestions for your consideration: You have most likely observed the Week of Prayer and Self Denial, but possibly some of your members were not given an opportunity to make an offering. Please see that each one has the privilege of a part in this important phase of our work.

Have you been emphasizing all year that this is our sixtieth anniversary? Do you say proudly, "My mother and I have been working now, in an organized way, with thousands of other women, for sixty years to build the Kingdom of God?"

All Methodist women are celebrating this birthday in some way, and we want to do this, too. Your District Secretary has sent you a list of available materials you may use to help you. Make this a day of thanksgiving for our many blessings, and in honor of those who have served and now serve, let each guest bring sixty cents or the amount equivalent to her own age as and above her Pledge gift.

As we approach the Christmas season, may our love for the Christ Child be expressed in gifts and loving service.

Very sincerely,
MRS. D. L. ST. JOHN.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Shipman Chapel

The Woman's Missionary Society of Shipman Chapel has completed the third quarter of the year. The study of "The American City and Its Church" has been completed. The auxiliary met with three of their sister auxiliaries for three of their studies. Once with Rosedale and once with Merigold, and for their last meeting with Sherard at the home of Mrs. Ratliff. The pledge for the year has been paid in full and the officers for the coming year have been elected.

The Week of Prayer was observed at Shipman Chapel on November 11 and 12. Miss Pauline Blaylock had charge of the program on Monday the second, and Miss Marjorie Haggart was in charge of the program on Tuesday the twelfth.

Louisville sends in the following list of officers:

Mrs. Cora Lee, President; Mrs. H. L. Rodgers, Vice-President; Mrs. W. H. Abrams, Secretary; Mrs. Arnett Melton, Treasurer; Mrs. Jack Tooly, Assistant Treasurer; Mrs. A. W. Johnson, Superintendent of Publicity; Mrs. Della Boswell and Mrs. W. A. Strong, Sr., Superintendent of Christian Social Relation; Mrs. Robert Clark, Superintendent of Study; Mrs. Palmer, Corresponding Secretary; Mrs. H. D. McKay, Superintendent of Supplies; Mrs. Fred Mitchell, Superintendent of Children's Work; Mrs. E. L. Woodruff, Superintendent of World Outlook; Mrs. F. P. Kennett, Superintendent of Spiritual Life; Mrs. Forest Cagle, perintendent of Baby Specials; Shelby Woodward, Superinten Young Women.

We have just about finished up a very pleasant and profitable Missionary Society year's work. We have organized several new societies, redecorated the interior of the main auditorium of our church at a cost of $250.00, under the able leadership of our out-going president, Mrs. Shelby Woodward.

Will try to send you reports all along during the year.

Yours,
MRS. A. W. JOHNSON,
Supt. Literature and Pub.

In Memoriam

RESOLUTIONS OF APPRECIATION—MRS. FRANK O. ADAMS

Whereas, God, in his infinite love and wisdom, has seen fit to call from our midst our beloved friend and co-worker, Mrs. Frank Orlando Adams, we bow our heads in humble submission to his divine will. In early girlhood she united with the church and has always been true to its doctrines and government, and she has given generously of her talents and means.

Therefore be it resolved, that in her passing, The Wesley Missionary Society, Wesley Church and community have lost a consecrated worker who has given a long life of devoted service to her Lord and Maker. We miss her but our loss is Heaven's gain.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church and her friends, shall remain with us, and her presence at our meetings will be greatly missed.

Resolved, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, a copy to the Tensas Gazette, and that they be entered upon the permanent record of the society.

MRS. E. H. BIGGS,
MRS. L. H. COOK,
MRS. F. G. SMITH.

St. Joseph, La.
Nov. 14, 1938.

It was fitting that next to the Psalm which opens "I will lift up mine eyes unto the hills," should be placed the 122nd Psalm which begins with the words "I was glad when they said unto me, let us go into the house of the Lord." After all, the "cathedral of the altitudes" is not enough. Each of us also craves fellowship as well as solitude. Solitude should strengthen us to take up with new spirit our tasks in society. "No man liveth unto himself." Jesus made us join hands with others when he taught men to say not "my" but "our" Father . . . Social worship links man to man and binds him also to God. The purpose of worship is to make one see life steadily and see it whole.—Stanley Armstrong Hunter.

The radio is a device for broadcasting what should be hushed up.—John Andrew Holmes.

BROMO-SELTZER
RELIEVES MY **HEADACHES**
—SETTLES MY **STOMACH**

says MURRAY HAWLEY
Airplane Pilot

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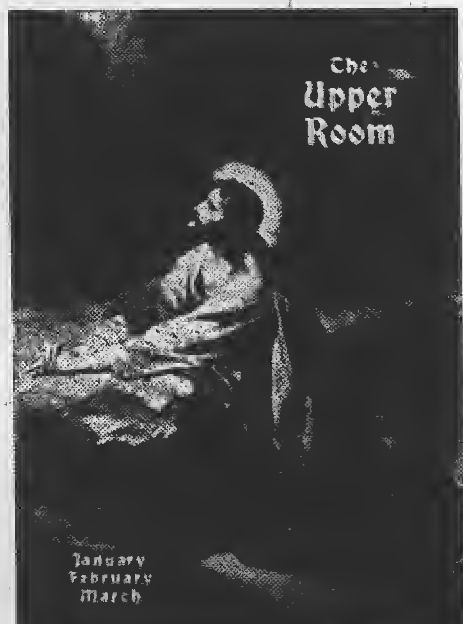
Bromo-Seltzer also calms tense, jumpy NERVES. At all drugstores and soda fountains. Keep it on hand at home, too!

Bromo-Seltzer



Jesus Set the Example of Early Morning Devotions

(Read Mark 1: 35)

"Begin the day with God" is the oft-repeated exhortation. Mark tells us that Jesus went apart, early in the morning, to pray and to commune with the Heavenly Father. If our Lord and Master felt the need of a spiritual undergirding for the day, how can we expect to fulfill our daily responsibilities without following his example.

Four years [illegible] UPPER [illegible]OM, containing [illegible] for [illegible] day of the [illegible] writers, was [illegible] and an [illegible] individ[illegible]

The January, February, [illegible] is full [illegible] finest of devotional [illegible] Place your order [illegible] make [illegible] quantity is suffic[illegible]

Ten or mo[illegible] subscrip[illegible]

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No. 94. AMERICAN STANDARD VERSION. **Price, $2.50.**

> **5 Because that A'brā-hăm**
> **ed my voice, and kept my ch**
> **my commandments, my stat**
> **and my laws.**

YOUNG PEOPLE'S BIBLE

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Name or Young People's Emblem stamped on Bible in gold.
If both are wanted, include 25 cents extra.

Specimen of Type

> **ST. LUKE, 11** *The good*
>
> 33 But a certain ᵃSā-măr′-ĭ-tăn, as he ᵃJol journeyed, came where he was: and when he saw him, he had compassion *on him,*

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King James Version with the difficult words marked for easy pronunciation. Size of page, 4⅝x7 inches. Round corners, red under gold edges, and ribbon marker.
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Specimen of Type

> **PSALM 89**
>
> **3 For my soul is full of troubles: and my life draweth nigh unto the grave.**

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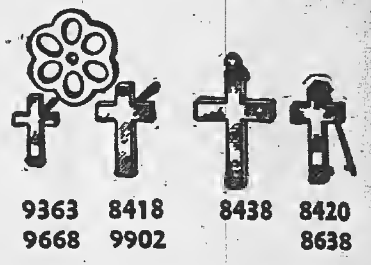
GIFT *Suggestions*

MINIATURE GOLD CROSSES



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$2.00

New Orleans
CHRISTIAN ADVOCATE

THE WORLD IS MY PARISH

THE LIVING CHURCH

Jesus, the Great Teacher, a man of peace, who shunned adulation and personal glory, became a willing sacrifice for the sins of men, and employed not the carnal weapons of this world, but relied upon the Sword of the Spirit.

THE PRAYER-ROOM TODAY

Deliver me, O Lord, from the tyranny of outward circumstances, from the power of things seen and temporal to blind me to the things unseen and eternal. Teach me to live in continual recollection of that Presence which is ever near me as I walk among my fellows, and of those great realities by which my soul can live and grow. And as Thou hast revealed to me in Christ that spiritual realm which is my true home, so teach me in heart and mind thither to ascend, and with Him continually dwell. Amen.

Vol. 85.

NEW ORLEANS

THURSDAY, DEC

THE THREE WISE MEN

Wallet of the Week

DR. WALTER D. KALLENBACH, of Drexel Hill, Pennsylvania, was mentioned recently by Robert L. Ripley as a most remarkable instance of conquering physical handicaps. Although he is totally blind, he finished a four-year course at the University of Virginia in two and one-half years, was elected to Phi Beta Kappa, holds two Doctor's degrees, and has committed the entire New Testament to memory. In addition to all this, he is the author of at least one book, "That Men May Know."

* * *

THE AMERICAN FRIENDS SERVICE COMMITTEE, an organization of Quakers, will send sixty thousand barrels of whole wheat flour for distribution on both sides of the Spanish Civil war. This quantity of flour is estimated to be sufficient to feed half a million people for three months, and it is to be distributed through the Friends Child Feeding Mission in Spain. This act might not be considered as exact neutrality, but it is at least an example of absolute impartiality.

* * *

THE WILL ROGERS MEMORIAL MUSEUM, at Claremore, Oklahoma, cost two hundred thousand dollars, but the donations which made it possible averaged less than fifty cents each. Upwards of twenty thousand people were present for the ceremonies of dedication on November 4. Mary, the daughter of the humorist, unveiled the life-sized bronze statue of the cowboy-philosopher, designed by Jo Davidson, the American sculptor. A pioneer parade and a band concert were features of the dedication exercises.

* * *

THE METROPOLITAN LIFE INSURANCE COMPANY, according to a report which anticipates its annual survey, will probably show the lowest death rate for its millions of industrial policy holders in the United States and Canada ever recorded by the organization. This very optimistic conjecture is based upon the fact that the 1938 mortality rate up to the end of October, for this cross-section of our working population, was far below the best previous record. The only thing which might change the picture would be the outbreak of some general epidemic.

THE BRITISH DOCKS, located at Southampton, England, cover five hundred acres of ground, and the foundation stone for what has become the greatest port for passenger ships in the British Empire, was laid on October 12, 1838. It is said that thirty-two shipping lines connect Southampton with over one hundred and sixty of the world's largest ports. In Southampton is the world's largest graving dock, the "King George V," opened in 1933.

* * *

THE DESTRUCTIVE FOREST FIRES which recently laid waste the timber lands of the Pacific Coast caused an estimated property loss of five million dollars, says the U. S. Department of Agriculture. What will be more surprising, however, is the added statement that ninety per cent of property damaged by forest fires is in the eleven Southern states, where the total damage in 1937 amounted to nearly nineteen million dollars and approximately thirty-three thousand square miles of forest lands were burned over.

* * *

THE CITY OF PHILADELPHIA, traditionally the city of "Brotherly Love," is reputed to be the largest Protestant city of the Western hemisphere. It has one thousand Protestant churches with five hundred thousand members and seven hundred thousand others who are nominally affiliated with these churches. Under the direction of the Federation of Churches, this large body of Protestant Christians will undertake a city-wide program of pastoral and congregational evangelism next fall.

* * *

DR. WILFRED T. GRENFELL, whose fame as a medical missionary in Labrador is world-wide, will have world-wide sympathy in the death of Lady Anne Grenfell, which event followed a long illness. Dr. Grenfell's forty-five years of heroic service, largely the projection of his own individuality, was the means of establishing hospitals and a missionary work which forms one of the best-known and most romantic chapters in the story of modern missionary and philanthropic enterprises. Dr. Grenfell has spent some time on an island off the coast of Georgia [illegible] he will not be able to return to his work in Lab[illegible] on account of a serious heart ailment. His [illegible] but his spirit abides and his work goes [illegible]

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1:50 per year.

W. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTMAS 1938

We approach the end of one of the most difficult and distressful years since the World War. It ends, as have the years of many centuries, with a season of gladness and good will. But is there evidence that the world is really gripped by such emotion? No Christmas of recent years has brought more of uncertainty as to what the future has in store. A note of pessimism is found upon the lips of thoughtful people. The international outlook could scarcely be worse. The ogre of race hatred never appeared more hideous or bold. No greater economic instability has existed and at no time has there been witnessed greater disturbance of our social life. By old and young alike, the season is greeted with the sighings of oppressed hearts. The clamor of selfishness seems to "drown out the chorus of the Angels," says the editor of a student publication. A magazine devoted to race interests says: "The same star that guided the wise men now looks down upon the onward sweep of racial prejudice, religious bigotry and intolerance; the enthronement of hate and the deliberate evocation of all that is cruel and brutal in man, in many parts of Europe." Whether one accepts these distressing views of world conditions as true or not, there are multitudes for whom the angel message, "Peace on earth and good will to men," is inaudible, and they wonder if there may be room for the Christ-child in the inn of our twentieth century life. Whether these gloomy reactions be justified or not, we must not, like Jesusalem, miss our day of visitation. Let us go now, even unto Bethlehem, in faith and expectancy to welcome "the desire of all nations," "the Sun of righteousness" who cometh "with healing in his wings."

DON'T [illegible] NAME

The words [illegible] perfectly familiar to every [illegible] used in connection [illegible] What we wo[illegible] know that the[illegible]

[illegible] every person or interest angered by the information communicated. To say the least, it is one of the worst forms of anonymity, for it asks one not a party to what is communicated or desired to hold the writer [illegible] at all cost to character or reputation [illegible] in which he has no personal [illegible] he may even question. [illegible] such precautionary inhibi[illegible] to say that a church paper [illegible] open course if it would claim the

TEN THOUSAND

Elsewhere in this issue we carry statements from Bishops Dobbs, Smith, and Decell regarding our new subscriber campaign. These endorsements express the feeling and conviction of our Bishops both as respects the Advocate, and our obligation to accept the challenge of our good friends who are sponsoring this effort. It is our plan to do two things: We will carry a campaign message from week to week until January 31. We expect to send out a special folder carrying the cuts of all the editors of the paper from the beginning. It is our plan to issue a special number at the end of the period which will be devoted to pictures, incidents and a report of the campaign in detail.

For coming months, the Advocate will be indispensable to every Methodist in Louisiana and Mississippi. We mean to carry a full digest of all the recommendations submitted by the committees to the Uniting Conference and we hope to have an illuminating discussion of every important issue which will be raised. We do not care what position may be taken—all we wish is that there shall be the desire to help and a proper spirit. We wish for ten thousand circulation and an informed Methodism. We are persuaded that when our people know the facts all prejudiced opposition to union will vanish, and real and honest differences of opinion will be on the way to a happy adjustment.

confidence of the public for its message. After its own assurance, moral certainty, the next most important fact is its conviction of the trustworthiness and the transparency of those whom it accepts as sources of information. Frankly we do not see why a church paper, seeing through the eye of a correspondent, should be asked to take all the risks in giving publicity to incidents which another claims to know directly.

NOT THE WHOLE PICTURE

Our mail brings occasionally contributions which seem to us to show an unfortunate bias. We have no right to read into these articles a personal factor, nor do we assume that they have more than a temperamental coloring of thought. Not long ago we received a paper which seemed to us to use statistics in such a manner as to reflect unjustly upon the educational program of the Church, particularly its standards for the ministry. The indictment was not expressed directly, but we felt that it was unmistakably implied. We declined the article, then came a letter saying that the standards required were imposed by a "backslidden church."

Another instance is the use of membership statistics to prove the unevangelical and the political slant of our Northern brethren. Such a method fails to take account of the tense urban and industrial situations which complicate church work at the North. We cannot feel that it is altogether just, nor even fair to bring a sweeping indictment of any great church without taking into consideration the entire problem—a full survey of its difficulty, its obligation, and its program of work. Social organization has always been a factor in shaping the policy and determining the results of the whole Christian enterprise. No church is perfect in its operation and it is sheer foolishness to charge poor statistical showings or even recessions to ecclesiastical perfidy and a betrayal of the Church. In days of changing emphases such as we have been passing through, social, industrial, and economic, it is not possible to make instant adjustment of an ecclesiastical organization which represents the growth of centuries and whose ideal has been minted in the furnace of history.

Editorial Miscellany

By Dr. H. T. Carley

A DAY AT BALING HAY

A bale of hay is to horses, mules, and cattle what a sack of flour is to men, women, and children—only more so. A winter without hay is as uninteresting to stock as a breakfast without biscuits is to folks. There are various unsatisfactory substitutes for biscuits—but none for hay.

So hay has to be made and saved, or bought. Some stock-owners do one, some the other. We tried making it this year. We planted a field of peas and soybeans, and trusted to Nature to mix in some nutritive grasses. The peas and soybeans did tolerably well; Nature lived up to her reputation in supplying the grass.

At the proper time, according to the opinion of the experts, we mowed the hay—after previously recorded unhappy experiences with the mowing machine—and had it piled into stacks around the barn. Stacking hay is an interesting process in itself. It will keep very well that way, too. But it is subject to the vicissitudes of the weather, the ravages of stock at large, and, in this section, to the danger of high water in the spring. So the wise thing to do is to bale it and put it in the shed, where it is protected, and whence it can easily be moved in an emergency. But baling machinery is rather expensive; so some of us do not do the wise thing.

But an itinerant hay-baler came along the other day. He had a mule-power press—but no mules. He offered to bale the hay at a few cents per bale, provided we would furnish the wire, the mules, and the labor. So we made a trade. The hay is now baled and under cover.

We got our fun watching the baling process. The itinerant baler was an interesting figure. At his invitation, we guessed his weight at 310 pounds—we guessed it three pounds too much. He was of a cheerful disposition, with an ample vocabulary—of a certain kind. He sat in a sawed-off chair by the press, manipulating the tie-wires and giving specific and emphatic instructions to his three colored helpers, occasionally addressing pertinent remarks to the mule that was patiently pulling the lever, going around in a circle, that operated the machinery. He was an adept at his business. But it was an incidental accomplishment that interested us most. He kept his mouth well lubricated with a chew of tobacco that would have been a good bite for a mule. It was his disposition of the juice from that quid that amazed us most. He was a crack shot. Right, left, or straight ahead, he could shoot at a hair's breadth and miss not. He was neat about it, too—no errant streaks down his chin, and no displeasing spots [illegible] his bosom. He was faultless in his expectorating exercises.

Whatever a man does, he ought to do the [illegible] can.

REMEMBER

On account of the holidays, there will be no paper next week. This is official notice to our friends that they may not be disturbed when their paper does not come. To one and all we extend the greetings of the season, and the wish for a happy and prosperous New Year. THE EDITOR.

FROM BISHOP SMITH

Much might profitably and truly be said by way of commendation of the New Orleans Christian Advocate and of its gifted editor, and much might be said concerning the need of reading our Church papers if one expects to be an informed Methodist during these momentous days. But the issue before us just now is not one that calls for a general statement; rather do we have a specific proposal which must be accepted or rejected. The only question is: "What are we going to do about it?"

The two laymen who make this offer of $1,000 to be used in bringing the subscription list of the New Orleans Advocate up to 10,000 have shown their faith in the paper and their confidence in its constituency. That Louisiana and Mississippi Methodism will vindicate that faith by meeting the challenge no one of us doubts.

Without delay, let every district and each charge accept and meet its quota. It should be done, and it will be done.

A. FRANK SMITH.

AN UNUSUAL OPPORTUNITY

Once in a great while unusual opportunities present themselves in the business world, and also in church affairs.

Two great business men interested in all the work of the church have offered us their assistance in a [illegible] bring the subscription [illegible] cate up to the nu[illegible]

If we do our [illegible] part. The hands[illegible] they are will[illegible] the campa[illegible] for us to[illegible]

Every district in these two states can, through its organized agencies and with the leadership of the presiding elder and the pastor, secure a minimum of one hundred and twenty-five new subscribers within the given time. I am inviting the Methodists of this area to join me in every possible effort to achieve this success and to prove to the two noble men making the thousand dollar offer that we believe the Advocate to be worthy of their unusual generosity and of our extraordinary effort.

Such a victory will mark a new standard of influence for us all.

Yours faithfully,

HOYT. M. DOBBS.

REMEMBER THE SUPERANNUATE

Received from North Mississippi Conference $12.49.

Rev. W. P. Buhrman, Sanford, Fla.	1.50
Mrs. B. E. Methvin, Zachary, La.	3.00
Rev. O. S. Lewis, Philadelphia, Miss.	2.00
J. H. Johnson, Clarksdale, Miss.	7.50
Mrs. W. M. Doty, Pickens	1.00
J. T. Lewis, Tylertown	3.00
Senator Joe Cook, Jackson	5.00
C. E. Sprott, City	1.00
J. L. Farque, Lake Charles	1.50
Mrs. J. N. Lipscomb, Zachary, La.	1.00
A Friend, Sardis and Grenada District	1.00
Rev. J. H. Stafford, City	2.00

As has been our custom, we again make an appeal for a contribution to send the New Orleans Christian Advocate to the superannuates and the widows of preachers who cannot spare the price of the paper from the meager sum allowed for their support. In some cases the amount apportioned this year for the support of our retired veterans was even smaller than it was a year ago, and we sincerely hope that the amount received for our Superannuate Christmas Fund may be sufficient to include every one [illegible] worthy men and women. [illegible] ived will be acknowl[illegible] paper from week to [illegible] list [illegible]

TEN THOUSAND GOAL NEW ORLEANS ADVOCATE—

The printed page is a medium of power and the Church cannot lessen her interest in or promotion of her Advocates without seriously retarding the progress of her every endeavor.

These are days that count and we want them to count the most in the things for which our beloved Church stands. One of the most effective ways of accomplishing this end is to hasten to multiply the number of New Orleans Advocates going into the homes within our districts and charges.

Two laymen challenge preachers and people called Methodists in Louisiana and Mississippi by offering to contribute $1,000 toward increasing the total of subscriptions up to ten thousand. We can and should secure these additional 2,250 subscriptions right away.

Momentous days for Methodism are upon us and our people need the New Orleans Advocate with its sane and strong editorials, constructive interpretations of changeless truth and contemporary happenings and movements.

Let Methodism move upward! We will advance by increasing Advocate subscriptions.

J. L. DECELL.

If Columbus had turned back after sixty-five days of sailing on the uncharted seas, no one could have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that all the rewards [illegible] to those who stick till they get what [illegible] are after.—Church Bulletin.

Louisiana Conference

PERSONAL AND OTHERWISE

Dr. W. L. Doss, Jr., reports that he is getting the work of Monroe District organized and is planning the whole program of the church and that means a busy schedule for the months ahead.

The many friends of that princely Christian gentleman, Dr. John F. Foster, will regret to learn that his health is far from being restored. He is no longer in the hospital, but his improvement has been very slow.

Dr. Robert W. Vaughan, superintendent emeritus, Methodist Orphanage at Ruston, has had a long and effective schooling in the spirit of benevolence. He remembers the superannuates with a gift to continue the Advocate visits to them.

Rev. Elmer C. Gunn, presiding elder of the New Orleans District, has been slightly indisposed for several days. When we called him a few days ago he said that he had been suffering from laryngitis and hoped that the worst of it might be past.

Rev. R. S. Walton, who asked for the superannuate relation at the recent Conference session, is living in his own home about one-half mile from the city limits of Hammond. He says that up to the present time he has been so busy that he has not yet realized his superannuate relation.

Rev. E. C. Gunn, presiding elder of the New Orleans District, held a very successful retreat for the ministers of the District last week. There was a good attendance and a season of profitable meditation from which the men go to their tasks in this very important year with new spiritual furnishing and inspiration.

Rev. Ellis Smith, who was assigned to Kaplan at the last Conference, reports that he is happy in his new field which he finds to be an ever-widening opportunity. He was in New Orleans last week to consult his doctor and called the Advocate office in lieu of the visit that he would have paid in person had it not been for the rain.

Rev. G. W. Dameron, Secretary of the Board of Education, held a very profitable two-day session of workers in Shreveport during the past week. Among those present were Bishop A. Frank Smith, Dr. A. J. Walton of the Rural Work Commission, and the presiding elders. Bishop Smith held a conference with the presiding elders in the afternoon of the second day.

Rev. D. R. McDougal has moved from Vivian to 196 Humes Place, Memphis, where he will spend the winter with his son. We are glad to be able to report that his health is somewhat improved. To have him say that he does not want to miss an issue of the paper, and that he does not think he can keep from "advocating" the Advocate, as he enjoys getting a subscription, pleases us very much indeed.

Rev. Louis Hoffpauir adds to a personal note to the editor, "We are getting a good start here at Haynesville and I find it very interesting to try to do some of the things that I have been trying to get others to do for the last four years." Brother Hoffpauir, who is now a member of the Publishing Committee of the Advocate, is beginning his responsibility in a serious aand personal manner. To use his own phrase, "by setting his own house in order."

REV. L. E. CROOKS PASSES

We regret to learn of the death of Rev. L. E. Crooks, superannuate member of the Louisiana Conference, on November 28, at a sanitorium in Shreveport. He had been ill for a long time and his death was not unexpected. Funeral services were conducted by Dr. A. M. Serex, presiding elder, with interment at Forest Park Cemetery with Masonic honors. Brother Crooks was a native of Louisiana and had been a member of the Louisiana Conference for about a third of a century. He is survived by his wife, three sons, and five daughters. We presume that a fuller notice will be furnished us later for publication.

COTTON VALLEY, LA.

Dear Dr. Duren: We arrived at Cotton Valley Friday, December the second, and found everything in good shape. The ladies of the Missionary Society had renovated and redecorated the interior of the parsonage. The men had made some outside repairs and painted the parsonage. There was a generous pounding on the kitchen table and some ladies of the Missionary Society to greet us and welcome us in our new home. The welcome continues unabated. We found a very congenial and cooperative group of people carrying on in a fine way the work of our church. We are encouraged over the large night congregations and hope they will continue.

Please send me a list of the Advocate subscribers from Cotton Valley.

J. F. WILSON.

EDUCATIONAL COUNCIL FAVORS UNIFIED BOARD FOR UNITED METHODISM

The Educational Council of the Methodist Episcopal Church, South, at its recent session in Nashville, Dec. 1-5, went on record as favoring a single board of Christian education for the united Methodist Church, and adopted a memorial to that effect. The memorial, after going to the Committee on Education, meeting at Chicago, Dec. 13, will go to the Uniting Conference at Kansas City, Mo., April 26, 1939.

The action taken reflected the opinion of more than 300 leaders from every section of the church's territory who are engaged in carrying out the denomination's program of Christian education in 17,000 local congregations and in a Methodist-wide system of 50 colleges and universities. Both the College and Local Church sections, separately and as a unit, petitioned the Uniting Conference to continue the work of Christian education in the united Methodist Church through a unified board, that method having been found to be successful in the Methodist Episcopal Church, South, which unified its educational work in 1930 when the Sunday School, Epworth League, and Education board were merged into the present board of Christian education, sponsoring all types of Christian education.

The recent meeting was declared by many to be the best ever held. On account of the near approach of Methodist union and the presence in the city of leaders of the Methodist Episcopal Church and the Methodist Protestant Church, unusual interest centered in the discussional theme, "Christian Education in the United Methodist Church."

COUNCIL OF BISHOPS

A new chapter in the history of American Methodism was written, Nov. 29-Dec. 1, the dates of the first meeting of the Council of Bishops of the Methodist Church at Nashville, Tenn. Leaders of three separate denominations, on the verge of union, met in official council to study the relationship of the bishops to the united Methodist Church and how they might promote fraternity and fellowship in their respective communions, and assist in bringing about the successful culmination of Methodist unification.

The Bishops voted to hold another joint meeting at Excelsion Springs, Kansas, April 19, 1939, prior to the session of the Uniting Conference at Kansas City April 26.

Dr. J. H. Straughn, president of general conference of the Methodist Protestant Church, and Bishop Edwin Hughes and Bishop U. V. W. senior bishops of the Methodist pal Church, and the Methodi

Church, South, presided in rotation over the business sessions. A committee to prepare parliamentary procedure for future joint meetings was set up. The Council appointed the chairmen of the three Commissions on Church Union, namely, Bishop Hughes, Dr. Straughn, and Bishop John M. Moore, a committee to prepare the Episcopal Address for the Uniting Conference.

High lights in the three day session were the banquet, attended by more than 1,000 persons; the old-fashioned Southern breakfast, given to the visitors by the Board of Missions, Methodist Episcopal Church, South, the city-wide mass meeting at Nashville's War Memorial auditorium, and the radio broadcast over a nation-wide hook up, Thursday evening, Dec. 1, when leaders of the three branches gave a message to eight million members on the subject "On the Threshhold of Union." During their stay the visitors were taken for a tour of historic places and Methodist shrines in and around Nashville.

Begun as a single unit in America, the Methodist Episcopal Church has been operating in three major bodies for the past 100 years. During this time they have retained their identical creed and system. By vote of their respective annual and general conferences, the three branches will come together again to form a body to be known as the Methodist Church. The Council of Bishops is the name by which the body of bishops will be known in the united Methodist Church.

REPORT ON METHODIST CHURCH SCHOOL MEMBERSHIP CAMPAIGN

Increase or Decrease Actually Reported at Annual Conference

Conference	Total Goals	Inc.	Dec
Alabama	750	2,092	
Arizona	397	132	
Baltimore		5,341	
Central Texas	1,383	2,896	
Florida	312	2,053	
Holston	3,085	12,620	
Illinois	195		14
Kentucky	1,413	1,016	
Little Rock	3,252	4,363	
Louisiana		2,136	
Louisville	393	3,565	
Memphis	1,456	4,122	
Mississippi	800	3,036	
Missouri		1,519	
New Mexico	1,735	2,434	
North Alabama	930	5,640	
North Arkansas	3,892	5,900	
North Carolina	[illegible]	[illegible]	
North Georgia	[illegible]	[illegible]	
North Mississ[illegible]	[illegible]	[illegible]	
North T[illegible]	[illegible]	[illegible]	
North[illegible]	[illegible]	[illegible]	
Nor[illegible]	[illegible]	[illegible]	
Pacific	815	1,566	
St. Louis	1,267	2,229	
South Carolina	2,698	2,380	
South Georgia	2,143	3,193	
S. W. Missouri	200	964	
Tennessee	565	6,500	
Texas	8,206	7,527	
Texas-Mexican	270	444	
Upper S. Carolina	4,536	2,892	
Virginia		3,004	
Western Mexican	353	132	
West Texas		1,705	
W. N. Carolina	2,010	9,185	
Western Virginia	2,251	5,169	
Total	51,533	125,183	14

November 28, 1938.

WEEK OF PRAYER—JANUARY 2-8

In accordance with the custom of many years the first week of January, 1939, is being observed as the Universal Week of Prayer. The theme for the week, as outlined by President Jesse H. Baird of the San Francisco Theological Seminary for the Federal Council's Department of Evangelism, is "Reconciliation." The successive themes for the six days are as follows:

Monday, January 2—For the Reconciliation of Men with God.

Tuesday, January 3—For the Reconciliation of Our Home Life.

Wednesday, January 4—For the Reconciliation of Our Church Life.

Thursday, January 5—For the Reconciliation of Our Industrial Life.

Friday, January 6—For the Reconciliation of the Nations.

Saturday, January 8—For the Reconciliation of Our Thought Life.

A pamphlet of twelve pages has been issued which gives for each day a meditation on the theme, suggestive guidance from the Scriptures and topics for thanksgiving, confession and intercession.

Through the World's Evangelical Alliance of London a call goes to other lands for the observance of the same week as a period of united prayer.

Copies of the Week of Prayer Topics are available from the Federal Council of Churches at five cents per copy. One hundred copies or more are available at the rate of $2.00 per hundred. Many congregations are ordering the pamphlet in sufficient numbers to place in the hands of all members.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Monroe District—First Round

Monroe, First Church, Q. C. Jan. 9.
West Monroe, Q. C. Jan. 11.
Winnsboro, Dec. 18, 11 a.m., Q. C. 2 p.m.
Gordon Ave., Dec. 18, p.m., Conference to be arranged.
Gilbert, Jan. 1, 11 a.m., Q. C. 2 p.m.
Wisner, Jan. 1, p.m., Q. C. after service.
Waterproof, Jan. 8, a.m., Q. C. 2 p.m.
Tallulah, Jan. 8, p.m., Q. C. after service.
Mer Rouge, Jan. 15, a.m., Q. C. 2 p.m.
Bastrop, Jan. 15, p.m., Q. C. after service.
Oak Grove, Jan. 22, a.m., Q. C. 2 p.m.
Lake Providence, Jan. 22, p.m., Q. C. after service.
Mangham, Jan. 29, 9 a.m., Q. C. 4 p.m.
Rayville, Jan. 29, 11 a.m., Q. C. 2 p.m.
Bonita, Feb. 5, a.m., Q. C. 2 p.m.
Sterlington, Feb. 5, p.m., Q. C. after service.
Swartz and Girard, at Swartz, Feb. 12, a.m., Q. C. 2 p.m.
Columbia, Feb. 12, p.m., Q. C. after service.
Pioneer, Feb. 19, a.m., Q. C. 2 p.m.
Delhi, Feb. 26, a.m., Q. C. 2 p.m.
Oak Ridge, Feb. 26, p.m., Q. C. after service.

W. L. DOSS, JR., P. E.

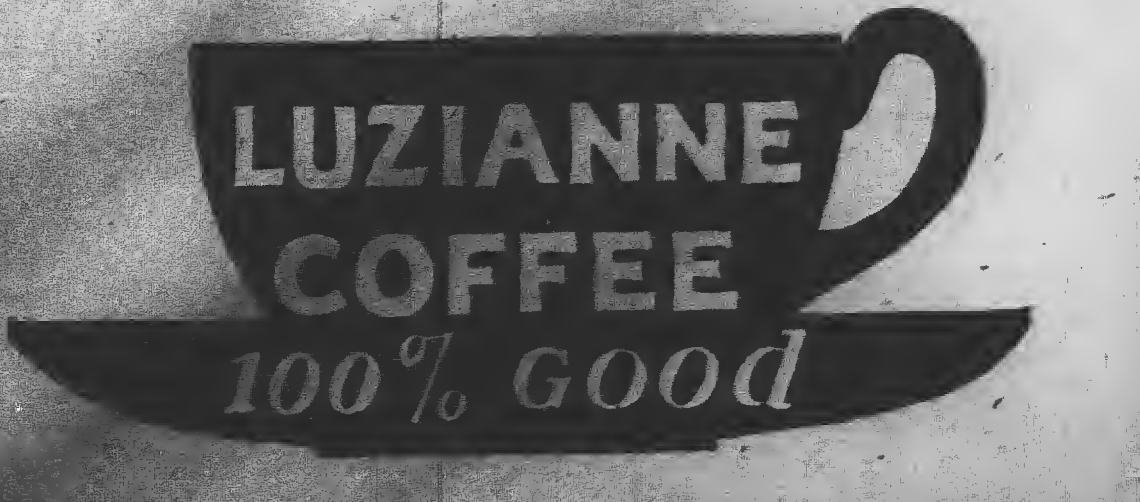
WHEN CHRISTMAS COMES

When I was a boy I looked forward to Christmas for myself. Now I look forward to it for others. And this change Christmas brings to us all. When we are young it is our joy to empty Christmas stockings, and when we are older it is our joy to fill them. And just as I do not know whether the dawn or the sunset is the more beautiful, so I do not know whether emptying or filling Christmas stockings gives the most pleasure.

Many agencies play the part of Father Christmas to a great number of people. The children come first in their thought. For them there are treats and toys, and their friends are asked to send all the toys they can.

Then there are the old folk who live in one room or, perhaps, two, in a shack

(Continued on page 13)



FOREST METHODIST CHURCH

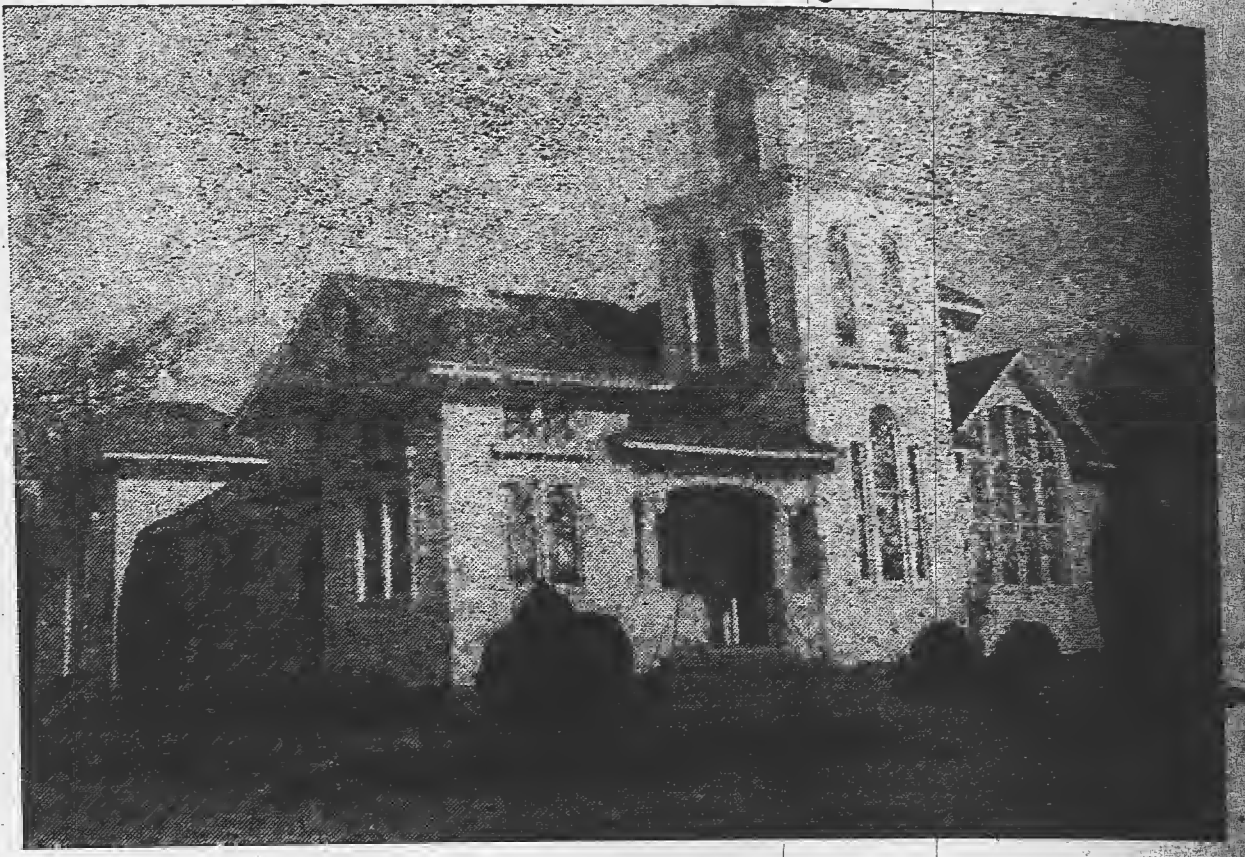
Back in the late 60's the town of Forest could not boast of having a church building. A Union Sunday School was organized in the Court House by Superintendent M. D. Graham, a Presbyterian layman. All denominations worshipped in the Court House. The first church to be built by the Methodists in Forest was a one-room framed building. When Rev. J. J. Smylie was sent to this pastorate, the Methodists bought a lot just west of where Mr. McCravey's home now stands and had a church erected. They worshipped there until 1910, when Rev. A. M. Broadfoot was sent here as pastor, the church continuing to grow. The Stewards sold the old church for $900.00, and under the leadership of Bro. Broadfoot, began the erection of the church as it now stands. The first services were held in this church September 3, 1911. The church was dedicated in 1912. The Board of Stewards at this time were: B. F. Crook, G. G. Beaman, G. C. Rew, J. E. Oakey, O. B. Triplett and Mounger Jones.

In 1922, to take care of our graded Sunday School and other departments, a $4,000 annex was built. Three splendid young men have gone out from this church into the ministry: Rev. Swope Noblin, now serving Collins church; Rev. Rufus W. Oakey, First Presbyterian church, Milledgeville, Ga.; and Rev. Albert A. Collins, Wylie, Texas, North Texas Conference. The last year Rev. James W. Sells served the Forest Church he had it repainted, recovered and repaired, and left here with every dollar paid up. The church at present has 325 members, and is well organized in every department.

It is difficut to give a perfectly accurate list of pastors. The following is substantially correct:

Hervie Copeland, Columbus W. Campbell, James N. Walker, Green Millsaps, George W. Boyles, Louis Kendall, William Price, John D. Hays, William Finn, George M. Liverman, Robert Burnip, Claiborne McDonald, Robert A. Sibley, Sr., James J. Smylie, George F. Thompson, Francis M. Williams, Archibald B. Nicholson, George Bancroft, John W. Harmon, W. Webb Morse, David P. Bradford, Benton S. Rayner, Henry E. Partridge, W. Monroe Sullivan, Daniel Scarborough, Benjamin F. Lewis, John D. Ellis, Hervey Mellard, A. M. Broadfoot, Charles M. Crossley, James G. Galloway, John W. Chisholm, H. J. Moore, T. A. Ferguson, M. M. Black, T. B. Cottrell, J. B. Cain, J. W. Sells, W. M. Sullivan and J. H. Morrow. The present membership is 363, with a Church School enrollment of 145.

The following are the officials: Stewards: J. R. Mitchell, Chairman; C. N. Williamson, B. E. Marler, J. E. Oakey, honorary, J. J. Sanders, Dr. R. B. Austin, R. J. Knoblock, O. B. Triplett, W. F. Fulton, J. G. Adcock, M. M. Cassity, Dalas Stewart, Dr. Bob Henry Mayo, R. E. Boyter, C. H. Mapp, Ollie Ott and O. C. Scott, Secretary and Treasurer. Trustees: M. M. Cassity, O. B. Triplett, Sr., C. H. Mapp, John D. Allen and Frank Herring. General Church School Supt., Loren C. Mitchell; Chairman Board of Christian Education, R. J. Knoblock; Adult Division, Mrs. R. J. Knoblock; Young People's Division, Herbert Cagle; Intermediates and Juniors, Mrs. J. E. Oakey; President W. M. S., Mrs. B. E. Marler, Chairman Missionary Committee, Dalas Stewart.



PERSONAL AND OTHERWISE

Bro. J. T. Lewis, Tylertown, is a real friend of the superannuate preacher for whose Advocate renewals continues his remembrance of other years.

Rev. T. C. Cooper writes us that they are very pleasantly located at Kingston Church, Laurel, and are indeed happy in their work there among such fine people.

Rev. Eliot Jones, now serving his second year at Bessie Shands Mission, in Jackson, has our thanks for his interest in the Advocate. He reports that he is looking forward to a great year.

We appreciate the note of Miss Edwina Ferguson, McComb, which accompanies her renewal subscription. We are glad to know of her interest in the Advocate and in the continuation of its visits.

Miss Fannie C. Moore, our long-time friend at DeKalb, continuing her custom of past years, sends us her renewal and that of a friend. We appreciate her expression of loyalty to the Advocate and her good wishes for the Holiday Season.

Dr. T. M. Brownlee, presiding elder of the Jackson District, has been indisposed for some time with an attack of "flu." We saw him last Friday and we rejoice to report that he is making progress toward recovery.

Rev. M. C. Matheney reports that the new pastor of Poplar Springs, Meridian, has been well received and is in great favor with the membership of the church. There has been an increase in salary and benevolences over what was paid last year and everything points to progress.

Rev. and Mrs. J. L. Sells are both in the Methodist Hospital at Hattiesburg, Brother Sells for an operation and his wife for treatment. We are glad to be assured that they are getting along nicely but they will spend the holidays in the hospital where they may be remembered by their friends.

Dr. J. H. Nicholson, recently transferred from Kentucky and stationed at Central Church, Meridian, writes us a letter which we greatly appreciate both for its spirit and purpose. We feel sure that a man of his attitude will make a large place for himself in any annual conference. We are glad to have him in the Advocate territory.

Senator Joe Cook, Jackson, has for a number of years contributed through the Nashville Advocate to the fund for supplying religious literature to those who want it but are unable to pay for it. He writes that this year he wants to contribute through the New Orleans Christian Advocate and sends us a check [illegible] that purpose which we greatly [illegible] ate.

Friends in Mississippi were [illegible] and deeply grieved on account of [illegible] tragic automobile accident which [illegible] the life of Miss Fay Buffkin [illegible] a few days ago. She was the [illegible] Mrs. Miriam Carruth Buffkin [illegible] widely connected in that [illegible]

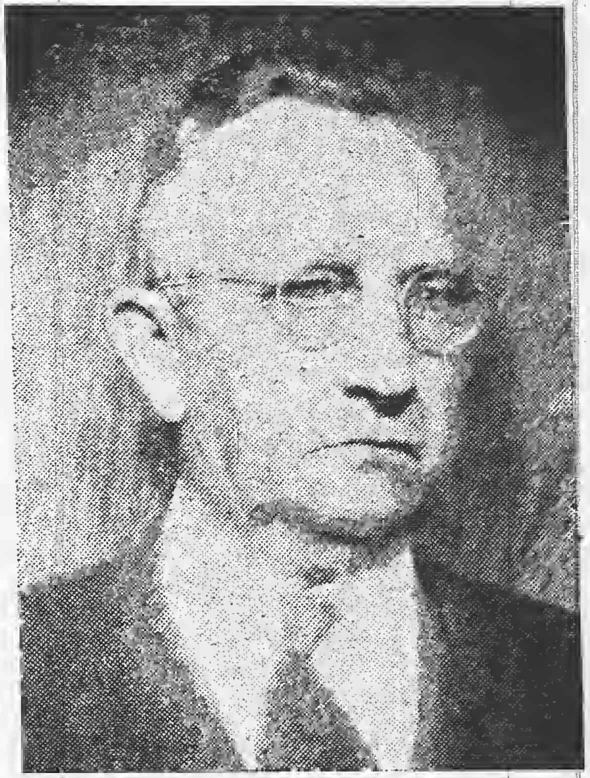
Advocate joins in sincere sympathy for those whose hearts are bowed in a great sorrow.

GENERAL MISSIONARY COUNCIL ENTERTAINMENT

The Committee on Entertainment for the General Missionary Council which is scheduled to meet in the city of San Antonio, Texas, at Travis Park Methodist Church, January 3-6, wishes to inform those who are interested in accommodations at lower hotel rates can secure rooms in nearby smaller hotels, rooming houses and tourist camps at prices ranging from $1 up. A few rooms will be available at the Y. M. C. A. for men and the Y. W. C. A. for women at 75c per night.

The Jefferson Hotel. Smaller popular priced hotel, two blocks from Travis Park Church. Rates: One person, without bath, $1 and $1.25, with bath $1.50 and $2; two persons, with bath $2 and $2.50; three or four persons, with bath $3.

The Palm Hotel. Three blocks from Travis Park Church. Rates about the same as the Jefferson Hotel.



REV. J. H. MORROW, Pastor.

The Texas Hotel. Two blocks from the Church. Rates: 75c, $1 and $1.50.

The Crockett Hotel. Six blocks from Travis Park Church. Rates from $1.50 for one person, $2 for two persons up. Coffee Shop accommodations.

Retired missionaries will be entertained in homes free of charge.

Signed: DON E. DULANY,
Chairman Committee on Entertainment.

EDITORIAL MUSINGS

Our good laymen quite persistently seek to impress upon the clergy that pastors are not supposed to know anything about business and that the business affairs of the church had best be left entirely to the judgment of those who are used to the tricks and vagaries of business. We have learned not to debate the question, although we have in the course of years become increasingly unwilling to admit the truth of the contention. Sometimes we have been sorely tempted to clandestinely affix a sign over the doors of congregational meeting-rooms reading: "Leave all business sense behind, ye who enter here."

—The American Lutheran.

Our bodies are gardens to which our wills are gardners and they decide what we grow within us.—Shakespeare.

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FOREST METHODIST CHURCH

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North Mississippi Conference

PERSONAL AND OTHERWISE

Bro. D. B. Benson, Abbeville, places us in his debt for the renewal of his paper and for his fine spirit otherwise.

Mrs. Jno. J. Beck, Drew, remits for her renewal, and makes us happy by saying that she loves the paper and does not want to miss a copy.

Rev. T. W. Smallwood, Ethel, has our thanks for a material remembrance and we trust that we may have a report from his work in the near future.

Miss Tryphena Rogers, former Advocate representative at Grenada, sends us her mother's renewal from Sallis and her good wishes for the paper.

Mrs. W. M. Doty, Pickens, has our sincere thanks for her Christmas remembrance of the superannuates. Acknowledgment of her contribution is made elsewhere.

Dr. A. T. McIlwain, recently assigned to First Church, Greenville, has received thirty-six members since Conference and he reports that all interests are off to a good start.

Mrs. R. P. Goar, Artesia, California, sends her renewal and Christmas Greetings, and expresses her appreciation of the paper which brings her "news from down South."

Mrs. Ruth Powell, formerly at Stewart, Miss., is spending the winter in Kenedy, Texas. She notifies us of her change of address and says, "Let the Advocate come forward."

Rev. G. H. Boyles, who was continued in his pastorate at Itta Bena, is laying the foundation for a good Advocate year in the town where this editor began his itinerant ministry.

Mrs. J. S. Callaway writes us that she has moved from Grapeland, to 1222 20th St., Huntsville, Texas, and says that she does not want to miss a copy of the paper, as it is like a visit from a friend.

Rev. G. H. Boyles, Itta Bena, has lost no time in beginning his Advocate campaign, as is evidenced by a renewal subscription received this week. Bro. Boyles is numbered among those who get their quotas.

Rev. R. C. Mayo, assigned to Vardaman at the Conference session and afterward changed to Toccopola, has now been reassigned to Vardaman, his original appointment, according to a notice asking the change of his paper.

Two thousand five hundred copies of the Upper Room have been ordered for use by the Madras Missionary Conference. It is to be used as the devotional manual for that historic and world-wide Conference of Christian leaders.

Rev. Sam E. Ashmore, recently assigned to Kosciusko, is already demonstrating his loyalty to the Advocate in his new work. Bro. Ashmore is one of the new acquisitions to the Publishing Committee from the North Mississippi Conference.

Mr. J. G. Houston, Conference Lay Leader, will be remembered by many friends on account of the loss of a sister last week. His sister had been seriously ill for a long while and death came at the home in New Albaany on Wednesday of last week.

Our good friend, Harris Allen Jones, "Stub" to the older Millsaps men, sends a remittance for the subscription of Mrs. J. D. Watson, 759 Monroe Avenue, Memphis. He has been for a long time with the Weather Bureau, located at Elkins, West Virginia.

Rev. K. E. Clark, pastor at Bruce, has installed a new church bell which he thinks may be old-fashioned but is effective nevertheless. We appreciate the space given to the promotion of the New Orleans Christian Advocate in his calendar of December 11.

Mr. J. B. Streater, of Blackhawk, will have the heart-felt sympathy of a wide circle of devoted friends in the sorrow which has come to him through the loss of his son, Mr. J. Brooks Streater, Jr., who died on Sunday of last week following an illness of six weeks.

New organization of the Pastor's Association of the Aberdeen District: E. H. Cunningham, Amory, President; Rev. W. A. Tyson, Tupelo, Vice-President; Rev. W. C. Beasley, Shannon, Secretary-Treasurer. First meeting will be held at Houston, Miss., January 10, 1939.

A note from Mrs. W. N. Duncan, Drew, reports that Brother Duncan is still helpless and his improvement is slow, but he is, nevertheless, improving. The friends of Drew have presented him with a rolling chair and it is hoped that the sunshine and fresh air may accelerate his recovery.

Bishops Decell and Selecman and Dr. Harry Denman met the presiding elders and others of the North Mississippi and the Memphis Conference in Memphis last Thursday. Bishop Purcell was also in attendance, but not on the announced program. The meeting was mainly in the interest of evangelism.

Rev. W. B. Baker, in a business note, says that he is delighted to be returned to Belzoni for this his fourth year, that they have been very cordially received and are off to a good start for what he hopes will be the best year of the four. He adds that Dr. M. L. Smith and his wife were with them on Sunday, December 11, and made a fine impression on the people. Bro. Baker predicts a great year for them at Millsaps.

Rev. W. C. McCay writes that he is well pleased at Nettleton where he has five churches and an extra preaching place and plenty of work. We admire his courage, but we would not like to undertake his schedule of physical exercise. We do like his program of spiritual preparation for his day's work. Any minister who has his attitude will have no trouble in holding a pastorate and the affection of his people.

A CHRISTMAS GREETING

For our kind friends of the North Mississippi Conference we are wishing a Merry Christmas and a Happy New Year.

W. N. DUNCAN,
MRS. DUNCAN.

Drew, Miss., December, 1938.

NOTICE TO PASTORS AND CHRISTIAN WORKERS IN CORINTH DISTRICT

The sub-district Christian Education Institutes in the Corinth District will be as follows: January 3, 10 a m. to 3 p. m., at Holly Springs; January 4, at Ripley; January 5, at Booneville; January 6, at Belmont. The same hours at each place. Rev. R. A. Grisham, assisted by a team of district workers, will conduct these institutes. All pastors, church school superintendents, superintendents of children, young people and adult divisions, and teachers in the divisions are expected to attend.

W. R. LOTT,
Presiding Elder.

AMORY, MISSISSIPPI

Dear Advocate: The pastor and family are now living in the newly completed parsonage—modern, complete, beautiful. The parsonage was under construction for some weeks after Annual Confer and has been finished and occupied ab a week. The parsonage here, like church, reflects in a highly credi manner upon the interest and love Amory Methodists and would do so the membership of a much larger c

The pastor takes no credit whatsoe for the new parsonage, since it was gun and carried far toward com under the faithful ministry of my cessor, Rev. J. A. George, now o

We are very happy in our

and in our work here. We shall continue to look after the Advocate.

Cordially,
E. H. CUNNINGHAM.

INVERNESS CHARGE

Dear Bro. Editor: I should like to speak a few words through the columns of our good paper. I think it has never been better than it is now. We were very graciously received on this charge —Inverness-Isola—and there arises in me impulses of joy when I think of the privilege we have of trying to merit some of the many blessings we have received. It is rather a sad event in the life of a minister and his family to part from their old friends and in a way dismantle themselves from the bonds of accrued love. But on the other hand it is a great event in the lives of preacher and family again to feel the urge and with it the call anew; Go ye into new lands—into a country ye know not of for there is always to be found intellectual and spiritual giants who are loyal and true. There is also to be found milk and honey and Eschol grapes in abundance.

Also it seems to me that the program of our church has never been more encouraging: The fellowship of Evangelism; the Youth Crusade; the uniting of a great brotherhood continental and transcontinental, local and personal, should be sufficient goals to keep us toiling with psalms of praise on our lips.

Now by way of postscript permit me to send greetings to all the readers and thanks to all who had various sayings concerning the work of their charges—it's something if only we see the names of our friends in the church paper, and I am glad that it was the sense of the Conference at New Albany to encourage the editor to this end.

I have been wanting, for a long time, to tell Dr. Carley how much his articles have meant to me. Will you tell him?

R. T. HOLLINGSWORTH.

FOUR YEARS AND OUT

That suits me. A quadrennium on a district is enough—sometimes too much. It is a joy to be back in the pastorate. My heart has been singing as I have mingled with my people, visiting the sick, the aged, the shut-ins. The oth[illegible] have been calling at the parsonag[illegible] ing us more than formal welc[illegible] aassurance of cooperation. [illegible] and privilege it is to serve [illegible] istry. The best one [illegible] enough.

I note that the G[illegible] a net gain dur[illegible] amounting to [illegible] 7,548; aan in[illegible] a gain in [illegible] duction [illegible] ent in[illegible] [illegible] 115, paying more on the debt than any other district in the state, though it has the smallest membership. The pastors reported a total of $27,262 contributed for other than local interests this year. The showing on some other items is not so cheering. The net gain in church school enrollment for the four years was only 165, and in the number of subscribers to the Advocate only 48. The Greenville district is a great unit of our Methodism and I enjoyed working with its people and pastors. Still, I am happy to be back in the pastorate.

J. R. COUNTISS.

NORTH MISSISSIPPI CONFERENCE COMMISSION ON EVANGELISM

The North Mississippi Conference Commission on Evangelism met at the First Methodist Church Memphis, Tennessee, on December 15th. The Commission was duly organized with the election of the following officers: Rev. J. D. Wroten, Chairman; Rev. A. T. McIlwain, Vice-Chairman; and Rev. J. E. Stephens, Secretary. Other members of the Commission attending the meeting were: Mrs. H. L. Talbert, Rev. R. G. Moore and Rev. J. H. Holder.

The Commission agreed to make a definite and earnest effort to promote a revival in every church of the Conference and also in communities where there are no churches. We ask the pastors of the Conference to volunteer one week's services in mission territory. Let the pastors who are interested in securing or in giving such services so advise us. We will do all we can to work out schedules. Call on us for any help you think we might give.

J. E. STEPHENS,
Secretary.

Clarksdale, Miss.

NORTH MISSISSIPPI CONFERENCE W. M. S.

(Brought forward from page 14)

sented a Bible to Mrs. Hays, the retiring chairman.

After the [illegible] Panel Two which consisted [illegible]ng ite[illegible] taken up [illegible]opl[illegible] W. Stok[illegible] Skit" [illegible] G. [illegible] was led by Miss Tryphena Rogers. Dismissal by Rev. Mr. Ledbetter.

Zone Meeting at Crenshaw

The group Zone meeting, comprising the following auxiliaries: Crenshaw, Sledge, Como, See's Chapel, Lambert and Belen was held in Crenshaw on Tuesday, November 29. The two Zone chairmen, Mrs. J. J. Alder of Belen, and Mrs. W. P. Bailey, presided at the meeting.

After a short business session in which Mrs. Damon Page of Sledge was elected Zone Chairman for the ensuing year, Rev. W. P. Bailey gave the devotional using II Timothy 2:15, and bringing a message on "Approved Workmen." The closing thought in the devotional was a duet—"Our Best," by Mrs. Ruffin Fife and Mrs. Edward Lee Gorden of Sledge.

Mrs. W. P. Bailey had charge of Panel I of the Officers Training Day. Those taking part in leading these discussions were Mrs. Phil Pointer, of Como; Mrs. B. W. Wadlington, of Sledge; Mrs. Nelson, of See's Chapel; and Mrs. Bailey. Miss Tryphena Rogers, our district secretary, was present and gave valuable information and helps in all the discussions. We deeply appreciate Miss Tryphena's untiring efforts.

At the noon hour a most delicious luncheon was served to the large number present.

The afternoon session was opened with a C. S. R. Skit by Mrs. C. C. Parnell and Mrs. Damon Page of Sledge. In order that we might realize more keenly the value of the Quarterly Executive Meetings we then had a few minutes in which we had an Executive Meeting setup, and Miss Tryphena Rogers urged the importance of the Quarterly Executive Meeting. Panel II was led by Mrs. Alder. Those taking part in the discussion were Mrs. Gibson of Belen, Miss Rogers, Mrs. Nelson, Mrs. Page, Mrs. Pointer, Mrs. Bailey and Mrs. Alder.

The closing consecration was led by Mrs. Bailey. Our closing thought was Rom. 12-1. We all left feeling anew that we wanted to "Present our Bodies a Living Sacrifice" and that it was good to have been here.

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Christian Education

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CHURCH SCHOOL LESSON DECEMBER 25

By Dr. J. R. Countiss

GOD'S GREAT GIFT

Golden Text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (John 3: 16).

(Matt. 2: 1-12)

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet.

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Christmas story is so well known to those who compose our church schools that it hardly needs to be retold. The Gospels give us but scant details, leaving much to devout imagination. Jesus was born in Bethlehem, the city of David, late in the reign of Herod the Great, but the precise spot and the exact date may never be known. Tax-gatherers and men of big business were too much absorbed in "important" matters to make special note of the birth of another Jewish peasant babe, but if the physical records are incomplete the spiritual evidence is cumulative and overwhelming. Any indifference of earth to the meaning of the occasion was more than offset by the interest of heaven, and we do well to examine the values that enamored the wise men and attracted the angelic hosts.

The birth of Jesus signified that henceforth the tabernacle of God was to abide with men. He is no longer to be thought of as an absentee Deity "sitting on the circle of the earth, whose inhabitants are as grasshoppers," but as compassionate Father who walks the paths of men, shares their toils and sufferings, and so identifying himself with them that none may do the least of them the slightest good or ill without receiving his approval or rebuke. In Jesus we behold a God holy enough to worship and lowly enough to be touched, a merciful God whose love awakens love in his children and whose forbearance leads the evil to humble repentance.

Jesus lifted religion from the domain of superstition and the drudgery of ceremonialism into the joyful atmosphere of free and holy fellowship with God and of loving voluntary service to men. He replaced paralyzing fear with inspiring trust and held no sacrificial gift could be pleasing to God so long as a wrong to man remained unrighted. He tore the marketplace from the altar and set the altar in the marketplace, removed the Holy of Holies from the temple and set it in the heart of man, rent the separating veil and brought man face to face with God. Henceforth true worship was not dependent on place or form, but on one's spirit of reverence for God and regard for man. Without love angelic anthems are but as sounding brass or tinkling cymbal.

Jesus made religion reasonable, worship purposeful. We are told that wise men knelt at his cradle, and we know that the wise men of the ages have sat at his feet in holy reverence, lifted and inspired by his holy presence. Embodying in himself all that is ideal, Jesus was yet the most practical man who ever lived. "He went about doing good." Living the loftiest of lives, he cast his lot with the lowliest of men. Sinless himself, he companied with the sinful, smashing precedents and breaking traditions till the harlots felt the saving power of God and thieves restored their loot and sought treasure in heaven.

Herod rightly judged that there was not room on earth for both him and Jesus. The two kingdoms are incompatible. The world cannot exist in divided loyalty to God and mammon, half Christian, half pagan. Either right or might, love or hate must win. The battle rages fiercely, but the issue is not in doubt. Herod is abroad with his sword, but the heart of every civilized man cries out against the barbarism of persecution and butchery. The voice of the bereaved mothers of Bethlehem is made vibrant from pulpit and platform, by press and radio in every free nation of the earth. That voice has reached the heart of God, and the Babe of Bethlehem will triumph over Herod.

God's great Gift alone has brought freedom to men, broken the bondage of women, given little children loving care and opportunity, extended neighborly interest and sympathy from the house on the next hill to the needy of all lands, regardless of race or creed. The world would be poor indeed without the Christ of Christmas. Let us not leave him out of our celebration of the anniversary of his birth. By ministering to the needy and suffering, we minister to him.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the amount at last.—Joseph Fort Newton.

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WHEN CHRISTMAS COMES

(Continued from page 7)

located in some abandoned section. They are old and poor, and when the rent is paid they have not more than a few cents a day left for clothing, food, coal, and all the other necessities of life.

There are also poor families. The parents out of work and there are children to provide for. They are often dependent on charity and sometimes there is real want. Christmas brings the opportunity to make the joy bells ring in their homes.

—Adapted from a British paper.

THE FIRST CHRISTMAS

By Ann Porter

Many years ago, in the city of Bethlehem, after the rush of a very busy day, there was a silent night—a Holy night. Near the edge of town, while the stars twinkled above, the baby Jesus was born:

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room in the inn."

There was no lacy pillow for His tiny head. There were no snow white sheets—no soft pink and blue blankets to make Him comfortable. Only the hay of sweet grasses and wild flowers from the fields, placed in a manger made the first resting place of the precious babe who came to this world to seek and to save all who are lost in sin.

There were shepherds in a field in the same country, watching their sheep by night when—lo—an angel of the Lord said to them: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Then a great multitude of angels sang: "Glory to God in the highest, and on earth peace, good will toward men." After which they returned to Heaven, and the shepherds went to Bethlehem to see the Holy child.

They found Mary and Joseph, and the babe lying in a manger. They saw shining in Joseph's eyes, pride and understanding. And in the eyes of Mary, the Mother, love and tenderness as she watched over the sleeping babe.

The story they told Mary and Joseph was that of the angels' great tidings, and their song of praise. When they left they told the beautiful story to all who would listen.

"But Mary kept all these things and pondered them in her heart."

Then came wise men searching for the child . . . And, lo, the star which they saw in the east went before them till it came and stood over where the young child was. They rejoiced and fell down and worshipped him. To show their love they opened their treasures and gave him gold, frankincense and myrrh.

Long ago, when the prophets foretold their vision of the Messiah to come, they said: "His name shall be called Immanuel which is translated 'God with us.'" And when the angel told Joseph of the babe to be born, he said, "And thou shalt call his name Jesus, for he shall save his people from their sins." All the precious meaning of Christmas Day is found in these two names. This spirit of love and joy and sharing with one another comes from the glorious fact that God's love for us meant sharing His life and power with us. If we, like Mary, will keep all these things and ponder them in our hearts, the next Christmas season will be sweeter for we will have had Jesus in our hearts all through the year.

Gre[illegible], Miss.

[illegible] WILLIAMS

[illegible] fifteen [illegible] Elizabeth [illegible] Williams [illegible] and [illegible] W[illegible]

and two daughters were born to them. The family came to Elizabeth, Louisiana, in 1910, and for the remainder of his life Brother Williams was a faithful employee of the great lumber company of this place. He died at four o'clock Tuesday morning, December 13. Rev. Alonzo Early, a former pastor to the family, conducted the funeral services at four in the afternoon of the same day, assisted by the writer; and interment, performed by the Masonic Fraternity, was in the Hampton Memorial cemetery at Elizabeth.

Thus the story is summed up. But the whole story is recorded only in heaven. Brother Williams was a model citizen, a devoted and provident husband and father, the best of neighbors; a Christian of unfaltering faith, boundless enthusiasm, dynamic energy and resourceful mind. For twenty-seven years he was superintendent of a local Sunday school: first, the Union school in the Union church; then, after the building of the Methodist Church in 1923, he rendered great service as superintendent of the Methodist Church School until his prolonged illness prompted him to resign. Throughout this period he was active steward of the church, much of the time chairman of the Board. The constant solicitude and attention of the people of this and neighboring towns during his illness; the tender tribute paid to his memory by Dr. Early; the great throng attending upon the last rites; the forty or more colored people who came for a last look at the kindly, manly face; and one of the largest and most beautiful floral offerings we have ever seen, all witness that he was the community's best-loved citizen.

Surviving him are the bereaved wife, the five sons, Loyd T. of Longview, Texas; Lester M. and Carol W., of Shreveport; Arthur L., of Lake Charles; and Burl F., of Elizabeth; and the two daughters, Mrs. E. J. Ellender, of Sulphur, La.; and Mrs. J. N. Clark, of Corpus Christi, Texas. A godly influence and precious memory, and this family of which the most fortunate man might well be proud, are our brother's priceless legacy to the world.

ARTHUR M. SHAW.

A fellow doesn't last long on what he has done. He's got to keep on delivering as he goes along.—Carl Hubbell.

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Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of [illegible] cine that will amaze you by its [illegible] tion. It never spoils, lasts a [illegible] time, and tastes fine—child[illegible]

This simple mixture [illegible] of a cough. For real re[illegible] seen anything better. [illegible] soothes the irritated [illegible] ly eases soreness [illegible]

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2631 Prytania St., New Orleans

The following is a letter from Mrs. G. W. Dameron, Conference Superintendent of Mission and Bible Study:

Dear Friends:

Whether you are an old study superintendent preparing to retire from your office or whether you are a new superintendent just trying to become acquainted with the duties that you shall have next year, you will be interested in this letter, because much of it is taken from a letter I recently received from Mrs. Helen B. Bourne, our Council Secretary of Education and Promotion, in whom our study program heads up.

Many of you have written or have told me personally how much you have enjoyed the fall study on "The American City and Its Church." Reports like that always make me happy. Many of you have worked for Special Council Recognition, but as yet I have received comparatively few applications. Please, if you think your auxiliary has met the requirements for Special Council Recognition, write to me immediately for an application blank. Then fill in the blank and send it to me by return mail if possible, because Mrs. Bourne, in the letter to which I referred, insists that all applications come in to her with my fourth quarterly report. Then, too, I have to make out a yearly report, and it cannot be complete unless your applications are in. If you will do this, you will be assured of receiving your Special Recognition Cards early in the next year—certainly by the time of our annual Missionary Conference. Otherwise you may have to wait another whole year for it. If you are just now beginning your fall study and cannot possibly get your application in by Dec. 31, you may have a little longer, but Mrs. Bourne says **February 1, 1939,** is the absolute dead line for applications to reach her, for she too has a report to prepare which she will present to the Woman's Missionary Council, which will meet in March. I shall try to answer all your requests promptly, and together we can close out this year in a fine way.

Please get Bible Study before your auxiliary early in the new year, and urge your women to study books which are on the approved list and are printed in the 1938-39 Study Leaders' Lists. If you do not have one of these lists—and they are very important for every study leader to have—please drop me a card, and I shall be happy to send you one. You may choose any one of the Bible Study books on the approved list. If you have some difficulty in deciding and will tell me your trouble I shall be glad to make suggestions to you.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

All of the Christmas packages are beautifully wrapped and tied. How much time and loving thought has gone into each? Look closely, is there a gift for everyone? What about the Christ's? Are you proud of the way His gift compares with the others?

We know a woman who, during the year, remembers her family and friends on their birthdays, then, when Christmas comes, she makes one gift—a gift to Him whose birthday is being celebrated.

During this season let us, like the wise men, bring gifts unto Him.

Celebrating the 60th anniversary of the organization of woman's work in the Southern Methodist Church, the auxiliary of the East End Church, Meridian, entertained at the home of Mrs. D. L. St. John.

The several rooms, thrown together, were attractively decorated with poinsettias, Christmas greens and other suggestions of the happy season.

The officers were dressed in costumes of the yesteryears. The hostess received in a gown of black taffeta featuring a high standing collar, leg o'mutton sleeves and full skirt.

Mrs. T. O. Prewitt, wearing a beige moire silk, polonaise style, brought the devotionals, using the thought "What Christ's Birthday Means to Us."

Mrs. Stanley Wilson, the guest speaker, was gowned in an imported embroidered linen with square neckline and sweeping skirt. In her message "And So We Are Sixty,' she gave a brief resume of the work of Methodist women, especially those in Mississippi, during the past sixty years. Looking into the future, she visioned a larger opportunity for service when the three branches of Methodism are united.

A solo "Silver Threads Among the Gold,,' was sung by Mrs. J. B. Pearson, who wore an old fashioned dress of dark red mull with insertions of silk lace.

A Christmas quiz was enjoyed by the guests.

After the program, Mrs. J. S. Eggerton, treasurer, received the pledge and the circle memberships for the new year were drawn.

Mesdames Eggerton and C. M. Martin, dressed as sisters, caused much merriment with their unique costumes.

Coffee and individual birthday cakes holding tiny red candles and Christmas candies were served as refreshments. As each guest lighted her candles, she made a wish for the missionary society for the coming year.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

This is the time of year when we can all find something to be grateful for, but it seems to me that North Mississippi Conference women have two very outstanding reasons for looking forward to the New Year. One is the return of Mrs. B. W. Lipscomb to our Conference from Shanghai, China. We shall look forward to the Annual Meeting when she promises to be one of us. The other is that our Superintendent of Baby Specials, Mrs. Leslie Fisher, after a very serious illness, is on her way to recovery. We rejoice with her family that she will soon be home.

The Advocate column is given this week to Grenada-Sardis District for the reporting of its Zone Meetings which, this year, along with all other Districts, had an "Officers Training Day" program in with the Fourth Zone Business meeting.

Mrs. S. F. Hentz of Courtland, sends in the report from the Sardis meeting. Mrs. W. P. Bailey sends in the report from the Crenshaw meeting.

Officers Training Day Held at Crenhaw

On Thursday, December 1, the combined meeting of Zones Four and Five was held at the Sardis church, with fifty-two members present. The Rev. J. A. Cunningham, pastor of Sardis, Rev. A. W. Bailey of Holcomb, and Rev. G. H. Ledbetter of Courtland were guests.

The following program was given: Devotional, Mrs. Whittaker, Sardis; Solo, Mrs. Adams, Sardis; Introductory Talk, Mrs. G. G. Hay, Davis Chapel. Mrs. L. F. Hentz of Pope, was nominated to serve as secretary for the day's program. Miss Tryphena Rogers, District Secretary, led the first section of the Panel Discussion: Purpose of Zone Meetings; Duties of Zone Leaders and How Elected; Zone Programs. The "Local Organization' was discussed by Mrs. Arnold Bonner. The "Demonstration of Executive Committee Meeting" was led by Miss Rogers.

A Life Membership gift from all [illegible] Zones in Grenada-Sardis District was p[illegible]sented to Miss Tryphena Rogers by [illegible] G. G. Hay.

In the name of the auxiliaries [illegible] Four Mrs. Hentz, the new ch[illegible]

(Brought forward to p[illegible]

FROM RICHTON TO MORTON

Dear Dr. Duren: At the recent session of the Mississippi Conference I was appointed to Morton, in the Jackson District. Two tasks, at least, face a preacher with a new appointment. He must break away from his former charge and get ready to greet the new. It has never been more difficult for us to break away from any charge than it was from Richton. We had a whole town full of friends. Our hearts were heavy as we took our final departure; but when only a few miles away we realized that the second task faced us. We must greet our new people, not with heavy hearts and long faces, but with a joyful attitude. This we determined to do. We have been cordially received all over the charge. These are indeed fine people. Our program has been outlined, our budgets set up at each church with an every-member canvas, and our people are determined to have a most successful year. We have a fine parsonage and are making several improvements on it.

God has been very good to us for which we are duly grateful.

L. D. HAUGHTON.

DR. G. F. WINFIELD RE-ENTERS THE PASTORATE

After twenty-seven years as a Junior College president, Dr. G. F. Winfield has re-entered the pastorate.

In point of time served, he was the oldest Junior College President in the United States, in which field he distinguished himself. In 1916 he wrote the first master's thesis ever written on the Church Junior College. In 1922 he was the second man elected President of the American Association of Junior Colleges. In 1927 he served as president of the Methodist Educational Association, being the only Junior College man ever elected to that church-wide place of honor and leadership.

For the past ten years, Dr. Winfield has been president of Whitworth College at Brookhaven, Mississippi. Only two other men served longer terms as the head of that historic institution.

During 1937, under Dr. Winfield's leadership, more than one hundred thousand dollars ($100,000.00) was added to the endowment of Whitworth College. Notwithstanding this, the Mississippi Annual Conference voted in November, 1937, to merge Whitworth with Millsaps College at Jackson, Mississippi. On the twenty-sixth of May, 1938, Whitworth College graduated fifty-six young women, the largest graduating class in the eighty years of its history.

On the first of June Bishop Dobbs appointed Dr. Winfield as pastor of Broad Street Methodist Church in Hattiesburg, Mississippi, to succeed Rev. T. O. Prewitt, who had been the popular pastor here for three and a half years. The Bishop appointed Rev. Mr. Prewitt to East End Methodist Church in Meridian, Mississippi.

In the five and a half months preceeding the meeting of the Annual Conference at Natchez, Broad Street Church went forward under Dr. Winfield's leadership. During the year 108 members were received, 55 of whom were on profession of faith, and 26 of these were received during the last two months. Twelve babies were baptized, and the Church School attendance increased twenty per cent. The young adults have been organized into a Wesley Fellowship.

Two thousand dollars ($2,000.00) was paid on the church debt, and the church and parsonage property were improved about one thousand dollars ($1,000.00). This improvement was done during the last three months of the year. The church raised eight thousand four hundred dollars ($8,400.00) this past year and paid all its obligations.

We are glad to welcome Dr. and Mrs. Winfield back, and the new year starts off with promise of advancement along all lines.

LUCIUS COWAN.

MISSISSIPPI CHILDREN'S HOME SOCIETY

Prophets of old foretold in words of beauty and wonder, the coming of our Savior Christ as a little Babe nearly two thousand years ago and so today in nineteen thirty-eight we are making ready again to celebrate the anniversary of a baby's birth whose advent changed a world of despair into one of hope and beauty.

Therefore, at Christmas time our thoughts turn naturally to children and the giving to them of pleasure and happiness.

Their little hearts are longing for the toys, sweetmeats, etc., that add so much joy to childish lives. In this state there are many childless homes where Christmas is but a barren mockery because no happy voices ring or pattering feet trip lightly through the day. The Children's Home Society in Jackson will gladly place a child in such homes when the proper procedure is carried out; or else these childless ones may add joy to the children still in the Home by making their Christmas as happy a one as when the angels sang on the Judean hills their immortal song of "good tidings of great joy," and the shepherds carried the news to a waiting world.

In the Mississippi Children's Home Society on North West Street in Jackson, Mississippi, there are twenty or more little ones who through no fault of their own, have been deprived of the sanctity and shelter of a home. Anyone interested communicate with the Society.

Since the organization in 1912, they have received and placed over the State 2,994 children. They have had legally adopted 778. They now have under supervision in foster homes 747 children.

If you are not interested in taking a child, a contribution to this cause would be very acceptable.

JNO. L. SUTTON,
Superintendent.

COUGHS...

Here's Why You Cough ...
WHEN YOU CATCH COLD

1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.

2 The secretions of these glands often turn to heavy, clinging phlegm.

3 This sticky phlegm irritates your tender throat tissues and you cough.

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A REMARKABLE RECORD

R. H. Poythress, of Hawkins Memorial Church of Meridian, has a record for attendance upon all of the services of the church for a period of thirty-two years, that will not be easy for any one to compare with. Brother Poythress was present at every service for this period except four Sundays. On one of these his father was a corpse, and on the second his mother was a corpse; the third he had the mumps and did not want to give it to others; and the fourth he went to seek a sister who was in a cyclone and he could not hear from her. Otherwise he was present for every service of any kind, and was never late a single time, nor left before the service was over during the entire thirty-two years.

This is a record that few if any can equal. Brother Poythress is sick in bed at this time, and his regret more than all else is that he is not able to attend the services of the church. For faithfulness who can compare with Dick Poythress? His last birthday was celebrated at the church service, and he enjoyed it so much.

W. D. HAWKINS.

The smallest actual good is better than the most magnificent promises of impossibilities.—Macauley.

IN REPLY TO DR. W. T. ELLIS

Editor, New Orleans Christian Advocate:

Will you please allow me through your estimable paper to reply to an article published in which Mr. Wm. T. Ellis condemns Zionism while God had Ezekiel to write a prophecy on the subject which must be fulfilled. See Ezekiel 25:13, 14, which reads thus: "Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." Now, we find various prophecies in Isaiah, Ezekiel, Jeremiah and other books of the Old Testament referring to the Jews and their return to Palestine, and these prophecies are beginning to be fulfilled and God's word must come to pass.

Mr. Ellis says that there are one hundred thousand Christians in Palestine, mostly Greek and Roman Catholics. Christians, I do not so consider them. They murdered, according to various writers, more than fifty million evangelical and devout Christians because they would not serve the popes and priests.

Furthermore, this demoniacal agency that was to shed the blood of and wear out the saints was none other than the Roman Church. Any one well versed in sacred and profane history can read the seventh and eight chapters of Daniel and readily see that the ten-horned beast was the Roman government, for no other kingdom was ever composed of ten of the principal states, and this apparently single individual was the Beast and rose up in that kingdom.

Now the Catholics tell us this destructive agency is Moslemism, but not so, for it rose in Mecca in Arabia. Referring to Revelation, chapter 17, we see this same beast was to dwell in a city sitting on seven hills and that is Rome. It is also said that their former seat of government, Constantinople, also sits on seven hills. The Moslems captured it about the fifteenth century. Quite a lot more could be said to their discredit.

Now, I can truthfully say that the foregoing remarks do not apply to the reformed Catholics of America for many of them are very devout people.

Yours fraternally,

R. M. WEISSINGER.

Louise, Miss.

Lowly toil is made glorious by high motives.

If men would control their tempers they would have no difficulty in controlling their hands.

—Michigan Christian Advocate.

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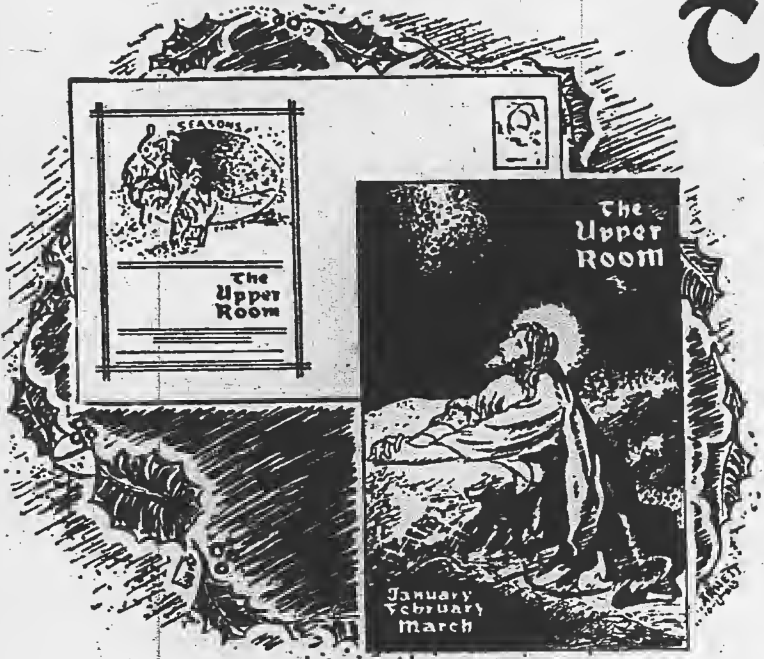

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